

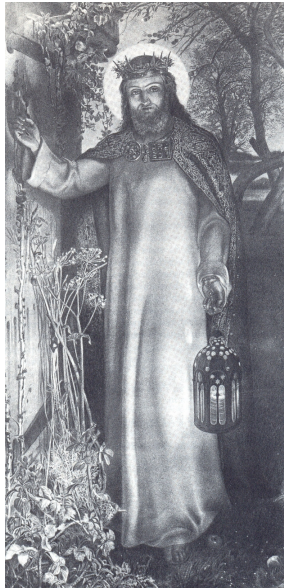
The Voice of the Prophets:

Wisdom of the Ages, Islam

Compiled By Marilyn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



The Light of the World , Holman Hunt

Copyright © 2005, Marilynn Hughes

All rights reserved, including the right to reproduce this work or portions thereof in any form whatsoever without permission in writing from the publisher and author, except for brief passages in connection with a review.

All credits for quotations are included in the Bibliography.

For information, write to:

The Out-of-Body Travel Foundation!

www.outofbodytravel.org

MarilynnHughes@aol.com

If this book is unavailable from your local bookseller, it may be obtained directly from the Out-of-Body Travel Foundation by going to www.outofbodytravel.org.

Having worked primarily in radio broadcasting, Marilynn Hughes spent several years as a news reporter, producer and anchor before deciding to stay at home with her three children. She's experienced, researched, written, and taught about out-of-body travel since 1987.

Books by Marilynn Hughes:

Come to Wisdom's Door

How to Have an Out-of-Body Experience!

The Mysteries of the Redemption

A Treatise on Out-of-Body Travel and Mysticism

The Mysteries of the Redemption Series in Five Volumes

(Same Book - Choose Your Format!)

Prelude to a Dream

Passage to the Ancient

Medicine Woman Within a Dream

Absolute Dissolution of Body and Mind

The Mystical Jesus

GALACTICA

A Treatise on Death, Dying and the Afterlife

THE PALACE OF ANCIENT KNOWLEDGE

A Treatise on Ancient Mysteries

Near Death and Out-of-Body Experiences
(Auspicious Births and Deaths)
Of the Prophets, Saints, Mystics and Sages in World Religions

The Voice of the Prophets
Wisdom of the Ages - Volumes 1 - 12

The Former Angel! - A Children's Tale

Dedication:
To the Prophets, Saints, Mystics
and Sages from every Religion and
Throughout time . . . That They
Might Have Voice!

The Voice of the Prophets:

Wisdom of the Ages, Volume 10 of 12

Volume 1

Introduction

CHAPTER ONE - HINDUISM

Wisdom of the Prophet Krishna and Hinduism

The Bhagavad Gita

The Upanishads -

Kena

Katha

Prasna

The Laws of Manu

Yoga -

The Yoga Sutras of Patanjali

Vedanta -

The Crest Jewel of Wisdom

Vedas -

Excerpts from a Vedic Reader for Students

Excerpts from The Rig Veda

Bibliography

Volume 2

Introduction

CHAPTER TWO-SIKHISM

Wisdom of the Prophet Nanak and Sikhism

The Sri Guru Granth Sahib

CHAPTER THREE -JAINISM

Wisdom of the Tirthankaras and Jainism

A Treatise on Jainism

Five Great Vows (Maha-Vratas)

Twelve Reflections (Bhavnas)

Nine Tattva's (Principles)

Twelve Vows of a Layperson

Bibliography

Volume 3

Introduction

CHAPTER FOUR-JUDAISM

Wisdom of the Prophet Moses and Judaism

The Ten Commandments

The Mitzvoth -

Positive

Negative

Contingent Upon the Land of Israel

The Torah - (From the Tanakh)

Book of Job (From the Tanakh)

Bibliography

Volume 4

Introduction

CHAPTER FOUR-JUDAISM (Continued...)

Wisdom of the Prophet Moses and Judaism (Continued...)

The Book of Proverbs - (From the Tanakh)
 Twenty Eight Psalms - (From the Tanakh)
 Sayings of the Jewish Fathers,
 Excerpts from the Talmud
 Translations from the Talmud, Midrashim
 and Kabbalah
 The Articles of Faith of Judaism
 The Zohar (Kaballah) and Jewish Mysticism

Bibliography

Volume 5

Introduction

CHAPTER FIVE - MYSTERY RELIGIONS

Wisdom of the Prophet Thoth/Hermes (Who are
 Considered to be Different Incarnations of the
 Same Prophet) and the Mystery Religions

Wisdom of the Egyptians
 The Emerald Tablets of Hermes
 Corpus Hermeticum
 The Divine Pymander of Hermes
 The Secret Teachings of All Ages
 Ancient Mysteries and Secret Societies
 Initiation of the Pyramid
 Isis, Virgin of the World
 The Bembine Table of Isis
 The Life and Philosophy of Pythagorus
 Pythagorean Mathematics
 Pythagorean Concepts of Music and Color
 The Human Body in Symbolism

Bibliography

Volume 6

Introduction

CHAPTER FIVE - MYSTERY RELIGIONS

(Continued ...)

Wisdom of the Prophet Thoth/Hermes (Who are
Considered to be Different Incarnations of the
Same Prophet) and the Mystery Religions
Continued ...)

The Secret Teachings of All Ages

The Hiramite Legend

The Tabernacle in the Wilderness

The Sun, A Universal Deity

Qabbala, Secret Doctrine of Israel

Fundamentals of Qabbalistic

Cosmogony

The Tree of Sephirot

Keys to the Creation of Man (Qabbala)

Fraternity of the Rose Cross

Rosicrucian Doctrines and Tenets

Fifteen Rosicrucian and Qabbalistic

Diagrams

Freemasonic Symbolism

Mystic Christianity

The Cross and Crucifixion

The Mystery of the Apocalypse

The Mysteries and their Emissaries

The Pistis Sophia - A Gnostic Gospel

Bibliography

Volume 7

Introduction

CHAPTER SIX - ZOROASTRIANISM

Wisdom of the Prophet Zarathustra and

Zoroastrianism

Portion of the Avesta - The Vendidad

Pahlavi Texts -

The Menog-I-Khrag (The Spirit of Wisdom)

The Sad Dar

Bibliography

Volume 8

Introduction

CHAPTER SEVEN - BUDDHISM

Wisdom of the Prophet Buddha and Buddhism

The Threefold Refuge

The Five Precepts

The Four Noble Truths

The Noble Eightfold Path

Understanding Merit and Demerit

The Ten Fetters

Gradual Development of the Eightfold Path in the Progress of
the Disciple

Absence of the Five Hindrances

The Absorptions

Theravadan Buddhism

Dhammapada

Mahayan and Saravastivada Buddhism

From The Flower Ornament Scripture or

Avatamsaka Sutra

Four Holy Truths

Ten Abodes

Ten Practices

Ten Inexhaustible Treasures

Ten Dedications

Ten Stages

Saddharma-Pundarika or Lotus of the True Law

Tibetan Buddhism

She-RaB Dong-Bu (The Tree of Wisdom)

Zen and Taoist Buddhism

Manual of Zen

Bibliography

Volume 9

Introduction

CHAPTER EIGHT - CONFUCIANISM

Wisdom of the Prophet Confucius and
Confucianism

The Analects of Confucius

The Great Learning

The Doctrine of the Mean

Ten Chapters of Mencius

CHAPTER NINE - CHRISTIANITY

Wisdom of the Prophet and Precursor,
John the Baptist

Gnostic John the Baptizer: Selections from the Mandaean Book
of John

Wisdom of the Messiah Jesus Christ and
Christianity

The Gospel According to St. Matthew
(King James Version)

The Gospel According to St. John
(King James Version)

The First Epistle of Paul to the Corinthians
(King James Version)

The Second Epistle of Paul to the Corinthians

- (King James Version)
- The Epistle of Paul to the Galatians
(King James Version)
- The First Epistle General of Peter
(King James Version)
- The Second Epistle General of Peter
(King James Version)
- The First Epistle General of John
(King James Version)
- The Second Epistle General of John
(King James Version)
- The Third Epistle General of John
(King James Version)
- The Pastor of Hermas
(Writings of the Early Church Fathers)
- The First Epistle of Clement to the Corinthians
(Writings of the Early Church Fathers)
- St. John Chrysostom: Instructions to Catechumens
(Writings of the Early Church Fathers)
- St. John Chrysostom: Homily Concerning Lowliness of Mind
(Writings of the Early Church Fathers)

CHAPTER TEN - AFRICAN

Wisdom of African Religion

- The Religious System of the Amazulu
- At the Back of the Black Man's Mind
 - Ngodondoism
 - Nkici-ism
 - Bavili Philosophy
 - Bibili - The Philosophy of the Groves

Bibliography

Volume 10

Introduction

CHAPTER ELEVEN - ABORIGINAL

Wisdom of the Aboriginal Australians

The Euahlayhi Tribe

CHAPTER TWELVE - NATIVE AMERICAN

Wisdom of Native American Religions

The Secret Teaching of All Ages

American Indian Symbolism

The Sun Dance and Other Ceremonies of the Oglala Division
of the Teton Dakota

Iroquois Book of Rites

The Sacred Formulas of the Cherokees

The Mountain Chant, A Navajo Ceremony

Zuni Ritual Poetry

Introduction to Zuni Ceremonialism

Bibliography

Volume 11

Introduction

13

CHAPTER THIRTEEN - ISLAM

15

Wisdom of the Prophet Muhammad and Islam

15

The Five Pillars

15

Portions of the Qur'an

16

The Hadith

355

Portions of the Hadith of Bhukari

355

A Manual of Hadith

408

How Divine Revelation Came to the
Prophet

408

Wisdom of the Sufi's (Islamic Mystics)

417

Principles

417

Doctrine's of the Sufi's

417

Sufi Ascetics

430

Sufi Ecstatics	431
Sufi Antimonians	432
Sufi Poets	432
Sufi Dervishes	433
Sufi Mystic, Rumi, The Masnavi	434
The Spiritual Couplets of Maulana Jalalu-d-din Muhammad Rumi	434
The Songs of Kabir	670
Bibliography - Page 693	

Volume 12

Introduction

CHAPTER FOURTEEN - BAHAI'

Wisdom of the Bab', Forerunner of

 Baha'u'llah the Prophet

 Selections from the Writings of the Bab'

Wisdom of Baha'u'llah the Prophet and the

 Baha'i Faith

 The Hidden Words

 The Seven Valleys and the Four Valleys

 The Kitab-i-Aqdas

Wisdom of the Successor to Baha'u'llah, his

 Son Abdu'l-Baha

 Tablets of the Divine Plan

Wisdom of the Second Successor to Baha'u'llah,

 his Grandson Shoghi Effendi

 Directives from the Guardian

CHAPTER FIFTEEN - FINAL WORD

 Bibliography

 Go to our Website at:

www.outofbodytravel.org

For more information!

INTRODUCTION:

The Voice of the Prophets:

Wisdom of the Ages, Volume 11 of 12

The purpose of this series of texts is very simple. We have striven to compile the best of the better known *and* the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years

ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

The Voice of the Prophets

Wisdom of the Ages, Volume 11 of 12

Addendum: All texts used in this series come from sacred scriptures and other documents which are in what is called 'Public Domain.' Where possible, proper attributions are made to the original writer's and/or translators!

Volume 1 1

CHAPTER THIRTEEN

ISLAM

Wisdom of Muhammed the Prophet and Islam

The Five Pillars of Islam

*From 'Religions of the World,' 3rd Edition, St. Martin's
Press, 1993*

1.) The Profession of Faith

The simplest form is 'Allahu Akbar,' ('Greater is God.') The next form is called the Shahada, 'There is no God but God, and Muhammad is his apostle.' To utter the Shahada before Muslim witness is to gain entrance into the community.

2.) Ritual Prayer (Salat)

Muslims pray five times a day, turning towards Mecca fully prostrating themselves with their forehead touching the earth symbolizing total submission to God.

At the appointed times of required prayers, a mu'adhdhin summons the community for a high tower called a minaret above the mosque. It is best to perform the salat in the mosque, but those who

cannot, fulfill their obligation by turning towards Mecca and praying at the appointed times.

3.) The Ramadan Fast

The month of Ramadan, the ninth month of the Islamic lunar calendar, celebrates the month when Muhammad received his first Qur'anic revelation. Islamic peoples celebrate this month by fasting from food, drink, tobacco and sexual activity between the first light and the onset of full darkness for the entire month. This fast is followed by 'Id al-Fitr, three days of great feasting and rejoicing also referred to as the 'Festival of the Breaking of the Fast,'

4.) Almsgiving (zakat)

5.) Pilgrimage to Mecca (Hajj)

Islamic people make their yearly pilgrimage during the twelfth lunar month, and every practitioner of Islam is expected to make at least one pilgrimage to Mecca and other surrounding holy sites at least once in their lifetime.

In Mecca, Islamic practitioners surround the large black stone known as the Ka'bah. This stone is attributed back to the time of Abraham as gift given to him by the Angel Gabriel. Originally the stone was white, according to tradition, but has turned black over time due to the sins of humanity.

Portions of The Qur'an

The {meaning of the} Qur'an, E.H. Palmer, (Sacred Books of the East, volumes 6 and 9), [1880]

THE KORAN

550 AD

THE OPENING CHAPTER

(I. Mecca.)

IN the name of the merciful and compassionate God. Praise belongs to God, the Lord of the worlds, the merciful, the compassionate, the ruler of the day of judgment! Thee we serve and Thee we ask for aid. Guide us in the right path, the path of those Thou art gracious to; not of those Thou art wroth with; nor of those who err.

THE CHAPTER OF THE HEIFER

(II. Medina.)

IN the name of the merciful and compassionate God. ALIF LAM MIM. That is the book! there is no doubt therein; a guide to the pious, who believe in the unseen, and are steadfast in prayer, and of what we have given them expend in alms; who believe in what is revealed to thee, and what was revealed before thee, and of the hereafter they are sure. These are in guidance from their Lord, and these are the prosperous. Verily, those who misbelieve, it is the same to them if ye warn them or if ye warn them not, they will not believe. God has set a seal upon their hearts and on their hearing; and on their eyes is dimness, and for them is grievous woe. And there are those among men who say, 'We believe in God and in the last day;' but they do not believe. They would deceive God and those who do believe; but they deceive only themselves and they do not perceive. In their hearts is a sickness, and God has made them still more sick, and for them is grievous woe because they lied. And when it is said to them, 'Do not evil in the earth,' they say, 'We do but what is right.' Are not they the evildoers? and yet they do not perceive. And when it is said to them, 'Believe as other men believe,' they say, 'Shall we believe as fools believe?' Are not they themselves the fools? and yet they do not know. And when they meet those who believe, they say, 'We do believe;' but when they go aside with their devils, they say, 'We are with you; we were but mocking!' God shall mock at them and let them go on in their rebellion, blindly wandering on. Those who buy error for guidance, their traffic profits not, and they are not guided. Their likeness is as the likeness of one who kindles a fire; and when it lights up all around, God goes off with their light, and leaves them in darkness that they cannot see. Deafness, dumbness, blindness, and they shall not return! Or like a storm-cloud from the sky, wherein is darkness and thunder and lightning; they put their fingers in their ears at the thunder-clap, for fear of death, for God encompasses the misbelievers. The lightning well-nigh snatches off their sight, whenever it shines for them they walk therein; but when it is dark for them they halt; and if God willed He would go off with their hearing and their sight; verily, God is mighty over all.

O ye folk! serve your Lord who created you and those before you; haply ye may fear! who made the earth for you a bed and the heaven a dome; and sent down from heaven water, and brought forth therewith fruits as a sustenance for you; so make no peers for God, the while ye know!

And if ye are in doubt of what we have revealed unto our servant, then bring a chapter like it, and call your witnesses other than God if ye tell truth. But if ye do it not, and ye shall surely do it not, then fear the fire whose fuel is men and stones, prepared for misbelievers. But bear the glad tidings to those who believe and work righteousness, that for them are gardens beneath which rivers flow; whenever they are provided with fruit therefrom they say, 'This is what we were provided with before,' and they shall be provided with the like; and there are pure wives for them therein, and they shall dwell therein for aye.

Why, God is not ashamed to set forth a parable of a gnat, or anything beyond; and as for those who believe, they know that it is truth from the Lord; but as for those who disbelieve, they say, 'What is it that God means by this as a parable? He leads astray many and He guides many;' - but He leads astray only the evildoers; who break God's covenant after the fixing thereof, and cut asunder what God has ordered to be joined, and do evil in the earth; - these it is who lose.

How can ye disbelieve in God, when ye were dead and He made you alive, and then He will kill you and then make you alive again, and then to Him will ye return? It is He who created for you all that is in the earth, then he made for the heavens and fashioned them seven heavens; and He knows all things.

And when thy Lord said unto the angels, 'I am about to place a vicegerent in the earth,' they said, 'Wilt Thou place therein one who will do evil therein and shed blood? we celebrate Thy praise and hallow Thee.' Said (the Lord), 'I know what ye know not.' And He taught Adam the names, all of them; then He propounded them to the angels and said, 'Declare to me the names of these, if ye are truthful.' They said, 'Glory be to Thee! no knowledge is ours but what Thou thyself hast taught us, verily, Thou art the knowing, the wise.' Said the Lord, 'O Adam declare to them their names;' and when he had declared to them their names He said, 'Did I not say to you, I know the secrets of the heavens and of the earth, and I know what ye show and what ye were hiding?' And when we said to the angels, 'Adore Adam,' they adored him save only Iblis, who refused and was too proud and became one of

the misbelievers. And we said, 'O Adam dwell, thou and thy wife, in Paradise, and eat therefrom amply as you wish; but do not draw near this tree or ye will be of the transgressors. And Satan made them backslide therefrom and drove them out from what they were in, and we said, 'Go down, one of you the enemy of the other, and in the earth there is an abode and a provision for a time.' And Adam caught certain words from 'his Lord, and He turned towards him, for He is the compassionate one easily turned. We said, 'Go down therefrom altogether and haply there may come from me a guidance, and whoso follows my guidance, no fear is theirs, nor shall they grieve. But those who misbelieve, and call our signs lies, they are the fellows of the Fire, they shall dwell therein for aye.'

O ye children of Israel! remember my favours which I have favoured you with; fulfil my covenant and I will fulfil your covenant; me therefore dread. Believe in what I have revealed, verifying what ye have got, and be not the first to disbelieve in it, and do not barter my signs for a little price, and me do ye fear. Clothe not truth with vanity, nor hide the truth the while ye know. Be steadfast in prayer, give the alms, and bow down with those who bow. Will ye order men to do piety and forget yourselves? ye read the Book, do ye not then understand? Seek aid with patience and prayer, though it is a hard thing save for the humble, who think that they will meet their Lord, and that to Him will they return. O ye children of Israel! remember my favours which I have favoured you with, and that I have preferred you above the worlds. Fear the day wherein no soul shall pay any recompense for another soul, nor shall intercession be accepted for it, nor shall compensation be taken from it, nor shall they be helped.

When we saved you from Pharaoh's people who sought to wreak you evil and woe, slaughtering your sons and letting your women live; in that was a great trial for you from your Lord. When we divided for you the sea and saved you and drowned Pharaoh's people while ye looked on. When we treated with Moses forty nights, then ye took the calf after he had gone and ye did wrong. Yet then we forgave you after that; perhaps ye may be grateful. And when we gave Moses the Scriptures and the Discrimination; perhaps ye will be guided. When Moses said to his people, 'O my people! Ye have wronged yourselves in taking this calf; repent unto your Creator and kill each other; that will be better for you in your Creator's eyes; and He turned unto you, for He is the compassionate one easily turned.' And when ye said to Moses, 'O Moses! we will not believe in thee until we see God manifestly,' and the thunderbolt caught you while ye yet looked on. Then we raised you up

after your death; perhaps ye may be grateful. And we overshadowed you with the cloud, and sent down the manna and the quails; 'Eat of the good things we have given you.' They not wrong us, but it was themselves they were wronging. And when we said, 'Enter this city and eat therefrom as plentifully as ye wish; and enter the gate worshipping and say 'hittatun. So will we pardon you your sins and give increase unto those who do well.'

But those who did wrong changed it for another word than that which was said to them: and we sent down upon those who did wrong, wrath from heaven for that they had so sinned. When Moses, too, asked drink for his people and we said, 'Strike with thy staff the rock,' and from it burst forth twelve springs; each man among them knew his drinking place. 'Eat and drink of what God has provided, and transgress not on the earth as evildoers.' And when they said, Moses, we cannot always bear one kind of food; pray then thy Lord to bring forth for us of what the earth grows, its green herbs, its cucumbers, its garlic, its lentils, and its onions.' Said he, 'Do ye ask what is meaner instead of what is best? Go down to Egypt,- there is what ye ask.' Then were they smitten with abasement and poverty, and met with wrath from God. That was because they had misbelieved in God's signs and killed the prophets undeservedly; that was for that they were rebellious and had transgressed.

Verily, whether it be of those who believe, or those who are Jews or Christians or Sabaeans, whosoever believe in God and the last day and act aright, they have their reward at their Lord's hand, and there is no fear for them, nor shall they grieve.

And when we took a covenant with you and held the mountain over you;

'Accept what we have brought you with strong will, and bear in mind what is therein, haply ye yet may fear.'

Then did ye turn aside after this, and were it not for God's grace towards you and His mercy, ye would have been of those who lose. Ye know too of those among you who transgressed upon the Sabbath, and we said, 'I Become ye apes, despised and spurned.' Thus we made them an example unto those who stood before them, and those who should come after them, and a warning unto those who fear. And when Moses said to his people, 'God bids you slaughter a cow,' they said, 'Art thou

making a jest of us?’ Said he, ‘I seek refuge with God from being one of the unwise.’ They said, ‘Then pray thy Lord for us to show us what she is to be.’ He answered, ‘He saith it is a cow, nor old, nor young, of middle age between the two; so do as ye are bid.’ They said, ‘Pray now thy Lord to show us what her colour is to be.’ He answered, ‘He saith it is a dun cow, intensely dun, her colour delighting those who look upon her.’ Again they said, ‘Pray thy Lord to show us what she is to be; for cows appear the same to us; then we, if God will, shall be guided.’ He answered, He saith, it is a cow, not broken in to plough the earth or irrigate the tilth, a sound one with no blemish on her.’ They said, ‘Now hast thou brought the truth.’ And they slaughtered her, though they came near leaving it undone.

When too ye slew a soul and disputed thereupon, and God brought forth that which ye had hidden, then we said, ‘Strike him with part of her.’ Thus God brings the dead to life and shows you His signs, that haply ye may understand.

Yet were your hearts hardened even after that, till they were as stones or harder still, for verily of stones are some from which streams burst forth, and of them there are some that burst asunder and the water issues out, and of them there are some that fall down for fear of God; but God is never careless of what ye do. Do ye crave that they should believe you when already a sect of them have heard the word of God and then perverted it after they had understood it, though they knew?

And when they meet those who believe they say, ‘We believe,’ but when one goes aside with another they say, ‘Will ye talk to them of what God has opened up to you, that they may argue with you upon it before your Lord? Do ye not therefore understand?’ Do they not then know that God knoweth what they keep secret and what they make known abroad?

And some of them there are, illiterate folk, that know not the Book, but only idle tales; for they do but fancy. But woe to those who write out the Book with their hands and say ‘this is from’ God; to buy therewith a little price! and woe to them for what their hands have written, and woe to them for what they gain!

And then they say, ‘Hell fire shall not touch us save for a number of days.’ Say, ‘Have ye taken a covenant with God?’ but God breaks not His covenant. Or do ye say of God that which ye do not know? Yea!

whoso gains an evil gain, and is encompassed by his sins, those are the fellows of the Fire, and they shall dwell therein for aye! But such as act aright, those are the fellows of Paradise, and they shall dwell therein for aye!

And when we took from the children of Israel a covenant, saying, 'Serve ye none but God, and to your two parents show kindness, and to your kindred and the orphans and the poor, and speak to men kindly, and be steadfast in prayer, and give alms;' and then ye turned back, save a few of you, and swerved aside.

And when we took covenant from you, 'shed ye not your kinsman's blood, nor turn your kinsmen out of their homes;' then did ye confirm it and were witnesses thereto. Yet ye were those who slay your kinsmen and turn a party out of their homes, and back each other up against them with sin and enmity. But if they come to you as captives ye ransom them!- and yet it is as unlawful for you to turn them out. Do ye then believe in part of the Book and disbelieve in part? But the reward of such among you as do that shall be. nought else but disgrace in this worldly life, and on the day of the resurrection shall they be driven to the most grievous torment, for God is not unmindful of what ye do.

Those who have bought this worldly life with the Future, the torment shall not be lightened from them nor shall they be helped. We gave Moses the Book and we followed him up with other apostles, and we gave Jesus the son of Mary manifest signs and aided him with the Holy Spirit. Do ye then, every time an apostle comes to you with what your souls love not, proudly scorn him, and charge a part with lying and slay a part?

They say, 'Our hearts are uncircumcised;' nay, God has cursed them in their unbelief, and few it is who do believe. And when a book came down from God confirming what they had with them, though they had before prayed for victory over those who misbelieve, yet when that came to them which they knew, then they disbelieved it,- God's curse be on the misbelievers.

For a bad bargain have they sold their souls, not to believe in what God has revealed, grudging because God sends down of His grace on whomsoever of His servants He will; and they have brought on themselves wrath after wrath and for the misbelievers is there shameful woe.

And when they are told to believe in what God has revealed, they say, 'We believe in what has been revealed to us;' but they disbelieve in all beside, although it is the truth confirming what they have. Say, 'Wherefore did ye kill God's prophets of yore if ye were true believers?'

Moses came to you with manifest signs, then ye took up with the calf when he had gone and did so wrong. And when we took a covenant with you and raised the mountain over you, 'Take what we have given you with resolution and hear;' they said, 'We hear but disobey;' and they were made to drink the calf down into their hearts for their unbelief. Say, 'An evil thing is it which your belief bids you do, if ye be true believers.' Say, 'If the abode of the future with God is yours alone and not mankind's: long for death then if ye speak the truth.' But they will never long for it because of what their hands have sent on before; but God is knowing as to the wrong doers. Why, thou wilt find them the greediest of men for life; and of those who associate others with God one would fain live for a thousand years,- but he will not be reprieved from punishment by being let live, for God seeth what they do.

Say, 'Who is an enemy to Gabriel? for he hath revealed to thy heart, with God's permission, confirmation of what had been before, and a guidance and glad tidings to believers. Who is an enemy to God and His angels and His apostles and Gabriel and Michael?- Verily, God is an enemy to the unbelievers. We have sent down to thee conspicuous signs, and none will disbelieve therein except the evildoers. Or every time they make a covenant, will a part of them repudiate it? Nay, most of them do not believe.

And when there comes to them an apostle confirming what they have, a part of those who have received the Book repudiate God's book, casting it behind their backs as though they did not know. And they follow that which the devils recited against Solomon's kingdom;- it was not Solomon who misbelieved, but the devils who misbelieved, teaching men sorcery,- and what has been revealed to the two angels at Babylon, Harut and Marut; yet these taught no one until they said, 'We are but a temptation, so do not misbelieve.' Men learn from them only that by which they may part man and wife; but they can harm no one therewith, unless with the permission of God, and they learn what hurts them and profits them not. And yet they knew that he who purchased it would have no portion in the future; but sad is the price at which they have sold their souls, had they but known. But had they believed and feared, a reward from God were better, had they but known.

O ye who believe! say not 'rahina,' but say 'unthurna,' hearken; for unto misbelievers shall be grievous woe.

They who misbelieve, whether of those who have the Book or of the idolaters, would fain that no good were sent down to you from your Lord; but God specially favours with His mercy whom He will, for God is Lord of mighty grace.

Whatever verse we may annul or cause thee to forget, we will bring a better one than it, or one like it; dost thou not know that God is mighty over all? Dost thou not know that God's is the kingdom of the heavens and the earth? nor have ye besides God a patron or a help. Do ye wish to question your apostle as Moses was questioned aforetime? but whoso takes misbelief in exchange for faith has erred from the level road.

Many of those who have the Book would fain turn you back into misbelievers after ye have once believed, through envy from themselves, after the truth has been made manifest to them; but pardon and shun them till God brings His command; verily, God is mighty over all.

Be ye steadfast in prayer, and give alms; and whatsoever good ye send before for your own souls, ye shall find it with God, for God in all ye do doth see.

They say, 'None shall enter Paradise save such as be Jews or Christians;' that is their faith. Say thou, 'Bring your proofs, if ye be speaking truth.'

Aye, he who resigns his face to God, and who is kind, he shall have his reward from his Lord, and no fear shall be on them, and they shall not grieve.

The Jews say, 'The Christians rest on nought;' and the Christians say, 'The Jews rest on nought; and yet they read the Book. So, too, say those who know not, like to what these say; but God shall judge between them' on the resurrection day concerning that whereon they do dispute.

But who is more unjust than he who prohibits God's mosques, that His name should not be mentioned there, and who strives to ruin them? 'Tis not for such to enter into them except in fear, for them is disgrace in this world, and in the future mighty woe.

God's is the east and the west, and wherever ye turn there is God's face; verily, God comprehends and knows. They say, 'God takes unto Himself a son.' Celebrated be His praise! Nay, His is what is in the heavens and the earth, and Him all things obey. The Originator of the heavens and the earth, when He decrees a matter He doth but say unto it, 'BE,' and it is. And those who do not know (the Scriptures) say, Unless God speak to us, or there comes a sign. So spake those before them like unto their speech. Their hearts are all alike. We have made manifest the signs unto a people that are sure.

We have sent thee with the truth, a bearer of good tidings and of warning, and thou shalt not be questioned as to the fellows of hell. The Jews will not be satisfied with thee, nor yet the Christians, until thou followest their creed. Say, 'God's guidance is the guidance;' and if thou followest their lusts after the knowledge that has come to thee, thou hast not then from God a patron or a help. They to whom we have brought the Book and who read it as it should be read, believe therein; and whoso disbelieve therein, 'tis they who lose thereby.

O children of Israel! remember my favours with which I favoured you, and that I have preferred you over the worlds. And fear the day when no soul shall pay a recompense for a soul, nor shall an equivalent be received therefrom, nor any intercession avail; and they shall not be helped.

And when his Lord tried Abraham with words, and he fulfilled them, He said, 'Verily, I will set thee as a high priest for men.' Said he, 'And of my seed?' God said, 'My covenant touches not the evildoers.'

And when we made the House a place of resort unto men, and a sanctuary, and (said) take the station of Abraham for a place of prayer; and covenanted with Abraham and Ishmael, saying, 'Do ye two cleanse my house for those who make the circuit, for those who pay devotions there, for those who bow down, and for those too who adore.' When Abraham said, 'Lord, make this a town of safety, and provide the dwellers there with fruits, such as believe in God and the last day!' (God) said, 'And he who misbelieves, I will give him but little to enjoy, then will drive him to the torment of the fire, an evil journey will it be.'

And when Abraham raised up the foundations of the House with Ishmael, 'Lord! receive it from us, verily, thou art hearing and dost know. Lord! and make us too resigned unto Thee, and of our seed also a

nation resigned unto Thee, and show us our rites, and turn towards us, verily, Thou art easy to be turned and merciful. Lord! and send them an apostle from amongst themselves, to read to them Thy signs and teach them the Book and wisdom, and to purify them; verily, Thou art the mighty and the wise.'

Who is averse from the faith of Abraham save one who is foolish of soul? for we have chosen him in this world, and in the future he is surely of the righteous.

When his Lord said to him, 'Be resigned,' he said, 'I am resigned unto the Lord of the worlds.'

And Abraham instructed his sons therein, and Jacob (saying), 'O my sons! verily, God has chosen for you a religion, do not therefore die unless ye be resigned.'

Were ye then witnesses when Jacob was facing death, when he said to his sons, 'What will ye serve when I am gone?' They said, 'We will serve thy God, the God of thy fathers Abraham, and Ishmael, and Isaac, one God; and we are unto Him resigned.' That is a nation that has passed away, theirs is what they gained; and yours shall be what ye have gained; ye shall not be questioned as to that which they have done.

They say, 'Be ye Jews or Christians so shall ye of Abraham be guided.' Say, 'Not so! but the faith of Abraham he was not of the idolaters.'

Say ye, 'We believe in God, and what has been revealed to us, and what has been revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and what was brought to Moses and Jesus, and what was brought unto the Prophets from their Lord; we will not distinguish between any one of them, and unto Him are we resigned.' If they believe in that in which ye believe, then are they guided; but if they turn back, then are they only in a schism, and God will suffice thee against them, for He both hears and knows. The dye of God! and who is better than God at dyeing? and we are worshippers of Him.

Say, 'Do ye dispute with us concerning God, and He is our Lord and your Lord? Ye have your works and we have ours, and unto Him are we sincere.'

Do ye say that Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes were Jews or Christians? Say, 'Are ye more knowing than God? Who is more unjust than one who conceals a testimony that he has from God? But God is not careless of what ye do. That is a nation that has passed away; theirs is what they gained, and yours shall be what ye have gained; ye shall not be questioned as to that which they have done.

The fools among men will say, 'What has turned them from their qiblah, on which they were agreed?'

Say, 'God's is the east and the west, He guides whom He will unto the right path.' Thus have we made you a middle nation, to be witnesses against men, and that the Apostle may be a witness against you.

We have not appointed the qiblah on which thou wert agreed, save that we might know who follows the Apostle from him who turns upon his heels although it is a great thing save to those whom God doth guide. But God will not waste your faith, for verily, God with men is kind and merciful.

We see thee often turn about thy face in the heavens, but we will surely turn thee to a qiblah thou shalt like. Turn then thy face towards the Sacred Mosque; wherever ye be, turn your faces towards it; for verily, those who have the Book know that it is the truth from their Lord;- God is not careless of that which ye do. And if thou shouldst bring to those who have been given the Book every sign, they would not follow your qiblah; and thou art not to follow their qiblah; nor do some of them follow the qiblah of the others: and if thou followest their lusts after the knowledge that has come to thee then art thou of the evildoers.

Those whom we have given the Book know him as they know their sons, although a sect of them do surely hide the truth, the while they know.

The truth (is) from thy Lord; be not therefore one of those who doubt thereof.

Every sect has some one side to which they turn (in prayer); but do ye hasten onwards to good works; wherever ye are God will bring you all together; verily, God is mighty over all.

From whencesoever thou comest forth, there turn thy face towards the Sacred Mosque, for it is surely truth from thy Lord; God is not careless about what ye do. And from whencesoever thou comest forth, there turn thy face towards the Sacred Mosque, and wheresoever ye are, turn your faces towards it, that men may have no argument against you, save only those of them who are unjust; and fear them not, but fear me and I will fulfil my favours to you, perchance ye may be guided yet. Thus have we sent amongst you an apostle of yourselves, to recite to you our signs, to purify you and teach you the Book and wisdom, and to teach you what ye did not know; remember me, then, and I will remember you; thank me, and do not misbelieve.

O ye who do believe! seek aid from patience and from prayer, verily, God is with the patient. And say not of those who are slain in God's way (that they are) dead, but rather living; but ye do not perceive. We will try you with something of fear, and hunger and loss of wealth, and souls and fruit; but give good tidings to the patient, who when there falls on them a calamity say, 'Verily, we are God's and, verily, to Him do we return.' These, on them are blessings from their Lord and mercy, and they it is who are guided. Verily, Zafa and Merwah are of the beacons of God, and he who makes the pilgrimage unto the House, or visits it, it is no crime for him to compass them both about; and he who obeys his own impulse to a good work,- God is grateful and doth know. Verily, those who hide what we have revealed of manifest signs and of guidance after we have manifested it to men in the Book, them God shall curse, and those who curse shall curse them too. Save those who turn and do right and make (the signs) manifest; these will I turn to again, for I am easy to be turned and merciful. Verily, those who misbelieve and die while still in misbelief, on them is the curse of God, and of the angels, and of mankind altogether; to dwell therein for aye; the torment shall not be lightened for them, nor shall they be looked upon. Your God is one God; there is no God but He, the merciful, the compassionate.

Verily, in the creation of the heavens and the earth, and the alternation of night and day, and in the ship that runneth in the sea with that which profits man, and in what water God sends down from heaven and quickens therewith the earth after its death, and spreads abroad therein all kinds of cattle, and in the shifting of the winds, and in the clouds that are pressed into service betwixt heaven and earth, are signs to people who can understand. Yet are there some amongst mankind who take to themselves peers other than God; they love them as they should love God while those who believe love God more. O that those who are

unjust could only see, when they see the torment, that power is altogether God's! Verily, God is keen to torment.

When those who are followed clear themselves of those who followed them, and see the torment, and the cords are cut asunder, those who followed shall say, 'Had we but another turn, then would we clear ourselves of them as they have cleared themselves of us.' So will God show them their works; for them are sighs, and they shall not come forth from out the fire.

O ye folk! eat of what is in the earth, things lawful and things good, and follow not the footsteps of Satan, verily, to you he is an open foe. He does but bid you evil and sin, and that ye should speak against God what ye do not know.

When it is said to them, 'Follow what God has revealed,' they say, 'Nay, we will follow what we found our fathers agreed upon.' What! and though their fathers had no sense at all or guidance-? The likeness of those who misbelieve is as the likeness of him who shouts to that which hears him not, save only a call and a cry; deafness, dumbness, blindness, and they shall not understand. O ye who do believe! eat of the good things wherewith we have provided you, and give thanks unto God if it be Him ye serve. He has only forbidden for you what is dead, and blood, and flesh of swine, and whatsoever has been consecrated to other than God; but he who is forced, neither revolting nor transgressing, it is in no sin for him; verily, God is forgiving and merciful.

Verily, those who hide what God has revealed of the Book, and sell it for a little price, they shall eat nothing in their bellies save fire; and God will not speak to them on the day of resurrection, nor will He purify them, but for them is grievous woe. They who sell guidance for error, and pardon for torment, how patient must they be of fire!

That (is), because God has revealed the Book with truth, and verily those who disagree about the Book are in a wide schism. Righteousness is not that ye turn your faces towards the east or the west, but righteousness is, one who believes in God, and the last day, and the angels, and the Book, and the prophets, and who gives wealth for His love to kindred, and orphans, and the poor, and the son of the road, beggars, and those in captivity; and who is steadfast in prayer, and gives alms; and those who are sure of their covenant when they make a

covenant; and the patient in poverty, and distress, and in time of violence; these are they who are true, and these are those who fear.

O ye who believe! Retaliation is prescribed for you for the slain:

the free for the free, the slave for the slave, the female for the female; yet he who is pardoned at all by his brother, must be prosecuted in reason, and made to pay with kindness. That is an alleviation from your Lord, and a mercy; and he who transgresses after that for him is grievous woe. For you in retaliation is there life, O ye possessors of minds! it may be ye will fear.

It is prescribed for you that when one of you is face to face with death, if he leave (any) goods, the legacy is to his parents, and to his kinsmen, in reason. A duty this upon all those that fear. But he who alters it after that he has heard it, the sin thereof is only upon those who alter it; verily, God doth hear and know. And he who fears from the testator a wrong intention, or a crime, and doth make up the matter between the parties, it is no sin to him; verily, God is forgiving and merciful.

O ye who believe! There is prescribed for you the fast as it was prescribed for those before you; haply ye may fear. A certain number of days, but he amongst you who is ill or on a journey, then (let him fast) another number of days. And those who are fit to fast may redeem it by feeding a poor man; but he who follows an impulse to a good work it is better for him; and if ye fast it is better for you, if ye did but know.

The month of Ramadhan, wherein was revealed the Koran, for a guidance to men, and for manifestations of guidance, and for a Discrimination. And he amongst you who beholds this month then let him fast it; but he who is sick or on a journey, then another number of days;- God desires for you what is easy, and desires not for you what is difficult,- that ye may complete the number, and say, 'Great is God,' for that He has guided you; haply ye may give thanks. When my servants ask thee concerning me, then, verily, I am near;

I answer the prayer's prayer whene'er he prays to me. So let them ask me for an answer, and let them believe in me; haply they may be directed aright.

Lawful for you on the night of the fast is commerce with your wives; they are a garment unto you, and ye a garment unto them. God knows

that ye did defraud yourselves, wherefore He has turned towards you and forgiven you; so now go in unto them and crave what God has prescribed for you, and eat and drink until a white thread can be distinguished by you from a black one at the dawn. Then fulfil the fast until the night, and go not in unto them, and ye at your devotions in the mosques the while. These are the bounds that God has set, so draw not near thereto. Thus does God make manifest His signs to men, that haply they may fear.

Devour not your wealth among yourselves vainly, nor present it to the judges that ye may devour a part of the wealth of men sinfully, the while ye know.

They will ask thee about the phases of the moon; say, 'They are indications of time for men and for the pilgrimage.' And it is not righteousness that ye should enter into your houses from behind them, but righteousness is he who fears; so enter into your houses by the doors thereof and fear God; haply ye may prosper yet. Fight in God's way with those who fight with you, but transgress not; verily, God loves not those who do transgress. Kill them wherever ye find them, and drive them out from whence they drive you out; for sedition is worse than slaughter; but fight them not by the Sacred Mosque until they fight you there; then kill them, for such is the recompense of those that misbelieve. But if they desist, then, verily, God is forgiving and merciful. But fight them that there be no sedition and that the religion may be God's; but, if they desist, then let there be no hostility save against the unjust.

The sacred month for the sacred month; for all sacred things demand retaliation; and whoso transgresses against you, transgress against him like as he transgressed against you; but fear ye God, and know that God is with those who fear.

Expend in alms in God's way and be not cast by your own hands into perdition; but do good, for God loves those who do good. And fulfil the pilgrimage and the visitation to God; but if ye be besieged, then what is easiest for you by way of gift. But shave not your heads until your gift shall reach its destination; and he amongst you who is sick or has a hurt upon his head, then the redemption is by fasting or by alms or by an offering. But when ye are safe again, then let him who would enjoy the visitation until the pilgrimage (bring) what is easiest as a gift. And he who cannot find (anything to bring), then let him fast three days on the

pilgrimage and seven when ye return; these make ten days complete. That is, for him whose family are not present in the Sacred Mosque; and fear God and know that God is keen to punish.

The pilgrimage is (in) well-known months: whosoever then makes it incumbent on himself (let him have neither) commerce with women, nor fornication, nor a quarrel on the pilgrimage; and whatsoever of good ye do, God knoweth it; then provide yourself for your journey; but the best provision is piety. Fear ye me ye who possess minds. It is no crime to you that ye seek good from your Lord; but when ye pour forth from 'Arafat, remember God by the sacred beacon. Remember Him how He guided you, although ye were surely before of those who err.

Then pour ye forth from whence men do pour forth and ask pardon of God; verily, God is forgiving and merciful.

And when ye have performed your rites, remember God as ye remember your fathers, or with a keener memory still.

There is among men such as says, 'Our Lord! give us in this world;' but of the future life no portion shall he have. And some there be who say, 'Our Lord! give us in this world good and in the future good; and keep us from the torment of the fire!' These,- they have their portion from what they have earned; for God is swift at reckoning up.

Remember God for a certain number of days; but whoso hastens off in two days, it is no sin to him, and he who lingers on it is no sin to him,- for him who fears. So fear ye God and know that unto Him shall ye be gathered.

There is among men one whose speech about the life of this world pleases thee, and he calls on God to witness what is in his heart; yet is he most fierce in opposition unto thee. And when he turns away, he strives upon the earth to do evil therein, and to destroy the tilth and the stock; verily, God loves not evil doing. And when it is said to him, 'Fear God,' then pride takes hold upon him in sin; but hell is enough for him! surely an evil couch is that.

And there is among men one who selleth his soul craving, those things that are pleasing unto God and God is kind unto His servants. O ye who believe! enter ye into the peace, one and all, and follow not the footsteps of Satan; verily, to you he is an open foe. And if ye slip after

that the manifest signs have come to you, then know that God is the mighty, the wise.

What can they expect but that God should come unto them in the shadow of a cloud, and the angels too? But the thing is decreed, and unto God do things return.

Ask the children of Israel how many a manifest sign we gave to them; and whoso alters God's favours after that they have come to him, then God is keen at following up.

Made fair to those who misbelieve is this world's life; they jest at those who do believe. But those who fear shall be above them on the resurrection day. God gives provision unto whom He will without account.

Men were one nation once, and God sent prophets with good tidings and with warnings, and sent down with them the Book in truth, to judge between men in that wherein they disagreed; but none did disagree therein save those who had been given it after that manifest signs had come to them, through greed amongst themselves; and God guided those who did believe to that truth concerning which they disagreed by His permission, for God guides whom He will unto the right path. Did ye count to enter Paradise, while there had nothing come to you like those who passed away before you; there touched them violence and harm, and they were made to quake, until the Apostle and those who believed with him said, 'When (comes) God's help? Is not God's help then surely nigh?'

They will ask thee what they are to expend in alms: say, 'Whatsoever good ye expend it should be for parents and kinsmen, and the orphan and the poor, and the son of the road; and whatsoever good ye do, verily, of it God knows.'

Prescribed for you is fighting, but it is hateful to you. Yet peradventure that ye hate a thing while it is good for you, and peradventure that ye love a thing while it is bad for you; God knows, and ye,- ye do not know!

They will ask thee of the sacred month,- of fighting therein. Say, 'Fighting therein is a great sin; but turning folks off God's way, and misbelief in Him and in the Sacred Mosque, and turning His people out

therefrom, is a greater in God's sight; and sedition is a greater sin than slaughter.'

They will not cease from fighting you until they turn you from your religion if they can; but whosoever of you is turned from his religion and dies while still a misbeliever; these are those whose works are vain in this world and the next; they are the fellows of the Fire, and they shall dwell therein for aye.

Verily, those who believe, and those who flee, and those who wage war in God's way; these may hope for God's mercy, for God is forgiving and merciful.

They will ask thee about wine and el maisar, say, 'In them both is sin and profit to men; but the sin of both is greater than the profit of the same.'

They will ask thee what they shall expend in alms: say, 'The surplus.' Thus does God manifest to you His signs; haply ye may reflect on this world and the next! They will ask thee about orphans: say, 'To do good to them is best.' But if ye interfere with them- they are your brethren, and God knows the evildoer from the well doer; and if God will He will surely trouble you. Verily, God is mighty, wise.

Wed not with idolatrous women until they believe, for surely a believing handmaid is better than an idolatrous woman, even though she please you. And wed not to idolatrous men until they believe, for a believing slave is better than an idolater, even though he please you. Those invite you to the fire, but God invites you to paradise and pardon by His permission, and makes clear His signs to men; haply they may remember.

They will ask thee about menstruation: say, 'It is a hurt.' So keep apart from women in their menstruation, and go not near them till they be cleansed; but when they are cleansed come in to them by where God has ordered you verily, God loves those who turn to Him, and those who keep themselves clean.

Your women are your tilth, so come into your tillage how you choose; but do a previous good act for yourselves, and fear God, and know that ye are going to meet Him; and give good tidings unto those who do believe.

Make not God the butt of your oaths, that ye will keep clear and fear and make peace amongst men, for God both hears and knows. He will not catch you up for a casual word in your oaths, but He will catch you up for what your hearts have earned; but God is forgiving and clement.

Those who swear off from their women, they must wait four months; but if they break their vow God is forgiving and merciful. And if they intend to divorce them, verily, God hears and knows. Divorced women must wait for themselves three courses; and it is not lawful to them that they hide what God has created in their wombs, if they believe in God and in the last day. Their husbands will do better to take them back in that (case) if they wish for reconciliation; for, the same is due to them as from them; but the men should have precedence over them. God is mighty and wise. Divorce (may happen) twice; then keep them in reason, or let them go with kindness. It is not lawful for you to take from them anything of what you have given them, unless both fear that they cannot keep within God's bounds. So if ye fear that ye cannot keep within God's bounds there is no crime in you both about what she ransoms herself with. These are God's bounds, do not transgress them; and whoso transgresses God's bounds, they it is who are unjust. But if he divorce her (a third time) she shall not be lawful to him after that, until she marry another husband; but, if he divorce her too, it is no crime in them both to come together again, if they think that they can keep within God's bounds. These are God's bounds which He explains to a people who know.

When ye divorce women, and they have reached the prescribed time, then keep them kindly, or let them go in reason, but do not keep them by force to transgress; for whoso does that, he is unjust to his own soul: and do not take God's signs in jest; and remember God's favours to you, and what He has sent down to you of the Book and wisdom, to admonish you thereby; and fear God, and know that God doth all things know.

When ye divorce women, and they have reached their prescribed term, do not prevent them from marrying their (fresh) husbands, when they have agreed with each other reasonably. That is what he is admonished with who amongst you believes in God and in the last day. That is more pure for you and cleaner. But God knows, and ye know not. Mothers must suckle their children two whole years for one who wishes to complete the time of suckling; and on him to whom it is born its sustenance and clothing are incumbent; but in reason, for no soul shall be obliged beyond its capacity. A mother shall not be forced for her

child; nor he to whom it is born for his child. And the same (is incumbent) on the heir (of the father). But if both parties wish to wean, by mutual consent and counsel, then it is no crime in them. And if ye wish to provide a wet-nurse for your children, it is no crime in you when you pay what you have promised her, in reason. Fear God, and know that God on what ye do doth look. Those of you who die and leave wives behind, let these wait by themselves for four months and ten days; and when they have reached their prescribed time, there is no crime in them for what they do with themselves in reason; for God of what ye do is well aware. Nor is there any crime in you for that ye make them an offer of marriage, or that ye keep it secret, in your minds. God knows that ye will remember them; but do not propose to them in secret, unless ye speak a reasonable speech; and resolve not on marriage tie until the Book shall reach its time; but know that God knows what is in your souls; so beware! and know that God is forgiving and clement. It is no crime in you if ye divorce your women ere you have yet touched them, or settled for them a settlement. But provide maintenance for them; the wealthy according to his power, and the straitened in circumstances according to his power, must provide, in reason;- a duty this upon the kind.

And if ye divorce them before ye have touched them, but have already settled for them a settlement; the half of what ye have settled, unless they remit it, or he in whose hand is the marriage tie remits it; and that ye should remit is nearer to piety, and forget not liberality between you. Verily, God on what ye do doth look. Observe the prayers, and the middle prayer, and stand ye attent before God.

And if ye fear, then afoot or on horseback; but when ye are in safety remember God, how He taught you while yet ye did not know. Those of you who die and leave wives, should bequeath to their wives maintenance for a year, without expulsion (from their home); but if they go out, there is no crime in you for what they do of themselves, in reason; but God is mighty and wise. And divorced women should have a maintenance in reason;- a duty this on those that fear. Thus does God explain to you His signs; haply ye may understand.

Dost thou not look at those who left their homes by thousands, for fear of death; and God said to them 'Die,' and then He quickened them again? Verily God is Lord of grace to men, but most men give no thanks.

Fight then in God's way, and know that God both hears and knows. Who is there that will lend to God a good loan? He will redouble it many a double; God closes His hand and holds it out, and unto Him shall ye return.

Dost thou not look at the crowd of the children of Israel after Moses' time, when they said to a prophet of theirs, 'Raise up for us a king, and we will fight in God's way?' He said, 'Will ye perhaps, if it be written down for you to fight, refuse to fight?' They said, 'And why should we not fight in God's way, now that we are dispossessed of our homes and sons? But when it was written down for them to fight they turned back, save a few of them, and God knows who are evildoers. Then their prophet said to them, 'Verily, God has raised up for you Talut as a king;' they said, How can the kingdom be his over us; we have more right to the kingdom than he, for he has not an amplitude of wealth?' He said, 'Verily, God has chosen him over you, and has provided him with an extent of knowledge and of form. God gives the kingdom unto whom He will; God comprehends and knows.' Then said to them their prophet, 'The sign of his kingdom is that there shall come to you the ark with the shechina in it from your Lord, and the relics of what the family of Moses and the family of Aaron left; the angels shall bear it.' In that is surely a sign to you if ye believe.

And when Talut set out with his soldiery, he said, 'God will try you with a river, and he who drinks therefrom, he is not of mine; but whoso tastes it not, he is of mine, save he who laps it lapping with his hand.'

And they drank from it save a few of them, and when he crossed it, he and those who believed with him, they said, 'We have no power this day against Galut and his soldiery, 'those who thought that they should meet their Lord said, 'How many a small division of men have conquered a numerous division, by the permission of God, for God is with the patient.'

And when they went out against a Galut and his soldiery, they said, 'Lord, pour out patience over us, and make firm our steps, and help us against the misbelieving people!'

And they put them to flight by the permission of God, and David killed Galut, and God gave him the kingdom and wisdom, and taught him of what He willed. And were it not for God's repelling men one with

another the earth would become spoiled; but God is Lord of grace over the worlds.

These are the signs of God, we recite them to thee in truth, for, verily, thou art of those who are sent.

These apostles have we preferred one of them above another. Of them is one to whom God spake; and we have raised some of them degrees; and we have given Jesus the son of Mary manifest signs, and strengthened him by the Holy Spirit. And, did God please, those who came after them would not have fought after there came to them manifest signs. But they did disagree, and of them are some who believe, and of them some who misbelieve, but, did God please, they would not have fought, for God does what He will. O ye who believe! expend in alms of what we have bestowed upon you, before the day comes in which is no barter, and no friendship, and no intercession; and the misbelievers, they are the unjust. God, there is no god but He, the living, the self-subsistent. Slumber takes Him not, nor sleep. His is what is in the heavens and what is in the earth. Who is it that intercedes with Him save by His permission? He knows what is before them and what behind them, and they comprehend not aught of His knowledge but of what He pleases. His throne extends over the heavens and the earth, and it tires Him not to guard them both, for He is high and grand.

There is no compulsion in religion; the right way has been distinguished from the wrong, and whoso disbelieves in Taghut and believes in God, he has got hold of the firm handle in which is no breaking off; but God both hears and knows.

God is the patron of those who believe, He brings them forth from darkness into light. But those who misbelieve, their patrons are Taghut, these bring them forth from light to darkness,- fellows of the Fire, they dwell therein for aye.

Do you not look at him who disputed with Abraham about his Lord, that God had given him the kingdom? When Abraham said, 'My Lord is He who giveth life and death,' he said, 'I give life and death.' Abraham said, 'But verily, God brings the sun from the east, do thou then bring it from the west? And he who misbelieved was dumbfounded, for God does not guide unjust folk.

Or like him who passed by a village, when it was desolate and turned over on its roofs, and said, 'How will God revive this after its death?' And God made him die for a hundred years, then He raised him, and said, 'How long hast thou tarried?' Said he, 'I have tarried a day, or some part of a day.' He said, 'Nay, thou hast tarried a hundred years; look at thy food and drink, they are not spoiled, and look at thine ass; for we will make thee a sign to men. And look at the bones how we scatter them and then clothe them with flesh.' And when it was made manifest to him, he said, 'I know that God is mighty over all.'

And when Abraham said, 'Lord, show me how thou wilt revive the dead,' He said, 'What, dost thou not yet believe?' Said he, 'Yea, but that my heart may be quieted.' He said, 'Then take four birds, and take them close to thyself; then put a part of them on every mountain; then call them, and they will come to thee in haste; and know that God is mighty, wise.'

The likeness of those who expend their wealth in God's way is as the likeness of a grain that grows to seven ears, in every ear a hundred grains, for God will double unto whom He pleases; for God both embraces and knows.

Those who expend their wealth in God's way, then do not follow up what they expend by taunting with it and by annoyance, these have their hire with their Lord, and no fear is on them, neither shall they grieve.

Kind speech and pardon are better than almsgiving followed by annoyance, and God is rich and clement.

O ye who believe! make not your almsgiving vain by taunts and annoyance, like him who expends what he has for the sake of appearances before men, and believes not in God and the last day; for his likeness is as the likeness of a flint with soil upon it, and a heavy shower falls on it and leaves it bare rock; they can do nought with what they earn, for God guides not the misbelieving folk. But the likeness of those who expend their wealth craving the goodwill of God, and as an insurance for their souls, is as the likeness of a garden on a hill. A heavy shower falls on it, and it brings forth its eatables twofold; and if no heavy shower falls on it, the dew does; and God on what ye do doth look. Would one of you fain have a garden of palms and vines, with rivers flowing beneath it, in which is every fruit; and when old age shall

reach him, have weak seed, and there fall on it a storm wind with fire therein, and it gets burnt?

Thus does God manifest to you His signs, mayhap ye will reflect. O ye who believe! expend in alms of the good things that ye have earned, and of what we have brought forth for you out of the earth, and do not take the vile thereof to spend in alms,- what you would not take yourselves save by connivance at it; but know that God is rich and to be praised.

The devil promises you poverty and bids you sin, but God promises you pardon from Him and grace, for God both embraces and knows. He bringeth wisdom unto whom He will, and he who is brought wisdom is brought much good; but none will remember save those endowed with minds.

Whatever expense ye expend, or vow ye vow, God knows it; but the unjust have no helpers. If ye display your almsgiving, then well is it; but if ye hide it and bring it to the poor, then is it better for you, and will expiate for you your evil deeds; for God of what ye do is well aware.

Thou art not bound to guide them; but God guides whom He will; and whatever good ye expend it is for yourselves, and do not expend save craving for God's face.

And what ye expend of good, it shall be repaid you, and ye shall not be wronged,- unto the poor who are straitened in God's way, and cannot knock about in the earth. The ignorant think them to be rich because of their modesty; you will know them by their mark, they do not beg from men importunately; but what ye spend of good God knows. Those who expend their wealth by night and day, secretly and openly, they shall have their hire with their Lord. No fear shall come on them, nor shall they grieve.

Those who devour usury shall not rise again, save as he riseth whom Satan hath paralysed with a touch; and that is because they say 'selling is only like usury,' but God has made selling lawful and usury unlawful; and he to whom the admonition from his Lord has come, if he desists, what has gone before is his: his matter is in God's hands. But whosoever returns (to usury) these are the fellows of the Fire, and they shall dwell therein for aye. God shall blot out usury, but shall make almsgiving profitable, for God loves not any sinful misbeliever.

Verily, those who believe, and act righteously, and are steadfast in prayer, and give alms, theirs is their hire with their Lord; there is no fear on them, nor shall they grieve.

O ye who believe! fear God, and remit the balance of usury, if ye be believers; and if ye will not do it, then hearken to the proclamation of war from God and His Apostle; but if ye repent, your capital is yours. Ye shall not wrong, nor shall ye be wronged. And if it be one in difficulties, then wait for easy circumstances; but that ye remit it as alms is better for you, if ye did but know.

Fear the day wherein ye shall return to God; then shall each soul be paid what it has earned, and they shall not be wronged. O ye who believe! if ye engage to one another in a debt for a stated time, then write it down, and let a scribe write it down between you faithfully; nor let a scribe refuse to write as God taught him, but let him write, and let him who owes dictate; but let him fear God his Lord, and not diminish therefrom aught; but if he who owes be a fool, or weak, or cannot dictate himself, then let his agent dictate faithfully, and let them call two witnesses out from amongst their men; or if there be not two men, then a man and two women, from those whom he chooses for witnesses, so that if one of the two should err, the second of the two may remind the other; and let not the witnesses refuse when they are summoned; and let them not tire of writing it, be it small or great, with its time of payment. That is more just in the sight of God, and more upright for testimony, and brings you nearer to not doubting. Unless, indeed, it be a ready-money transaction between you, which ye arrange between yourselves, then it is no crime against you that ye do not write it down; but bring witnesses to what ye sell one to another, and let not either scribe or witness come to harm, for if ye do it will be abomination in you; but fear God, for God teaches you, and God knows all things. But if ye be upon a journey, and ye cannot find a scribe, then let a pledge be taken. But if one of you trust another, then let him who is trusted surrender his trust, and let him fear God his Lord, and conceal not testimony, for he who conceals it, verily, sinful is his heart: God knows what ye do.

God's is what is in heaven and in the earth, and if ye show what is in your souls, or hide it, God will call you to account; and He forgives whom He will, and punishes whom He will, for God is mighty over all.

The Apostle believes in what is sent down to him from his Lord, and the believers all believe on God, and His angels, and His Books, and His apostles,- we make no difference between any of His apostles,-they say, 'We hear and obey, Thy pardon, O Lord! for to Thee our journey tends. God will not require of the soul save its capacity. It shall have what it has earned, and it shall owe what has been earned from it. Lord, catch us not up, if we forget or make mistake;

Lord, load us not with a burden, as Thou hast loaded those who were before us. Lord, make us not to carry what we have not strength for, but forgive us, and pardon us, and have mercy on us. Thou art our Sovereign, then help us against the people who do not believe!'

THE CHAPTER OF IMRAN'S FAMILY

(III. Medina.)

IN the name of the merciful and compassionate God. ALIF LAM MIM. God, there is no god but He, the living, the self-subsistent. He has sent down to thee the Book, in truth, confirming what was before it, and has revealed the law, and the gospel before for the guidance of men, and has revealed the Discrimination.

Verily, those who disbelieve in the signs of God, for them is severe torment, for God is mighty and avenging.

Verily, God, there is nothing hidden from Him in the earth, nor in the heaven; He it is who fashions you in the womb as He pleases. There is no God but He, the mighty, the wise.

He it is who has revealed to thee the Book, of which there are some verses that are decisive, they are the mother of the Book; and others ambiguous; but as for those in whose hearts is perversity, they follow what is ambiguous, and do crave for sedition, craving for (their own) interpretation of it; but none know the interpretation of it except God. But those who are well grounded in knowledge say, 'We believe in it; it is all from our Lord; but none will remember save those who possess minds.

'O Lord! pervert not our hearts again when Thou hast guided them, and grant us mercy from Thee, for Thou art He who grants. O Lord! Thou

shalt gather together men unto the day wherein is no doubt. Verily, God will not depart from His promise.'

Verily, those who misbelieve, their wealth shall not help them, nor their children, against God at all; and they it is who are the fuel of the fire.

As was the wont of Pharaoh's people, and those before them, they said our signs were lies, and God caught them up in their sins, for God is severe to punish.

Say to those who misbelieve, 'Ye shall be overcome and driven together to hell, an ill couch will it be.

'Ye have had a sign in the two parties who met; one party fighting in the way of God, the other misbelieving; these saw twice the same number as themselves to the eye-sight, for God aids with His help those whom He pleases.' Verily, in that is a lesson for those who have perception. Seemly unto men is a life of lusts, of women, and children, and hoarded talents of gold and silver, and of horses well-bred, and cattle, and tilth;- that is the provision for the life of this world; but God, with Him is the best resort. Say, 'But shall we tell you of a better thing than this?' For those who fear are gardens with their Lord, beneath which rivers flow; they shall dwell therein for aye, and pure wives and grace from God; the Lord looks on His servants, who say, 'Lord, we believe, pardon Thou our sins and keep us from the torment of the fire,' the patient, the truthful, the devout, and those who ask for pardon at the dawn.

God bears witness that there is no god but He, and the angels, and those possessed of knowledge standing up for justice. There is no God but He, the mighty, the wise.

Verily, (the true) religion in God's sight is Islam, and those to whom the Book was given disagreed not until after that there was given to them knowledge, through mutual envy. But whoso disbelieves in God's signs, truly God is quick at reckoning up.

And if they would dispute with thee, then say, 'I turn my face with resignation unto God, and whoso follows me.' And say to those who have been given the Book, unto the Gentiles, 'Are ye, too, resigned' and if they are resigned, then are they guided. But if they turn their backs, then thou hast only to preach, and God looks on his servants.

Verily, those who disbelieve in God's signs, and kill the prophets without right, and kill those from among men, who bid what is just,-to them give the glad tidings of grievous woe! These are they whose works are void in this world and the next, and helpers have they none. Did ye not see those who have been given a portion of the Book? they were called unto the Book of God to decide between them; and then a sect of them turned their backs and turned away;- that is because they say the fire shall not touch us save for a certain number of days. But that deceived them in their religion which they had invented. How will it be when we have gathered them together for a day whereof there is no doubt, when each soul shall be paid what it has earned, and they shall not be wronged?

Say, 'O God, Lord of the kingdom! Thou givest the kingdom to whomsoever Thou pleasest, and strippest the kingdom from whomsoever Thou pleasest; Thou honourest whom Thou pleasest, and abasest whom Thou pleasest; in Thy hand is good. Verily, Thou art mighty over all. Thou dost turn night to day, and dost turn day to night, and dost bring forth the living from the dead, and dost provide for whom Thou pleasest without taking count.'

Those who believe shall not take misbelievers for their patrons, rather than believers, and he who does this has no part with God at all, unless, indeed, ye fear some danger from them. But God bids you beware of Himself, for unto Him your journey is. Say, 'If ye hide that which is in your breasts, or if ye show it, God knows it: He knows what is in the heavens and what is in the earth, for God is mighty over all.'

The day that every soul shall find what it has done of good present before it; and what it has done of evil, it would fain that there were between itself and that a wide interval. 'God bids you beware of Himself, but God is gentle with His servants.' Say, 'If ye would love God then follow me, and God will love you and forgive you your sins, for God is forgiving and merciful.' Say, 'Obey God and the Apostle; but if ye turn your backs God loves not misbelievers.'

Verily, God has chosen Adam, and Noah, and Abraham's people, and Imran's people above the world,- a seed, of which one succeeds the other, but God both hears and knows.

When Imran's wife said, 'Lord! I have vowed to Thee what is within my womb, to be dedicated unto Thee, receive it then from me. Verily, Thou

dost hear and know.' And when she brought it forth she said, 'Verily, I have brought it forth a female' - but God knew best what she brought forth; and a male is not like a female- 'I have called her Mary, and I seek a refuge in Thee for her and for her seed from Satan the pelted.'

And her Lord received her with a good reception, and made her grow up with a good growth, and Zachariah took care of her. Whenever Zachariah entered the chamber to her he found beside her a provision, and said, 'O Mary, how hast thou this?' She said, 'It is from God, for God provides for whom He pleases without count.' Therefore prayed Zachariah to his Lord, and said, 'Lord, grant me from Thee a good seed. Verily, Thou hearest prayer.' And an angel cried out to him as he was standing praying in the chamber (and said) that 'God gives thee the glad tidings of John, to confirm the Word from God,- of a chief and a chaste one, and a prophet from amongst the righteous.'

He said, 'My Lord, how can there be to me a boy when old age has reached me, and my wife is barren?' Said he, 'Thus God does what He pleaseth.' He said, 'My Lord, make for me a sign.' He said, 'Thy sign is that thou shalt not speak to men for three days, save by gesture; but remember thy Lord much, and celebrate His praises in the evening and the morning.'

And when the angels said, 'O Mary! verily, God has chosen thee, and has purified thee, and has chosen thee above the women of the world. O Mary! be devout unto thy Lord, and adore and bow down with those who bow. That is (one) of the declarations of the unseen world which we reveal to thee, though thou wert not by them when they threw their lots which of them should take care of Mary, nor were ye by them when they did dispute.'

When the angel said, 'O Mary! verily, God gives thee the glad tidings of a Word from Him; his name shall be the Messiah Jesus the son of Mary, regarded in this world and the next and of those whose place is nigh to God. And he shall speak to people in his cradle, and when grown up, and shall be among the righteous.' She said, 'Lord! how can I have a son, when man has not yet touched me?' He said, 'Thus God creates what He pleaseth. When He decrees a matter He only says BE and it is; and He will teach him the Book, and wisdom, and the law, and the gospel, and he shall be a prophet to the people of Israel (saying), that I have come to you, with a sign from God, namely, that I will create for you out of clay as though it were the form of a bird, and I will blow thereon

and it shall become a bird by God's permission; and I will heal the blind from birth, and lepers; and I will bring the dead to life by God's permission; and I will tell you what you eat and what ye store up in your houses. Verily, in that is a sign for you if ye be believers. And I will confirm what is before you of the law, and will surely make lawful for you some of that which was prohibited from you. I have come to you with a sign from your Lord, so fear God and follow me, for God is my Lord, and your Lord, so worship Him:- this is the right path.'

And when Jesus perceived their unbelief, He said, 'Who are my helpers for God?' Said the apostles, 'We are God's helpers. We believe in God, so bear witness that we are resigned. Lord, we have believed in what Thou hast revealed, and we have followed the Apostle, so write us down with those which bear witness.' But they (the Jews) were crafty, and God was crafty, for God is the best of crafty ones! When God said, 'O Jesus! I will make Thee die and take Thee up again to me and will clear thee of those who misbelieve, and will make those who follow thee above those who misbelieve, at the day of judgment, then to me is your return. I will decide between you concerning that wherein ye disagree. And as for those who misbelieve, I will punish them with grievous punishment in this world and the next, and they shall have none to help them.' But as for those who believe and do what is right, He will pay them their reward, for God loves not the unjust.

That is what we recite to thee of the signs and of the wise reminder. Verily the likeness of Jesus with God is as the likeness of Adam. He created him from earth, then He said to him BE, and he was;- the truth from thy Lord, so be thou not of those who are in doubt. And whoso disputeth with thee after what has come to thee of knowledge, say, 'Come, let us call our sons and your sons, and our women and your women, and ourselves and yourselves: then we will imprecate and put God's curse on those who lie.' Verily, those are the true stories, and there is no god but God, and, verily, God He is the mighty, the wise; but if they turn back, God knows the evildoers.

Say, 'O ye people of the Book, come to a word laid down plainly between us and you, that we will not serve other than God, nor associate aught with him, nor take each other for lords rather than God.' But if they turn back then say, 'Bear witness that we are resigned.'

O people of the Book, why do ye dispute about Abraham, when the law and the gospel were not revealed until after him? What! do ye not

understand? Here ye are, disputing about what ye have some knowledge of; why then do ye dispute about what ye have no knowledge of? God knows and ye know not.

Abraham was not a Jew, nor yet a Christian, but he was a 'Hanif resigned, and not of the idolaters. Verily, the people most worthy of Abraham are those who follow him and his prophets, and those who believe;- God is the patron of the believers.

A sect of the people of the Book would fain they could lead you astray, but they only lead themselves astray, and they do not perceive.

O people of the Book! why do ye disbelieve in the signs of God, the while ye witness them? O people of the Book! why do ye clothe the truth with falsehood and hide the truth the while ye know? A sect of the people of the Book say, 'Believe in what was revealed to those who believed at the first appearance of the day, and disbelieve it at the end thereof,'- that (others) may perchance go back (from their faith)- 'do not believe save one who followeth your religion.'

Say, 'Verily, the (true) guidance is the guidance of God, that one should be given like what ye are given.' Or would they dispute with you before your Lord, say, 'Grace is in the hand of God, He gives it to whom he pleases, for God both comprehends and knows. He specially favours with his mercy whom he pleases, for God is Lord of mighty grace.

And of the people of the Book, there are some of them who, if thou entrust them with a talent give it back to you; and some of them, if thou entrust them with a dinar, he will not give it back to thee except so long as thou dost stand over him. That is because they say, We owe no duty to the Gentiles;' but they tell a lie against God, the while they know.

Yea, whoso fulfils his covenant and fears,- verily, God loves those who fear. Those who sell God's covenant and their oaths for a little price, these have no portion in the future life. God will not speak to them, and will not look upon them on the resurrection day, and will not purify them; but for them is grievous woe. And, verily, amongst them is a sect who twist their tongues concerning the Book, that ye may reckon it to be from the Book, but it is not from the Book. They say, 'It is from God, 'but it is not from God, and they tell a lie against God, the while they know. It is not right for a man that God should give him a Book, and judgment, and prophecy, and that then he should say to men, 'Be ye

servants of mine rather than of God;' but be ye rather masters of teaching the Book and of what ye learn.

He does not bid you take the angels and the prophets for your lords; shall He bid you misbelieve again when you are once resigned? And when God took the compact from the prophets '(this is) surely what we have given you of the Book and wisdom. Then shall come to you the Apostle confirming what is with you. Ye must believe in him and help him.' He said, moreover, 'Are ye resolved and have ye taken my compact on that (condition) They say, 'We are resolved.' He said, 'Then bear witness, for I am witness with you; but he who turns back after that, these are sinners.'

What is it other than God's religion that they crave? when to Him is resigned whosoever is in the heavens and the earth, will he or nill he, and to him shall they return!

Say, 'We believe in God, and what has been revealed to thee, and what was revealed to Abraham, and Ishmael, and Isaac, and Jacob, and the tribes, and what was given to Moses, and Jesus, and the prophets from their Lord,- we will make no distinction between any of them,-and we are unto Him resigned. Whosoever craves other than Islam for a religion, it shall surely not be accepted from him, and he shall, in the next world, be of those who lose.'

How shall God guide people who have disbelieved after believing and bearing witness that the Apostle is true, and after there come to them manifest signs? God guides the unjust folk. These, their reward is, that on them is the curse of God, and of the angels, and of men together; they shall dwell therein for aye- the torment shall not be alleviated from them, nor shall they be respited; save those who repent after that, and act aright, for verily, God is forgiving and merciful.

Verily, those who misbelieve after believing, and then increase in misbelief, their repentance shall not be accepted; these are those who err.

Verily, those who misbelieve and die in misbelief, there shall not be accepted from any one of them the earth-full of gold, though he should give it as a ransom. For them is grievous woe, and helpers have they none.

Ye cannot attain to righteousness until ye expend in alms of what ye love. But what ye expend in alms, that God knows. All food was lawful to the children of Israel save what Israel made unlawful to himself before that the law was revealed. Say, 'Bring the law and recite it, if ye speak the truth.' But whoso forges against God a lie, after that, they are the unjust. Say, 'God speaks the truth, then follow the faith of Abraham, a 'hanif, who was not of the idolaters.'

Verily, the first House founded for men was surely that at Bekkah, for a blessing and a guidance to the worlds. Therein are manifest signs,- Abraham's station, and whosoever enters in is safe. There is due to God from man a pilgrimage unto the House, for whosoever can find his way there. But whoso misbelieves- God is independent of the worlds.

Say, 'O people of the Book! why do ye misbelieve in God's signs, while God is witness of what ye do?'

Say, 'O people of the Book! why do ye turn from the way of God him who believes, craving to make it crooked, while ye are witnesses? But God is not careless of what ye do.'

O ye who believe! if ye obey the sect of those to whom the Book was brought, they will turn you, after your faith, to unbelievers again. How can ye misbelieve while unto you are recited the signs of God, and among you is His Apostle? But whoso takes tight hold on God, he is guided into the right way.

O ye who believe! fear God with the fear that He deserves, and die not save ye be resigned.

Take tight hold of God's rope altogether, and do not part in sects; but remember the favours of God towards you, when ye were enemies and He made friendship between your hearts, and on the morrow ye were, by His favour, brothers. Ye were on the edge of a pit of fire, but he rescued you therefrom. Thus does God show to you His signs, perchance ye may be guided; and that there may be of you a nation who shall invite to good, and bid what is reasonable, and forbid what is wrong; these are the prosperous. Be not like those who parted in sects and disagreed after there came to them manifest signs; for them is mighty woe, on the day when faces shall be whitened and faces shall be blackened. As for those whose faces are blackened,- 'Did ye misbelieve after your faith, then taste the torment for your misbelief But as for

those whose faces are whitened, they are in God's mercy, and they shall dwell therein for aye.

These are the signs of God. We recite them to you in truth, for God desires not wrong unto the worlds.

God's is what is in the heavens and what is in the earth, and unto God affairs return.

Ye were the best of nations brought forth unto man. Ye bid what is reasonable, and forbid what is wrong, believing in God. Had the people of the Book believed, it would have been better for them. There are believers among them, though most of them are sinners. They shall surely not harm you save a hurt; and if they fight you, they shall show you their backs, then they shall not be helped. They are smitten with abasement wherever they be found, save for the rope of God and the rope of man; and they draw on themselves wrath from God. They are smitten, too, with poverty; that is because they did disbelieve in God's signs, and kill the prophets undeservedly. That is because they did rebel and did transgress. They are not all alike. Of the people of the Book there is a nation upright, reciting God's signs throughout the night, as they adore the while. They believe in God, and in the last day, and bid what is reasonable, and forbid what is wrong, and vie in charity; these are among the righteous.

What ye do of good surely God will not deny, for God knows those who fear.

Verily, those who misbelieve, their wealth is of no service to them, nor their children either, against God; they are the fellows of the Fire, and they shall dwell therein for aye.

The likeness of what they expend in this life of the world, is as the likeness of wind wherein is a cold blast that falls upon a people's tilth who have wronged themselves and destroys it. It is not God who wrongs them, but it is themselves they wrong. O ye who believe! take not to intimacy with others than yourselves; they will not fail to spoil you; they would fain ye came to trouble,- hatred is shown by their mouths; but what their breasts conceal is greater still. We have made manifest to you our signs, did ye but understand.

Ye it is who love them, but they love not you; and ye believe in the Book, all of it. But when they meet you they say, 'We believe;' and when they go aside they bite their finger tips at you through rage. Say, 'Die in your rage, for God doth know the nature of men's breasts.'

If good luck touch you it is bad for them, but if bad luck befall you they rejoice therein; yet if ye are patient and fear, their tricks shall not harm you, for what they do God comprehends. When thou didst set forth early from thy people to settle for the believers a camp to fight;- but God both hears and knows;- when two companies of you were on the point of showing cowardice; but God was their guardian, for on God surely the believers do rely. Why! God gave you victory at Bedr when ye were in a poor way; fear God, then, haply ye may give thanks. When thou didst say unto the believers, 'Is it not enough for you that your Lord assists you with three thousand of the angels sent down from on high? Yea, if ye are patient and fear God, and they come upon you on a sudden, now, your Lord will assist you with five thousand of His angels, (angels) of mark. God only made this as glad tidings for you to comfort your hearts withal,- for victory is but from God, the mighty, the wise;- to cut off the flank of those who misbelieve, or make them downcast, that they may retire disappointed.'

Thou hast nothing to do with the affair at all, whether He turn towards them again or punish them; for, verily, they are unjust. God's is what is in the heavens and in the earth. He forgives whom He pleases, and punishes whom He pleases; for God is forgiving and merciful.

O ye who believe! devour not usury doubly doubled, but fear God, perchance ye may be prosperous; fear the fire which is prepared for the unbelievers, and obey God and His Apostle, perchance ye may get mercy. And vie with one another for pardon from your Lord, and for Paradise, the breadth of which is as the heaven and the earth, prepared for those who fear;- for those who expend in alms, in prosperity and adversity, for those who repress their rage, and those who pardon men; God loves the kind. Those who when they do a crime, or wrong themselves, remember God, and ask forgiveness for their sins,- and who forgives sins save God?- and do not persevere in what they did, the while they know;- these have their reward:-pardon from their Lord, and gardens beneath which rivers flow, dwelling therein for aye; for pleasant is the hire of those who act like this.

Incidents have passed before your time, go on then in the earth, and see what was the end of those who called (the prophets) liars. This is an explanation unto men, and a guidance and a warning unto those who fear. Do not give way nor grieve, for ye shall have the upper hand if ye but be believers.

If a sore touch you, a sore like it has touched people: these are days which we make to alternate amongst mankind that God may know who it is that believe, and may take from you witnesses, for God loves not the unjust; and that God may assay those who believe, and blot out the misbelievers. Do ye think that ye can enter Paradise and God not know those of you who have fought well, or know the patient? Why, ye longed for death before ye met it! Now ye have looked upon it and ye halt!

Mohammed is but an apostle; apostles have passed away before his time; what if he die or is killed, will ye retreat upon your heels? He who retreats upon his heels does no harm to God at all; but God will recompense the thankful. It is not for any soul to die, save by God's permission written down for an appointed time; but he who wishes for the reward of this world we will give him of it, and he who wishes for the reward of the future we will give him of it, and we will recompense the grateful.

How many prophets have myriads fought against! yet they did not give way at what befel them in God's way Nor were they weak, nor did they demean themselves:- God loves the patient. And their word was only to say, 'Lord, forgive us our sins and our extravagance in our affairs; and make firm our footing, and help us against the misbelieving folk!' and God gave them the reward of this world, and good reward for the future too, for God doth love the kind. O ye who believe! if ye obey those who misbelieve, they will turn you back upon your heels, and ye will retreat the losers. Nay, God is your Lord, He is the best of helpers. We will throw dread into the hearts of those who misbelieve, for that they associate that with God which He has sent down no power for; but their resort is fire, and evil is the resort of the unjust.

God has truly kept His promise, when ye knocked them senseless by His permission, until ye showed cowardice, and wrangled, and rebelled, after he had shown you what ye loved. Amongst you are those who love this world, and amongst you are those who love the next. Then He turned you away from them to try you; but He has pardoned

you, for God is Lord of grace unto believers,- when ye went up and looked not round upon any one, although the Apostle was calling you from your rear. Therefore did God reward you with trouble on trouble that ye should not grieve after what ye had missed, nor for what befel you, for God is well aware of what ye do. Then He sent down upon you after trouble safety,- drowsiness creeping over one company of you, and one company of you getting anxious about themselves, suspecting about God other than the truth, with the suspicion of the ignorant, and saying, 'Have we any chance in the affair?' Say, 'Verily, the affair is God's.' They conceal in themselves what they will not show to thee, and say, 'If we had any chance in the affair we should not be killed here.' Say, 'If ye were in your houses, surely those against whom slaughter was written down, would have gone forth to fight even to where they are lying now; that God may try what is in your breasts and assay what is in your hearts, for God doth know the nature of men's breasts.'

Verily, those of you who turned your backs on that day when the two armies met, it was but Satan who made them slip for something they had earned. But God has now pardoned them; verily, God is forgiving and clement.

O ye who believe! be not like those who misbelieve, and say unto their brethren when they knock about in the earth, or are upon a raid, 'Had they but been at home, they had not died and had not been killed.' It was that God might make a sighing in their hearts, for God gives life and death; and God on what ye do doth look. And if, indeed, ye be killed in God's way or die, surely forgiveness from God and mercy is better than what ye gather; and if ye die or be killed it is to God ye shall be assembled. It was by a sort of mercy from God thou didst deal gently with them, for hadst thou been rough and rude of heart they had dispersed from around thee. But pardon them, and ask forgiveness for them, and take counsel with them in the affair. As for what thou hast resolved, rely upon God; verily, God loves those who do rely. If God help you, there is none can overcome you; but if He leave you in the lurch, who is there can help you after Him? Upon God then let believers rely. It is not for the prophet to cheat; and he who cheats shall bring what he has cheated on the resurrection day. Then shall each soul be paid what it has earned, and they shall not be wronged. Is he who follows the pleasure of God, like him who has drawn on himself anger from God, whose resort is hell? An evil journey shall it be! These are degrees with God, and God sees what ye do.

God was surely very gracious to the believers, when He sent amongst them an apostle from themselves, to recite to them His signs, and purify them, and teach them the Book and wisdom, although they surely were before his time in manifest error. Or when an accident befalls you, and ye have fallen on twice as much, ye say, 'How is this?' Say, 'It is from yourselves. Verily, God is mighty over all.'

And what befel you the day when the two armies met, it was by God's permission; that He might know the believers, and might know those who behaved hypocritically; for it was said to them, 'Come, fight in God's way,' or 'repel (the foe);' they said, 'If we knew how to fight we would surely follow you.' They were that day far nigher unto misbelief than they were to faith. They say with their mouths what is not in their hearts, but God doth know best what they hid. Those who said of their brethren, whilst they themselves stayed at home, 'Had they obeyed us they would not have been killed.' Say, 'Ward off from yourselves death, if ye do speak the truth.' Count not those who are killed in the way of God as dead, but living with their Lord;- provided for, rejoicing in what God has brought them of His grace, and being glad for those who have not reached them yet,-those left behind them; there is no fear for them, and they shall not be grieved; glad at favour from God and grace, and that God wasteth not the hire of the believers. Whoso answered to the call of God and of His prophet after sorrow had befallen them, for those, if they do good and fear God, is a mighty hire. To whom when men said, 'Verily, men have gathered round you, fear then them,' it only increased their faith, and they said, 'God is enough for us, a good guardian is He.' Then they retired in favour from God and grace; no evil touched them; they followed the pleasure of God, and God is Lord of mighty grace.

It is only that Satan who frightens his friends. Do not ye fear them, but fear me, if ye be believers.

Let them not grieve thee who vie with each other in misbelief Verily, they cannot hurt God at all. God wills not to make for them a portion in the future life; but for them is mighty woe. Verily, those who purchase misbelief for faith, they do not hurt God at all, and for them is grievous woe.

Let not those who misbelieve reckon that our letting them range is good for themselves. We only let them have their range that they may increase in sin. And for them is shameful woe. God would not leave

believers in the state which ye are in, until He discerns the vile from the good. And God would not inform you of the unseen, but God chooses of His apostles whom He pleases. Wherefore believe ye in God and His Apostle; and if ye believe and fear, for you is mighty hire. And let not those who are niggard of what God has given them of His grace, count that it is best for them;- nay, it is worse for them. What they have been niggard of shall be a collar round their necks upon the resurrection day. And God's is the heritage of the heavens and the earth, and God of what ye do is well aware. God heard the speech of those who said, 'Verily, God is poor and we are rich.' We will write down what they said, and how they killed the prophets undeservedly, and say, 'Taste ye the torment of burning;' this shall they suffer for what their hands have sent on before;- for, verily, God is no unjust one to His servants,- who say, 'Verily, God has covenanted with us that we should not believe in an apostle until he gives us a sacrifice which fire devours.' Say, 'There have come to you apostles before me with manifest signs, and with what ye talk about; why then did ye kill them, if ye speak the truth?

And if they did call thee a liar, apostles before thee have been called liars too, who came with manifest signs, and with scriptures, and with the illuminating Book.

Every soul must taste of death; and ye shall only be paid your hire upon the resurrection day. But he who is forced away from the fire and brought into Paradise is indeed happy; but the life of this world is but a possession of deceit. Ye shall surely be tried in your wealth, and in your persons, and ye shall surely hear from those who have had the Book brought them before you, and from those who associate others with God, much harm. But if ye be patient and fear,- verily, that is one of the determined affairs. When God took the compact from those who have had the Book brought them that 'Ye shall of a surety manifest it unto men, and not hide it,' they cast it behind their backs, and bought therewith a little price,- but evil is what they buy.

Count not that those who rejoice in what they have produced, and love to be praised for what they have not done,- think not that they are in safety from woe,- for them is grievous woe! God's is the kingdom of the heavens and the earth, and God is mighty over all.

Verily, in the creation of the heavens and the earth, and in the succession of night and day, are signs to those possessed of minds; who remember God standing and sitting or lying on their sides, and reflect

on the creation of the heavens and the earth. 'O Lord! thou hast not created this in vain. We celebrate Thy praise; then keep us from the torment of the fire! Lord! verily, whomsoever Thou hast made to enter the fire, Thou hast disgraced him; and the unjust shall have none to help them.

'Lord! verily, we heard a crier calling to the faith, "Believe in your Lord," and we did believe. Lord! forgive us our sins and cover our offences, and let us die with the righteous. Lord! and bring us what Thou hast promised us by Thy apostles, and disgrace us not upon the resurrection day; for, verily, Thou dost not break Thy promises!' And the Lord shall answer them, 'I waste not the works of a worker amongst you, be it male or female,- one of you is from the other.

'Those who fled, and were turned out of their houses, and were harmed in my way, and who fought and were killed, I will cover their offences, and I will make them enter into gardens beneath which rivers flow.' A reward from God; for God, with Him are the best of rewards. Let it not deceive you that those who misbelieve go to and fro in the earth. It is a slight possession, and then their resort is Hell; an evil couch shall it be. But those who fear their Lord, for them are gardens beneath which rivers flow, and they shall dwell therein for aye,- an entertainment from God; and that which is with God is best for the righteous.

Verily, of the people of the Book are some who do believe in God, and in what has been revealed to you, and what was revealed to them, humbling themselves before God, and selling not the signs of God for a little price. These shall have their reward with their Lord; verily, God is quick at reckoning up.

O ye who believe! be patient and vie in being patient, and be on the alert, and fear God, that haply ye may prosper.

THE CHAPTER OF WOMEN

(IV. Medinah.)

IN the name of the merciful and compassionate God. O ye folk! fear your Lord, who created you from one soul, and created therefrom its mate, and diffused from them twain many men and women. And fear God, in whose name ye beg of one another, and the wombs; verily, God over you doth watch.

And give unto the orphans their property, and give them not the vile in exchange for the good, and devour not their property to your own property; verily, that were a great sin. But if ye fear that ye cannot do justice between orphans, then marry what seems good to you of women, by twos, or threes, or fours; and if ye fear that ye cannot be equitable, then only one, or what your right hands possess. That keeps you nearer to not being partial.

And give women their dowries freely; and if they are good enough to remit any of it of themselves, then devour it with good digestion and appetite.

But do not give up to fools their property which God has made you to stand by; but maintain them from it, and clothe them, and speak to them with a reasonable speech. Prove orphans until they reach a marriageable age, and if ye perceive in them right management, then hand over to them their property, and do not devour it extravagantly in anticipation of their growing up. And he who is rich, let him abstain; but he who is poor, let him devour in reason, and when ye hand over to them their property, then take witnesses against them; but God sufficeth for taking account.

Men should have a portion of what their parents and kindred leave, and women should have a portion of what their parents and kindred leave, whether it be little or much, a determined portion. And when the next of kin and the orphans and the poor are present at the division, then maintain them out of it, and speak to them a reasonable speech. And let these fear lest they leave behind them a weak seed, for whom they would be afraid; and let them fear God, and speak a straightforward speech. Verily, those who devour the property of orphans unjustly, only devour into their bellies fire, and they shall broil in flames.

God instructs you concerning your children; for a male the like of the portion of two females, and if there be women above two, then let them have two-thirds of what (the deceased) leaves; and if there be but one, then let her have a half; and as to the parents, to each of them a sixth of what he leaves, if he has a son; but if he have no son, and his parents inherit, then let his mother have a third, and if he have brethren, let his mother have a sixth after payment of the bequest he bequeaths and of his debt.

Your parents or your children, ye know not which of them is nearest to you in usefulness:- an ordinance this from God; verily, God is knowing and wise! And ye shall have half of what your wives leave, if they have no son; but if they have a son, then ye shall have a fourth of what they leave, after payment of the bequests they bequeath or of their debts. And they shall have a fourth of what ye leave, if ye have no son; but if ye have a son, then let them have an eighth of what ye leave, after payment of the bequest ye bequeath and of your debts.

And if the man's or the woman's (property) be inherited by a kinsman who is neither parent nor child, and he have a brother or sister, then let each of these two have a sixth; but if they are more than that, let them share in a third after payment of the bequest he bequeaths and of his debts, without predjudice,- an ordinance this from God, and God is knowing and clement!

These be God's bounds, and whoso obeys God and the Apostle He will make him enter into gardens beneath which rivers flow, and they shall dwell therein for aye;- that is the mighty happiness. But whoso rebels against God and His Apostle, and transgresses His bounds, He will make him enter into fire, and dwell therein for aye; and for him is shameful woe.

Against those of your women who commit adultery, call witnesses four in number from among yourselves; and if these bear witness, then keep the women in houses until death release them, or God shall make for them a way.

And if two of you commit it, then hurt them both; but if they turn again and amend, leave them alone, verily, God is easily turned, compassionate.

God is only bound to turn again towards those who do evil through ignorance and then turn again. Surely, these will God turn again to, for God is knowing, wise. His turning again is not for those who do evil, until, when death comes before one of them, he says, 'Now I turn again;' nor yet for those who die in misbelief. For such as these have we prepared a grievous woe.

O ye who believe! It is not lawful for you to inherit women's estates against their will; nor to hinder them, that ye may go off with part of what ye brought them, unless they commit fornication manifestly; but

associate with them in reason, for if ye are averse from them, it may be that ye are averse from something wherein God has put much good for you.

But if ye wish to exchange one wife for another, and have given one of them a talent, then take not from it anything. What! would you take it for a calumny and a manifest crime? How can ye take it when one of you has gone in unto the other, and they have taken from you a rigid compact?

And do not marry women your fathers married,- except bygoness,- for it is abominable and hateful, and an evil way; unlawful for you are your mothers, and your daughters, and your sisters, and your paternal aunts and maternal aunts, and your brother's daughters, and your sister's daughters, and your foster mothers, and your foster sisters, and your wives' mothers, and your step daughters who are your wards, born of your wives to whom ye have gone in; but if ye have not gone in unto them, then it is no crime in you; and the lawful spouses of your sons from your own loins, and that ye form a connexion between two sisters,- except bygoness,- verily, God is forgiving, merciful; and married women, save such as your right hands possess,-God's Book against you!- but lawful for you is all besides this, for you to seek them with your wealth, marrying them and not fornicating; but such of them as ye have enjoyed, give them their hire as a lawful due; for there is no crime in you about what ye agree between you after such lawful due, verily, God is knowing and wise. But whosoever of you cannot go the length of marrying marriageable women who believe, then take of what your right hands possess, of your maidens who believe;- though God knows best about your faith. Ye come one from the other; then marry them with the permission of their people, and give them their hire in reason, they being chaste and not fornicating, and not receivers of paramours. But when they are married, if they commit fornication, then inflict upon them half the penalty for married women; that is for whomsoever of you fears wrong; but that ye should have patience is better for you, and God is forgiving and merciful. God wishes to explain to you and to guide you into the ordinances of those who were before you, and to turn towards you, for God is knowing, wise. God wishes to turn towards you, but those who follow their lusts wish that ye should swerve with a mighty swerving! God wishes to make it light for you, for man was created weak. O ye who believe! devour not your property amongst yourselves vainly, unless it be a merchandise by mutual consent. And do not kill yourselves; verily, God is compassionate unto

you. But whoso does that maliciously and unjustly, we will broil him with fire; for that is easy with God.

If ye avoid great sins from which ye are forbidden, we will cover your offences and make you enter with a noble entrance. And do not covet that by which God has preferred one of you over another. The men shall have a portion of what they earn, and the women a portion of what they earn; ask God for His grace, verily, God knows all.

To every one have we appointed kinsfolk as heirs of what parents and relatives and those with whom ye have joined right hands leave; so give them their portion, for, verily, God is over all a witness. Men stand superior to women in that God hath preferred some of them over others, and in that they expend of their wealth: and the virtuous women, devoted, careful (in their husbands) absence, as God has cared for them. But those whose perverseness ye fear, admonish them and remove them into bedchambers and beat them; but if they submit to you, then do not seek a way against them; verily, God is high and great.

And if ye fear a breach between the two, then send a judge from his people and a judge from her people. If they wish for reconciliation, God will arrange between them; verily, God is knowing and aware.

And serve God, and do not associate aught with Him; and to your parents show kindness, and to kindred, and orphans, and the poor, and the neighbour who is akin, and the neighbour who is a stranger, and the companion who is strange, and the son of the road, and what your right hands possess, verily, God loves not him who is proud and boastful; who are miserly and bid men be miserly too, and who hide what God has given them of His grace;- but we have prepared for the misbelievers shameful woe.

And those who expend their wealth in alms for appearance sake before men, and who believe not in God nor in the last day;- but whosoever has Satan for his mate, an evil mate has he.

What harm would it do them if they believed in God and in the last day, and expended in alms of what God has provided them with? but God knows about them.

Verily, God would not wrong by the weight of an atom; and if it's a good work, He will double it and bring from Himself a mighty hire.

How then when we bring from every nation a witness, and bring thee as a witness against these on the day when those who misbelieve and rebel against the Apostle would fain that the earth were levelled with them? but they cannot hide the news from God. O ye who believe! approach not prayer while ye are drunk, until ye well know what ye say; nor yet while polluted,- unless ye be passing by the way,- until ye have washed yourselves. But if ye are sick, or on a journey, or one of you come from the privy, or if ye have touched a woman, and ye cannot find water, then use good surface sand and wipe your faces and your hands therewith; verily, God pardons and forgives. Do ye not see those who have been given a portion of the Book? they buy error, and they wish that ye may err from the way! But God knows best who your enemies are, and God suffices as a patron, and sufficient is God as a help.

And those who are Jews, and those who pervert the words from their places, and say, 'We hear but we rebel, and do thou listen without hearing,' and (who say) 'ra'hina,' distorting it with their tongues and taunting about religion. But had they said, 'We hear and we obey, so listen and look upon us,' it would have been better for them and more upright;- but may God curse them in their misbelief, for they will not believe except a few.

O ye who have been given the Book! believe in what we have revealed, confirming what ye had before; ere we deface your faces and turn them into hinder parts, or curse you as we cursed the fellows of the Sabbath when God's command was done.

Verily, God pardons not associating aught with Him, but He pardons anything short of that to whomsoever He pleases; but he who associates aught with God, he hath devised a mighty sin. Do ye not see those who purify themselves? nay, God purifies whom He will, and they shall not be wronged a straw.

Behold, how they devise against God a lie, and that is manifest sin enough.

Do ye not see those to whom a portion of the Book has been given? They believe in Gibt and Taghut, and they say of those who misbelieve, 'These are better guided in the way than those who believe.' These are those whom God has cursed, and whom God has cursed no helper shall he find.

Shall they have a portion of the kingdom? Why even then they would not give to men a jot.

Do they envy man for what God has given of His grace? We have given to Abraham's people the Book and wisdom, and we have given them a mighty kingdom. And of them are some who believe therein, and of them are some who turn from it, but Hell is flaming enough for them.

Verily, those who disbelieve in our signs, we will broil them with fire; whenever their skins are well done, then we will change them for other skins, that they may taste the torment. Verily, God is glorious and wise.

But those who believe and do aright, we will make them enter gardens beneath which rivers flow, and they shall dwell therein for ever and aye, for them therein are pure wives, and we will make them enter into a shady shade. Verily, God bids you pay your trusts to their owners, and when ye judge between men to judge with justice. Verily, God, excellent is what He admonishes you with; verily, God both hears and sees.

O ye who believe! obey God, and obey the Apostle and those in authority amongst you; and if ye quarrel about anything, refer to God and the Apostle, if ye believe in God and the last day; that is better and fairer as a settlement.

Do ye not see those who pretend that they believe in what has been revealed to them, and what was revealed before thee; they wish to refer their judgment to Taghut, but they are bidden to disbelieve therein, and Satan wishes to lead them into a remote error. And when it is said to them, 'Come round to what God has sent down and unto the Apostle,' thou seest the hypocrites turning from thee, turning away. How then when there befalls them a mischance through what their hands have sent on before? then will they come to you, and swear by God, 'We meant naught but good and concord.' These, God knows what is in their hearts. Turn thou away from them and admonish them, and speak to them into their souls with a searching word. We have never sent an apostle save that he should be obeyed by the permission of God; and if they, when they have wronged themselves, come to thee and ask pardon of God, and the Apostle asks pardon for them, then they will find God easy to be turned, compassionate. But no! by thy Lord! they will not believe, until they have made thee judge of what they differ on; then they will not find in themselves aught to hinder what thou hast

decreed, and they will submit with submission. But had we prescribed for them, 'Kill yourselves, or go ye forth out of your houses,' they would not have done it, save only a few of them; but had they done what they are admonished, then it would have been better for them, and a more firm assurance.

And then we would surely have brought them from ourselves a mighty hire, and would have guided them into a right path. Whoso obeys God and the Apostle, these are with those God has been pleased with, of prophets and confessors and martyrs and the righteous;- a fair company are they.

That is grace from God, and God knows well enough. O ye who believe! take your precautions and sally in detachments or altogether. Verily, there is of you who tarries behind, and, if a mischance befalls you, says, 'God has been gracious to me, since I am not with them a martyr.'

But if there befalls you grace from God, he would say- as though there were no friendship between you and him- 'O would that I had been with thee to attain this mighty happiness!' Let those then fight in God's way who sell this life of the world for the next; and whoso fights in God's way, then, be he killed or be he victorious, we will give him a mighty hire.

What ails you that ye do not fight in God's way, and for the weak men and women and children, who say, 'Lord, bring us out of this town of oppressive folk, and make for us from Thee a patron, and make for us from Thee a help?'

Those who believe fight in the way of God; and those who disbelieve fight in the way of Taghut; fight ye then against the friends of Satan, verily, Satan's tricks are weak. Do ye not see those to whom it is said, 'Restrain your hands, and be steadfast in prayer and give alms;' and when it is prescribed for them to fight then a band of them fear men, as though it were the fear of God or a still stronger fear, and they say, 'O our Lord! why hast thou prescribed for us to fight, couldst thou not let us abide till our near appointed time?' Say, 'The enjoyment of this world is but slight, and the next is better for him who fears;- but they shall not be wronged a straw.'

Wheresoe'er ye be death will overtake you, though ye were in lofty towers. And if a good thing befall them, they say, 'This is from God,'

but if a bad thing, they say, 'This is from thee.' Say, 'It is all from God.' What ails these people? they can hardly understand a tale. What befalls thee of good it is from God; and what befalls thee of bad it is from thyself. We have sent thee to mankind as an apostle, and God sufficeth for a witness.

Whoso obeys the prophet he has obeyed God; and he who turns back- we have not sent thee to watch over them.

They say, 'Obedience!' but when they sally forth from you, a company of them brood by night over something else than that which thou hast said; but God writes down that over which they brood. Turn then from them and rely on God, for God sufficeth for a guardian. Do they not meditate on the Koran? if it were from other than God they would find in it many a discrepancy.

And when there comes to them a matter of security or fear they publish it; but if they were to report it to the Apostle and to those in authority amongst them, then those of them who would elicit it from them would know it; but were it not for God's grace upon you and His mercy ye had followed Satan, save a few. Fight, then, in the way of God; impose not aught on any but thyself, and urge on the believers; it may be that God will restrain the violence of those who misbelieve, for God is more violent and more severe to punish.

Whoso intercedes with a good intercession shall have a portion therefrom; but he who intercedes with a bad intercession shall have the like thereof, for God keeps watch over all things. And when ye are saluted with a salutation, salute with a better than it, or return it;- verily, God of all things takes account. God, there is no God but He! He will surely assemble you on the resurrection day, there is no doubt therein; who is truer than God in his discourse?

Why are ye two parties about the hypocrites, when God hath overturned them for what they earned? Do ye wish to guide those whom God hath led astray? Whoso God hath led astray ye shall not surely find for him a path. They would fain that ye misbelieve as they misbelieve, that ye might be alike; take ye not patrons from among them until they too flee in God's way; but if they turn their backs, then seize them and kill them wheresoever ye find them, and take from them neither patron nor help,- save those who reach a people betwixt whom and you is an alliance- or who come to you while their bosoms prevent

them from fighting you or fighting their own people. But had God pleased He would have given you dominion over them, and they would surely have fought you. But if they retire from you and do not fight you, and offer you peace,- then God hath given you no way against them.

Ye will find others who seek for quarter from you, and quarter from their own people; whenever they return to sedition they shall be overturned therein: but if they retire not from you, nor offer you peace, nor restrain their hands, then seize them and kill them wheresoever ye find them;- over these we have made for you manifest power.

It is not for a believer to kill a believer save by mistake; and whosoever kills a believer by mistake then let him free a believing neck; and the blood-money must be paid to his people save what they shall remit as alms. But if he be from a tribe hostile to you and yet a believer, then let him free a believing neck. And if it be a tribe betwixt whom and you there is an alliance, then let the blood-money be paid to his friends, and let him free a believing neck; but he who cannot find the means, then let him fast for two consecutive months- a penance this from God, for God is knowing, wise. And whoso kills a believer purposely, his reward is hell, to dwell therein for aye; and God will be wrath with him, and curse him, and prepare for him a mighty woe.

O ye who believe! when ye are knocking about in the way of God be discerning, and do not say to him who offers you a salutation, 'Thou art no believer,' craving after the chances of this world's life, for with God are many spoils! So were ye aforetime, but God was gracious to you, be ye then discerning; verily, God of what ye do is well aware.

Not alike are those of the believers who sit at home without harm, and those who are strenuous in God's way with their wealth and their persons. God hath preferred those who are strenuous with their wealth and their persons to those who sit still, by many degrees, and to each hath God promised good, but God hath preferred the strenuous for a mighty hire over those who sit still,- degrees from him, and pardon and mercy, for God is forgiving and merciful. Verily, the angels when they took the souls of those who had wronged themselves, said, What state were ye in? they say, 'We were but weak in the earth;' they said, 'Was not God's earth wide enough for you to flee away therein?' These are those whose resort is hell, and a bad journey shall it be!

Save for the weak men, and women, and children, who could not compass any stratagem, and were not guided to a way; these it may be God will pardon, for God both pardons and forgives. Whosoever flees in the way of God shall find in the earth many a spacious refuge; and he who goes forth from his house, fleeing unto God and His prophet, and then death catches him up,- his hire devolves on God, and God is forgiving and merciful.

And when ye knock about in the earth, it is no crime to you that ye come short in prayer, if ye fear that those who disbelieve will set upon you verily, the misbelievers are your obvious foes. When thou art amongst them, and standest up to pray with them, then let a party of them stand up with thee, and let them take their arms; and when they adore, let them go behind you, and let another party who have not yet prayed come forward and pray with thee; and let them take their precautions and their arms. Fain would those who misbelieve that ye were careless of your arms and your baggage, that they might turn upon you with a single turning. And it is no crime to you if ye be annoyed with rain or be sick, that ye lay down your arms; but take your precautions,- verily, God has prepared for those who misbelieve a shameful woe. But when ye have fulfilled your prayer, remember God standing and sitting and lying on your sides; and when ye are in safety then be steadfast in prayer; verily, prayer is for the believers prescribed and timed!

And do not give way in pursuit of the people; if ye suffer they shall surely suffer too, even. as ye suffer; and ye hope from God, but they hope not! and God is knowing, wise.

Verily, we have revealed to thee the Book in truth that thou mayest judge between men of what God has shown thee; so be not with the treacherous a disputant; but ask God's pardon: verily, God is forgiving, merciful.

And wrangle not for those who defraud themselves; for God loves not him who is a fraudulent sinner. They hide themselves from men; but they cannot hide themselves from God, for He is with them while they brood at night over speeches that please Him not;- but God doth compass what they do!

Here are ye, wrangling for them about this world's life;- but who shall wrangle with God for them on the day of judgment, or who shall be a guardian over them?

Yet whoso does evil and wrongs himself, and then asks pardon of God, shall find God forgiving and merciful; and whoso commits a crime, he only commits it against himself, for God is knowing, wise. And whoso commits a fault or a sin and throws it on the innocent, he hath to bear a calumny and a manifest sin.

Were it not for God's grace upon thee, and His mercy, a party of them would have tried to lead thee astray; but they only lead themselves astray; they shall not hurt you in aught: for God hath sent down upon thee the Book and the wisdom, and taught thee what thou didst not know, for God's grace was mighty on thee. There is no good in most of what they talk in private; save in his who bids almsgiving, or kindness, or reconciliation between men; and whoso does this, craving the good pleasure of God, we will give to him a mighty hire.

But he who severs himself from the prophet after that we have made manifest to him the guidance, and follows other than the way of the believers, we will turn our backs on him as he hath turned his back; and we will make him reach hell, and a bad journey shall it be. Verily, God forgives not associating aught with Him, but He pardons anything short of that, to whomsoever He will; but whoso associates aught with God, he hath erred a wide error. Verily, they call not beside Him on aught save females; and they do not call on aught save a rebellious devil.

God curse him! for he said, 'I will take from thy servants a portion due to me and I will lead them astray; and I will stir up vain desires within them; and I will order them and they shall surely crop the ears of cattle; and I will order them and they shall surely alter God's creation;' but he who takes the devil for his patron instead of God, he loses with a manifest loss. He promises them, and stirs up vain desires within them; but the devil promises only to deceive. These, their resort is hell; they shall not find an escape therefrom! But those who believe, and do what is right, we will make them enter into gardens beneath which rivers flow, to dwell therein for aye,- God's promise in truth; and who is truer than God in speech? Not for your vain desires, nor the vain desires of the people of the Book. He who doeth evil shall be recompensed therewith, and shall not find for him beside God a patron, or a help. But

he who doeth good works,- be it male or female,- and believes, they shall enter into Paradise, and they shall not be wronged a jot.

Who has a better religion than he who resigns his face to God, and does good, and follows the faith of Abraham, as a 'Hanif?- for God took Abraham as a friend.

And God's is what is in the heavens and in the earth, and God encompasses all things!

They will ask thee a decision about women; say, 'God decides for you about them, and that which is rehearsed to you in the Book; about orphan women to whom ye do not give what is prescribed for them, and whom ye are averse from marrying; and about weak children; and that ye stand fairly by orphans;- and what ye do of good, verily, that God knows.'

And if a woman fears from her husband perverseness or aversion, it is no crime in them both that they should be reconciled to each other, for reconciliation is best. For souls are prone to avarice; but if ye act kindly and fear God, of what ye do He is aware. Ye are not able, it may be, to act equitably to your wives, even though ye covet it; do not however be quite partial, and leave one as it were in suspense; but if ye be reconciled and fear, then God is forgiving and merciful; but if they separate, God can make both independent out of His abundance; for God is abundant, wise. God's is what is in the heavens and what is in the earth! We have ordained to those who have been given the Book before you, and to you too that ye fear God;- but if ye misbelieve, verily, God's is what is in the heavens and what is in the earth, and God is rich and to be praised!

God's is what is in the heavens and what is in the earth! and God sufficeth for a guardian!

If He will He can make ye pass away, O men! and can bring others;-God is able to do all that.

He who wishes for a reward in this world,- with God is the reward of this world and of the next, and God both hears and sees. O ye who believe! be ye steadfast in justice, witnessing before God though it be against yourselves, or your parents, or your kindred, be it rich or poor, for God is nearer akin than either. Follow not, then, lusts, so as to act

partially; but if ye swerve or turn aside, God of what ye do is well aware.

O ye who believe! believe in God and His apostles, and the Book which He hath revealed to His Apostle, and the Book which He sent down before; for whoso disbelieves in God, and His angels, and His Apostle, and the last day, has erred a wide error.

Verily, those who believe and then misbelieve, and then believe and then misbelieve, and then increase in misbelief, God will never pardon them, nor will He guide them in the path. Give to the hypocrites the glad tidings that for them is grievous woe!

Those who take the misbelievers for their patron rather than believers,- do they crave honour from them? Verily, honour is altogether God's!

He hath revealed this to you in the Book, that when ye hear the signs of God disbelieved in and mocked at, then sit ye not down with them until they plunge into another discourse, for verily, then ye would be like them. Verily, God will gather the hypocrites and misbelievers into hell together.

Those who lie in wait for you, and if the victory be yours from God, say, 'Were we not with you?' and if the misbelievers have a chance, they say, 'Did we not get the mastery over you, and defend you from the believers?' But God shall judge between you on the resurrection day; for God will not give the misbelievers a way against believers. Verily, the hypocrites seek to deceive God, but He deceives them; and when they rise up to pray, they rise up lazily to be seen of men, and do not remember God, except a few; wavering between the two, neither to these nor yet to those! but whomsoever God doth lead astray thou shall not find for him a way.

O ye who believe! take not misbelievers for patrons rather than believers; do ye wish to make for God a power against you? Verily, the hypocrites are in the lowest depths of hell-fire, and thou shalt not find for them a help.

Save those who turn again, and do right, and take tight hold on God, and are sincere in religion to God; these are with the believers, and God will give to the believers mighty hire. Why should God punish you, if ye are grateful and believe? for God is grateful and knowing.

God loves not publicity of evil speech, unless one has been wronged; for God both hears and knows.

If ye display good or hide it, or pardon evil, verily, God is pardoning and powerful!

Verily, those who disbelieve in God and His apostles desire to make a distinction between God and His apostles, and say, 'We believe in part and disbelieve in part, and desire to take a midway course between the two:' these are the misbelievers, and we have prepared for misbelievers shameful woe! But those who believe in God and His apostles, and who do not make a distinction between any one of them,- to these we will give their hire, for God is forgiving and merciful!

The people of the Book will ask thee to bring down for them a book from heaven; but they asked Moses a greater thing than that, for they said, 'Show us God openly;' but the thunderbolt caught them in their injustice. Then they took the calf, after what had come to them of manifest signs; but we pardoned that, and gave Moses obvious authority. And we held over them the mountain at their compact, and said to them, 'Enter ye the door adoring;' and we said to them, 'Transgress not on the Sabbath day, and we took from them a rigid compact.

But for that they broke their compact, and for their misbelief in God's signs, and for their killing the prophets undeservedly, and for their saying, 'Our hearts are uncircumcised,'- nay, God hath stamped on them their misbelief, so that they cannot believe except a few,- and for their misbelief, and for their saying about Mary a mighty calumny, and for their saying, 'Verily, we have killed the Messiah, Jesus the son of Mary, the apostle of God,'...but they did not kill him, and they did not crucify him, but a similitude was made for them. And verily, those who differ about him are in doubt concerning him; they have no knowledge concerning him, but only follow an opinion. They did not kill him, for sure! nay, God raised him up unto Himself; for God is mighty and wise!

And there shall not be one of the people of the Book but shall believe in him before his death; and on the day of judgment he shall be a witness against them.

And for the injustice of those who are Jews have we forbidden them good things which we had made lawful for them, and for their

obstructing so much the way of God, and for their taking usury when we had forbidden it, and for their devouring the wealth of people in vain,- but we have prepared for those of them who misbelieve a grievous woe.

But those amongst them who are firm in knowledge, and the believers who believe in what is revealed to thee, let what is revealed before thee, and the steadfast in prayer, and the givers of alms, and the believers in God and the last day,- unto these we will give a mighty hire.

Verily, we have inspired thee as we inspired Noah and the prophets after him, and as we inspired Abraham, and Ishmael, and Jacob, and the tribes, and Jesus, and Job, and Jonas, and Aaron, and Solomon; and to David did we give Psalms.

Of apostles we have already told thee of some before; and of apostles some we have not told thee of;-But Moses did God speak to, speaking;-apostles giving glad tidings and warning, that men should have no argument against God, after the apostles, for God is mighty, wise!

But God bears witness to what He has revealed to thee: He revealed it in His knowledge, and the angels bear witness too; though God is witness enough.

Verily, those who misbelieve and obstruct the way of God, have erred a wide error.

Verily, those who misbelieve and are unjust, God will not pardon them, nor will He guide them on the road- save the road to hell, to dwell therein for aye;- that is easy enough to God!

O ye folk! the Apostle has come to you with truth from your Lord:

believe then, for it is better for you. But if ye misbelieve, then God's is what is in the heavens and the earth, and God is knowing, wise.

O ye people of the Book! do not exceed in your religion, nor say against God aught save the truth. The Messiah, Jesus the son of Mary, is but the apostle of God and His Word, which He cast into Mary and a spirit from Him; believe then in God and His apostles, and say not 'Three.' Have done! it were better for you. God is only one God, celebrated be

His praise that He should beget a Son! His is what is in the heavens and what is in the earth and God sufficeth for a guardian.

The Messiah doth surely not disdain to be a servant of God, nor do the angels who are nigh to Him; and whosoever disdains His service and is too proud, He will gather them altogether to Himself. But as for those who believe and do what is right, He will pay their hire and will give increase to them of His grace. But as for those who disdain and are too proud, He will punish them with a grievous woe, and they shall not find for them other than God a patron or a help. O ye folk! proof has come to you from your Lord, and we have sent down to you manifest light. As for those who believe in God, and take tight hold of Him, He will make them enter into mercy from Him and grace; and He will guide them to Himself by a right way. They will ask thee for a decision; say, 'God will give you a decision concerning remote kinship.'

If a man perish and have no child, but have a sister, let her have half of what he leaves; and he shall be her heir, if she have no son. But if there be two sisters, let them both have two thirds of what he leaves; and if there be brethren, both men and women, let the male have like the portion of two females. God makes this manifest to you lest ye err; for God all things doth know.

THE CHAPTER OF THE TABLE

(V. Medinah.)

IN the name of the merciful and compassionate God. O ye who believe! fulfil your compacts.- Lawful for you are brute beasts, save what is here recited to you, not allowing you the chase while ye are on pilgrimage; verily, God ordaineth what He will. O ye who believe! do not deem the monuments of God to be lawful, nor the sacred month, nor the offering, nor its neck garlands, nor those who sojourn at the sacred house, craving grace from their Lord and His pleasure.

But when ye are in lawful state again, then chase; and let not ill-will against the people who turned you from the Sacred Mosque make you transgress; but help one another in righteousness and piety, and do not help one another to sin and enmity; but fear God,- verily, God is keen to punish.

Forbidden to you is that which dies of itself, and blood, and the flesh of swine, and that which is devoted to other than God, and the strangled and the knocked down, and that which falls down, and the gored, and what wild beasts have eaten- except what ye slaughter in time- and what is sacrificed to idols, and dividing carcasses by arrows.

To-day shall those who disbelieve in your religion despair; do ye not then fear them, but fear me- To-day is perfected for you your religion, and fulfilled upon you is my favour, and I am pleased for you to have Islam for a religion. But he who is forced by hunger, not inclined wilfully to sin, verily, God is forgiving, compassionate. They will ask thee what is lawful for them? say, 'Lawful for you are good things and what ye have taught beasts of prey (to catch), training them like dogs;- ye teach them as God taught you;- so eat of what they catch for you, and mention the name of God over it, and fear God, for verily, God is swift in reckoning up.' Lawful for you to-day are good things, and the food of those to whom the Book has been given is lawful for you, and your food is lawful for them; and chaste women of those who believe, and chaste women of those to whom the Book has been given before you,- when you have given them their hire, living chastely and not fornicating, and not taking paramours. But whoso disbelieves in the faith, of a truth his work is vain, and he shall be in the next life of those who lose. O ye who believe! when ye rise up to prayer wash your faces, and your hands as far as the elbows, and wipe your heads, and your feet down to the ankles. And if ye are polluted, then purify yourselves. But if ye are sick, or on a journey, or if one of you comes from the privy, or if ye have touched women and cannot find water, then take fine surface sand and wipe your faces and your hands therewith. God does not wish to make any hindrance for you; but He wishes. to purify you and to fulfil his favour upon you; haply ye may give thanks.

Remember the favour of God to you and His covenant which He covenanted with you, when ye said, 'We hear and we obey;' and fear God, verily, God knows the nature of men's breasts. O ye who believe! stand steadfast to God as witnesses with justice; and let not ill-will towards people make you sin by not acting with equity. Act with equity, that is nearer to piety, and fear God; for God is aware of what ye do.

God has promised to those who believe and work righteousness, that for them is pardon and a mighty hire. But those who disbelieve and call our signs lies, these are the fellows of hell. O ye who believe! remember God's favour towards you, when a people intended to stretch their

hands against you, but He withheld their hands from you; and upon God let believers rely. God did take a compact from the children of Israel, and raised up of them twelve wardens; and God said, 'Verily, I am with you, if ye be steadfast in prayer, and give alms, and believe in my apostles, and assist them, and lend to God a goodly loan; then will I cover your offences and make you enter gardens beneath which rivers flow: and whoso disbelieves after that, he hath erred from the level way. And for that they broke their compact, we cursed them, and placed in their hearts hardness, so that they perverted the words from their places, and forgot a portion of what they were reminded of. But thou wilt not cease to light upon treachery amongst them, save a few of them; but pardon them and shun them; verily, God loves the kind.

And of those who say, 'Verily we are Christians,' we have taken a compact; but they have forgotten a portion of what they were reminded of; wherefore have we excited amongst them enmity and hatred till the resurrection day; but God will tell them of what they have done.

O ye people of the Book! our Apostle has come to you to explain to you much of what ye had hidden of the Book, and to pardon much. There has come to you from God a light, and a perspicuous Book; God guides thereby those who follow His pleasure to the way of peace, and brings them into a right way.

They misbelieve who say, 'Verily, God is the Messiah the son of Mary;' say, 'Who has any hold on God, if he wished to destroy the Messiah the son of Mary, and his mother, and those who are on earth altogether?'

God's is the kingdom of the heavens and the earth and what is between the two; He createth what He will, for God is mighty over all! But the Jews and the Christians say, 'We are the sons of God and His beloved.' Say, 'Why then does He punish you for your sins? nay, ye are mortals of those whom He has created! He pardons whom He pleases, and punishes whom He pleases; for God's is the kingdom of the heavens and the earth, and what is between the two, and unto Him the journey is.

O people of the Book! our Apostle has come to you, explaining to you the interval of apostles; lest ye say, 'There came not to us a herald of glad tidings nor a warner.' But there has come to you now a herald of glad tidings and a warner, and God is mighty over all! When Moses said to his people, 'O my people! remember the favour of God towards

you when He made amongst you prophets, and made for you kings, and brought you what never was brought to anybody in the worlds. O my people! enter the Holy Land which God has prescribed for you; and be ye not thrust back upon your hinder parts and retreat losers. They said, 'O Moses! verily, therein is a people, giants; and we will surely not enter therein until they go out from thence; but if they go out then we will enter in.' Then said two men of those who fear,- God had been gracious to them both,- 'Enter ye upon them by the door, and when ye have entered it, verily, ye shall be victorious; and upon God do ye rely if ye be believers.' They said, 'O Moses! we shall never enter it so long as they are therein; so, go thou and thy Lord and fight ye twain; verily, we will sit down here.' Said he, 'My Lord, verily, I can control only myself and my brother; therefore part us from these sinful people.' He said, 'Then, verily, it is forbidden them; for forty years shall they wander about in the earth; so vex not thyself for the sinful people.' Recite to them the story of the two sons of Adam; truly when they offered an offering and it was accepted from one of them, and was not accepted from the other, that one said, 'I will surely kill thee' he said, 'God only accepts from those who fear. If thou dost stretch forth to me thine hand to kill me, I will not stretch forth mine hand to kill thee; verily, I fear God the Lord of the worlds; verily, I wish that thou mayest draw upon thee my sin and thy sin, and be of the fellows of the Fire, for that is the reward of the unjust.' But his soul allowed him to slay his brother, and he slew him, and in the morning he was of those who lose. And God sent a crow to scratch in the earth and show him how he might hide his brother's shame, he said, 'Alas, for me! Am I too helpless to become like this crow and hide my brother's shame?' and in the morning he was of those who did repent.

For this cause have we prescribed to the children of Israel that whoso kills a soul, unless it be for another soul or for violence in the land, it is as though he had killed men altogether; but whoso saves one, it is as though he saved men altogether. Our apostles came to them with manifest signs; then, verily, many of them did after that commit excesses in the earth. The reward of those who make war against God and His Apostle, and strive after violence in the earth, is only that they shall be slaughtered or crucified, or their hands cut off and their feet on alternate sides, or that they shall be banished from the land;- that is a disgrace for them in this world, and for them in the next is mighty woe; save for those who repent before ye have them in your power, for know ye that God is forgiving, merciful. O ye who believe! fear God and crave the means to approach Him, and be strenuous in His way, haply ye will prosper then. Verily, those who disbelieve, even though they had what

is in the earth, all of it, and the like thereof with it, to offer as a ransom from the punishment of the resurrection day, it would not be accepted from them; but for them is grievous woe. They may wish to go forth from the Fire, but they shall not go forth therefrom, for them is lasting woe.

The man thief and the woman thief, cut off the hands of both as a punishment, for that they have erred;- an example from God, for God is mighty, wise.

But whoso turns again after his injustice and acts aright, verily, God will turn to him, for, verily, God is forgiving, merciful. Do ye not know that God, His is the kingdom of the heavens and the earth; He punishes whom He pleases, and forgives whom He pleases, for God is mighty over all?

O thou Apostle! let not those grieve thee who vie in misbelief; or those who say with their mouths 'We believe,' but their hearts do not believe; or of those who are Jews, listeners to a lie,-listeners to other people, but who come not to thee. They pervert the words from their places and say, 'If this is what ye are given, take it; but if ye are not given it, then beware!' but he whom God wishes to mislead, thou canst do nothing with God for him; these are those whose hearts God wishes not to purify, for them in this world is disgrace, and for them in the next is mighty woe,- listeners to a lie, eaters of unlawful things!

But if they come to thee, then judge between them or turn aside from them; but if thou turnest aside from them they shall not harm thee at all, but if thou judgest, then judge between them with justice, verily, God loves the just. But how should they make thee their judge, when they have the law wherein is God's judgment? Yet they turn back after that, for they do not believe.

Verily, we have revealed the law in which is guidance and light; the prophets who were resigned did judge thereby those who were Jews, as did the masters and doctors by what they remembered of the Book of God and by what they were witnesses of. Fear not men, but fear me, and sell not my signs for a little price; for whoso will not judge by what God has revealed, these be the misbelievers. We have prescribed for thee therein 'a life for a life, and an eye for an eye, and a nose for a nose, and an ear for an ear, and a tooth for a tooth, and for wounds retaliation,' but whoso remits it, it is an expiation for him, but he whoso

will not judge by what God has revealed, these be the unjust. And we followed up the footsteps of these (prophets) with Jesus the son of Mary, confirming that which was before him and the law, and we brought him the gospel, wherein is guidance and light, verifying what was before it of the law, and a guidance and an admonition unto those who fear.

Then let the people of the gospel judge by that which is revealed therein, for whoso will not judge by what God has revealed, these be the evildoers.

We have revealed to thee the Book in truth verifying what was before it, and preserving it; judge then between them by what God has revealed, and follow not their lusts, turning away from what is given to thee of the truth.

For each one of you have we made a law and a pathway; and had God pleased He would have made you one nation, but He will surely try you concerning that which He has brought you. Be ye therefore emulous in good deeds; to God is your return altogether, and He will let you know concerning that wherein ye do dispute. Wherefore judge thou between them by what God has revealed, and follow not their lusts; but beware lest they mislead thee from part of what God has revealed to thee; yet if they turn back, then know that God wishes to fall on them for some sins of theirs,- verily, many men are evildoers.

Is it the judgment of the Ignorance they crave? but who is better than God to judge for people who are sure?

O ye who believe! take not the Jews and Christians for your patrons: they are patrons of each other; but whoso amongst you takes them for patrons, verily, he is of them, and, verily, God guides not an unjust people.

Thou wilt see those in whose hearts is a sickness vying with them; they say, 'We fear lest there befall us a reverse.' It may be God will give the victory, or an order from Himself, and they may awake repenting of what they thought in secret to themselves. Those who believe say, 'Are these they who swore by God with their most strenuous oath that they were surely with you?'- their works are in vain and they shall wake the losers.

O ye who believe! whoso is turned away from his religion- God will bring (instead) a people whom He loves and who love Him, lowly to believers, lofty to unbelievers, strenuous in the way of God, fearing not the blame of him who blames. That is God's grace! He gives it unto whom He pleases, for God both comprehends and knows. God only is your patron, and His Apostle and those who believe, who are steadfast in prayer and give alms, bowing down. Whoso taketh as patrons God and His apostles and those who believe;- verily, God's crew, they are victorious!

O ye who believe! take not for patrons those who take your religion for a jest or a sport, from amongst those who have been given the Book before and the misbelievers; but fear God if ye be believers. Nor those who, when ye call to prayer, take it for a jest and a sport; that is because they are a people who do not understand. Say, 'O people of the Book! do ye disavow us, for aught but that we believe in God, and what was revealed to us before, and for that most of you are evildoers?'

Say, 'Can I declare unto you something worse than retribution from God?' Whomsoever God has cursed and been wroth with- and he has made of them apes and swine- and who worship Taghut, they are in a worse plight and are more erring from the level path. When they come to you they say, 'We believe;' but they entered in with unbelief, and they went out therewith, and God knows best what they did hide. Thou wilt see many of them vieing in sin and enmity, and in eating unlawful things,- evil is it that they have done. The masters and their doctors prohibit them from speaking sin and eating unlawful things,- evil is what they have performed.

The Jews say, 'God's hand is fettered;' their hands are fettered and they are cursed for what they said; nay! His hands are outspread, He expends how He pleases! and that which has been sent down to thee from thy Lord will surely increase many of them in their rebellion and misbelief, for we have cast amongst them enmity and hatred till the resurrection day. Whenever they light a fire for war, God puts it out; they strive for corruption in the earth, but God loves not the corrupt.

But did the people of the Book believe and fear, we would cover their offences, and we would make them enter into gardens of pleasure; and were they steadfast in the law and the gospel, and what has been sent down to them from their Lord, they should eat from above them and

below them. Amongst them are a nation who are moderate, but many of them- bad is what they do.

O thou Apostle! preach what has been revealed to thee from thy Lord; if thou do it not thou hast not preached His message, and God will not hold thee free from men; for God guides not people who misbelieve. Say, 'O people of the Book! ye rest on naught until ye stand fast by the law and the gospel, and what is revealed to you from your Lord.' But what has been revealed to thee from thy Lord will of a surety increase many of them in rebellion and misbelief, vex not thyself then for a people who misbelieve.

Verily, those who believe and those who are Jews, and the Sabaeans, and the Christians, whosoever believes in God and the last day, and does what is right, there is no fear for them, nor shall they grieve.

We took a compact of the children of Israel, and we sent to them apostles; every time there came to them an apostle with what their souls loved not, a part of them they did call liars and a part of them they slew.

And they reckoned that there would be no disturbance; but they were blind and deaf! and then God turned again towards them: and then many amongst them were blind and deaf! but God saw what they did. They misbelieve who say, 'Verily, God is the Messiah the son of Mary;' but the Messiah said, 'O children of Israel! worship God, my Lord and your Lord;' verily, he who associates aught with God, God hath forbidden him Paradise, and his resort is the Fire, and the unjust shall have none to help them.

They misbelieve who say, 'Verily, God is the third of three;' for there is no God but one, and if they do not desist from what they say, there shall touch those who misbelieve amongst them grievous woe. Will they not turn again towards God and ask pardon of Him? for God is forgiving and merciful.

The Messiah the son of Mary is only a prophet: prophets before him have passed away; and his mother was a confessor; they used both to eat food.- See how we explain to them the signs, yet see how they turn aside!

Say, 'Will ye serve, other than God, what can neither hurt you nor profit you?' but God, He both hears and knows. Say, 'O people of the Book! exceed not the truth in your religion, and follow not the lusts of a people who have erred before, and who lead many astray, and who go away from the level path.' Those of the children of Israel who disbelieved were cursed by the tongue of David and Jesus the son of Mary; that is because they rebelled and did transgress; they would not desist from the wrong they did; evil is that which they did. Thou wilt see many of them taking those who disbelieve for their patrons; evil is that which their souls have sent before them, for God's wrath is on them, and in the torment shall they dwell for aye. But had they believed in God and the prophet, and what was revealed to him, they had not taken these for their patrons; but many of them are evildoers. Thou wilt surely find that the strongest in enmity against those who believe are the Jews and the idolaters; and thou wilt find the nearest in love to those who believe to be those who say, 'We are Christians;' that is because there are amongst them priests and monks, and because they are not proud.

And when they hear what has been revealed to the prophet, you will see their eyes gush with tears at what they recognise as truth therein; and they will say, 'O our Lord! we believe, so write us down amongst the witnesses. Why should we not believe in God and the truth that is given to us, nor desire that our Lord should make us enter with the upright people?'

Therefore has God rewarded them, for what they said, with gardens beneath which rivers flow, to dwell therein for aye; that is the reward of those who do good; but those who disbelieve and say our signs are lies, they are the fellows of hell.

O ye who believe! forbid not the good things which God has made lawful for you, nor transgress; verily, God loves not the transgressors.

But eat of what God has provided you lawfully of good things; and fear God, in whom ye believe.

God will not catch you up for a casual word in your oaths, but He will catch you up for having what ye make deliberate oaths about; and the expiation thereof is to feed ten poor men with the middling food ye feed your families withal, or to clothe them, or to free a neck; but he who has not the means, then let him fast three days. That is the expiation of your

oaths, when ye have sworn to keep your oaths; thus does God explain to you His signs,- haply ye may be grateful. O ye who believe! verily, wine, and el maisar, and statues, and divining (arrows) are only an abomination of Satan's work; avoid them then that haply ye may prosper. Satan only desires to place enmity and hatred between you by wine and maisar, and to turn you from the remembrance of God and from prayer; but will ye not desist, and obey God, and obey the apostles, and beware, for if ye turn back then know that our Apostle has only his message to preach? There is no crime in those who believe and do right, for having tasted food, when they fear God, and believe, and do what is right, and then fear Him, and believe, and then fear, and do good, for God loves those who do good.

O ye who believe! God will try you with something of the game that your hands and your lances take, that God may know who fears Him in secret; and whoso transgresses after that, for him is grievous woe. O ye who believe! kill not game while ye are on pilgrimage. But he amongst you who kills it purposely, his compensation is the like of that which he has killed, in sheep- of which two equitable persons amongst you shall be judge- an offering brought to the Kaabah; or as an expiation, the food of poor persons, or an equivalent thereof in fasting, that he may taste the evil result of his deed. God pardons bygones; but whoso returns, God will take vengeance on him, for God is mighty and the avenger.

Lawful for you is the game of the sea, and to eat thereof; a provision for you and for travellers; but forbidden you is the game of the land while ye are on pilgrimage; so fear God to whom ye shall be gathered.

God has made the Kaabah, the sacred House, to be a station for men, and the sacred month, and the offering and its neck garland; this is that ye may know that God knows what is in the heavens and what is in the earth, and that God knows all things. Know that God is keen to punish, but that God is forgiving, merciful. The Apostle has only to preach his message, but God knows what ye show and what ye hide.

Say, 'The vile shall not be deemed equal with the good, although the abundance of the vile please thee.' Fear God then, O ye who have minds! haply ye may prosper.

O ye who believe! ask not about things which if they be shown to you will pain you; but if ye ask about them when the (whole) Koran is revealed, they shall be shown to you. God pardons that, for God is

forgiving and clement. People before you have asked about that, yet on the morrow did they disbelieve therein.

And God has not ordained any Bahirah or Saibah, nor Wazilah nor 'Hami, but those who misbelieve invent a lie against God, for most of them do not understand.

And when it is said to them, 'Come round to what God has revealed unto His Apostle,' they say, 'Enough for us is what we found our fathers agreed upon.' What! though their fathers knew nothing and were not guided.

O ye who believe! mind yourselves; he who errs can do you no hurt when ye are guided: unto God is your return altogether, and He will declare to you that which ye do not know.

O ye who believe! let there be a testimony between you when any one of you is on the point of death- at the time he makes his will- two equitable persons from amongst you; or two others from some other folk, if ye be knocking about in the land, and the calamity of death befall you; ye shall shut them both up after prayer, and they shall both swear by God, if ye doubt them, (saying), 'We will not sell (our testimony) for a price, though it were to a relative, nor will we hide God's testimony, verily, then, we should be among sinners.' But if it shall be lit upon that they too have deserved the imputation of sin, then let two others stand up in their place with those who think them deserving of the imputation, the nearest two in kin, and they shall both swear by God, 'Indeed, our testimony is truer than the testimony of those two, and we have not transgressed, for then we should surely be of the unjust: thus is it easier for men to bear testimony according to the purport thereof, else must they fear lest an oath be given to rebut their own oath; but let them fear God and listen, for God guides not the people who do ill. On the day when God shall assemble the apostles and shall say, 'How were ye answered?' they will say, 'We have no knowledge; verily, thou art He who knoweth the unseen.'

When God said, 'O Jesus, son of Mary! remember my favours towards thee and towards thy mother, when I aided thee with the Holy Ghost, till thou didst speak to men in the cradle and when grown up. 'And when I taught thee the Book and wisdom and the law and the gospel; when thou didst create of clay, as it were, the likeness of a bird, by my power, and didst blow thereon, it became a bird; and thou didst heal the

blind from birth, and the leprous by my permission; and when thou didst bring forth the dead by my permission; and when I did ward off the children of Israel from thee, when thou didst come to them with manifest signs, and those who misbelieved amongst them said, "This is naught but obvious magic." 'And when I inspired the apostles that they should believe in him and in my Apostle, they said, "We believe; do thou bear witness that we are resigned."

When the apostles said, 'O Jesus, son of Mary! is thy Lord able to send down to us a table from heaven?' he said, 'Fear God, if ye be believers and they said, 'We desire to eat therefrom that our hearts may be at rest, and that we may know that what thou hast told us is the truth, and that we may be thereby amongst the witnesses.' Said Jesus the son of Mary, 'O God, our Lord! send down to us a table from heaven to be to us as a festival,- to the first of us and to the last, and a sign from Thee,- and grant us provision, for Thou art the best of providers.'

God said, 'Verily, I am about to send it down to you; but whoso disbelieves amongst you after that, verily, I will torment him with the torment which I have not tormented any one with in all the worlds.'

And when God said, 'O Jesus, son of Mary! is it thou who didst say to men, take me and my mother for two gods, beside God?' He said, 'I celebrate Thy praise! what ails me that I should say what I have no right to? If I had said it, Thou wouldst have known it; Thou knowest what is in my soul, but I know not what is in Thy soul; verily, Thou art one who knoweth the unseen. I never told them save what Thou didst bid me,- "Worship God, my Lord and your Lord," and I was a witness against them so long as I was amongst them; but when Thou didst take me away to thyself Thou wert the watcher over them, for Thou art witness over all. If Thou shouldst punish them, verily, they are Thy servants; if Thou shouldst forgive them, verily, Thou art the mighty and the wise.' God said, 'This is the day when their confession shall profit the confessors, for them are gardens beneath which rivers flow, to dwell therein for ever and for aye.'

God is well pleased with them, and they well pleased with Him; that is the mighty happiness.

God's is the kingdom of the heavens, and the earth, and all that is therein, and He is mighty over all.

THE CHAPTER OF CATTLE

(VI. Mecca.)

IN the name of the merciful and compassionate, God! Praise belongs to God who created the heavens and the earth, and brought into being the darkness and the light. Yet do those who misbelieve hold Him to have peers.

He it is who created you from clay; then He decreed a term,- a term ordained with Him. And yet ye doubt thereof. He is God in the heavens and the earth. He knows your secret conduct and your plain, and He knows what ye earn.

There came not to them any sign of the signs of their Lord, but they turned away; and they have called the truth a lie now that it has come to them, but there shall come to them the message of that at which they mocked.

Do not they see how many a generation we have destroyed before them, whom we had settled in the earth as we have not settled for you, and sent the rain of heaven upon them in copious showers, and made the waters flow beneath them? Then we destroyed them in their sins, and raised up other generations after them.

Had we sent down to thee a book on paper, and they had touched it with their hands, still those who misbelieve would have said, 'This is naught but obvious magic.' They say, 'Why has not an angel been sent down to him?' but if we had sent down an angel, the affair would have been decided, and then they would have had no respite. And had we made him an angel, we should have made him as a man too; and we would have made perplexing for them that which they deem perplexing now.

There have been prophets before thee mocked at, but that encompassed them which the scoffers among them mocked at. Say, 'Go about in the earth, then wilt thou see how has been the end of those who called them liars.'

Say, 'Whose is what is in the heavens and the earth? Say, 'God's, who has imposed mercy on himself.' He will surely gather you together for

the resurrection day. There is no doubt in that, but those who waste their souls will not believe. His is whatsoever dwells in the night or in the day, He both hears and knows.

Say, 'Other than God shall I take for a patron, the Originator of the heavens and the earth? He feedeth men, but is not fed.' Say, 'I am bidden to be the first of those resigned;' and it was said to me, 'Be not thou of the idolaters.' Say, 'I fear, if I rebel against my Lord, the torment of the mighty day.'

Whomsoever it is averted from on that day, God will have had mercy on; and that is obvious happiness.

And if God touch thee with harm, there is none to take it off but He; and if He touch thee with good, He is mighty over all. He is sovereign over His servants, He is the wise, the aware! Say, 'What is the greatest witness?' Say, 'God is witness between you and me.' This Koran was inspired to me to warn you and those it reaches. Do ye really bear witness that with God are other gods? Say, 'I bear not witness thereto.' say, 'He is but one God, and I am clear of your associating (gods with him).'

Those to whom we have brought the Book know him as they know their sons;- those who lose their souls do not believe. Who is more unjust than he who forges against God a lie, or says His signs are lies? verily, the unjust shall not prosper. On the day when we shall gather them all together, then shall we say to those who have associated others with ourself, 'Where are your associates whom ye did pretend?' Then they will have no excuse but to say, 'By God our Lord, we did not associate (others with thee)!' See how they lie against themselves, and how what they did forge deserts them! And they are some who listen unto thee, but we have placed a veil upon their hearts lest they should understand it, and in their ears is dulness of hearing; and though they saw each sign they would not believe therein; until when they come to thee to wrangle with thee, the unbelievers say, 'These are but old folks' tales.' They forbid it and they avoid it;- but they destroy none but themselves; yet they do not perceive.

But couldst thou see when they are set over the fire and say, 'Would that we were sent back! we would not call our Lord's signs lies, but we would be of the believers?' Nay! now is shown to them what they did

hide before; and could they be sent back, they would return to that they were forbidden, for they are very liars.

They say there is naught but this life of ours in the world and we shall not be raised. But couldst thou see when they are set before their Lord; he says, 'Is not this the truth?' They say, Yea, by our Lord! he says, 'Then taste the torment, for that ye did misbelieve!' Losers are they who disbelieved in meeting God, until when the hour comes suddenly upon them they say, 'Woe is us for our neglect thereof!' for they shall bear their burdens on their backs, evil is what they bear.

The life of this world is nothing but a game and a sport, and surely the next abode were better for those who fear. What! do they not understand?

Full well we know that verily that which they say grieves thee; but they do not call thee only a liar, for the unjust gainsay the signs of God. Called liars too were apostles before thee; but they were patient of being called liars and of being hurt until our help came to them; for there is none to change the words of God- now has there come to thee the story of those He sent.

And if their turning from thee be hard for thee, and if thou canst seek for a shaft down into the earth, or a ladder up into the sky, to bring them a sign- but if God pleased He would bring them all to guidance, be thou not then of the ignorant.

He only answers the prayer of those who listen; but the dead will God raise up, then unto Him shall they return. They say, 'Unless there be sent down some sign from his Lord'- say, 'Verily, God is able to send down a sign, but most of them do not know.' There is not a beast upon the earth nor a bird that flies with both its wings, but is a nation like to you; we have omitted nothing from the Book; then to their Lord shall they be gathered. Those who say our signs are lies- deafness, dumbness, in the dark! whom He pleases does God lead astray, and whom He pleases He places on the right way.

Say, 'Look you now! if there should come God's torment, or there should come to you the hour, on other than God would ye call, if ye do tell the truth?' Nay, it is on Him that ye would call, and He will avert that which ye call upon Him for if He but please; and ye shall forget that which ye did associate with Him.

Ere this we sent unto nations before thee, and we caught them in distress and trouble that haply they might humble themselves. And do they not, when our violence falls upon them, humble themselves?- but their hearts were hard, and Satan made seemly to them that which they had done.

And when they forgot what they were reminded of, we opened for them the gates of everything, until when they rejoiced at what they had, we caught them up suddenly, and lo! they were in despair. And the uttermost part of the people who did wrong were cut off; praise be to God, Lord of the worlds!

Say, 'Look you now! if God should catch your hearing and your sight, and should set a seal upon your hearts- who is god but God to bring you it again?'

Say, 'Look you now! if God's torment should come you suddenly or openly, would any perish save the people who do wrong?' We do not send our messengers save as heralds of glad tidings and of warning, and whoso believes and acts aright, there is no fear for them, and they shall not be grieved, but those who say our signs are lies, torment shall touch them, for that they have done so wrong. Say, 'I do not say to you, mine are the treasures of God, nor that I know the unseen; I do not say to you, I am an angel-if I follow aught but what I am inspired with:-' say, 'Is the blind equal to him who sees-?' what! do ye not reflect?

Admonish therewith those who fear that they shall be gathered unto their Lord; there is no patron for them but Him, and no intercessor; haply they may fear.

Repulse not those who call upon their Lord in the morning and in the evening, desiring His face; they have no reckoning against thee at all, and thou hast no reckoning against them at all;- repulse them and thou wilt be of the unjust.

So have we tried some of them by others, that they may say, 'Are these those unto whom God has been gracious amongst ourselves?' Does not God know those who give thanks?

And when those who believe in our signs come to thee, say, 'Peace be on you! God hath prescribed for Himself mercy; verily, he of you who

does evil in ignorance, and then turns again and does right,-verily, He is forgiving and merciful.'

Thus do we detail our signs, that the way of the sinners may be made plain.

Say, 'I am forbidden to worship those ye call upon beside God;' say, 'I will not follow your lusts, for then should I err and not be of the guided.'

Say, 'I stand on a manifestation from my Lord, which ye call a lie. I have not with me what ye fain would hasten on, that the matter might be settled between me and you; but God knows best who are the unjust.'

With Him are the keys of the unseen. None knows them save He; He knows what is in the land and in the sea; and there falls not a leaf save that He knows it; nor a grain in the darkness of the earth, nor aught that is moist, nor aught that is dry, save that is in His perspicuous Book.

He it is who takes you to Himself at night, and knows what ye have gained in the day; then He raises you up again, that your appointed time may be fulfilled; then unto Him is your return, and then will He inform you of what ye have done.

He triumphs over His servants; He sends to them guardian angels, until, when death comes to any one of you, our messengers take him away; they pass not over any one, and then are they returned to God, their true sovereign.

Is not His the rule? but He is very quick at reckoning up. Say, 'Who rescues you from the darkness of the land and of the sea?' ye call upon Him in humility and in secret, 'Indeed, if He would rescue us from this, we will surely be of those who give Him thanks.' Say, 'God rescues from the darkness thereof, and from every trouble, yet ye associate others with Him.'

Say, 'He is able to send torment on you from above you and from beneath your feet, and to confuse you in sects, and to make some of you taste the violence of others.'

See how we turn about the signs, that haply they may discriminate. Thy people called it a lie, and yet it is the truth. Say, 'I have not charge over you; to every prophecy is a set time, and in the end ye shall know.'

When thou dost see those who plunge deeply into the discussion of our signs, turn from them until they plunge deeply into some other discourse; for it may be that Satan may make thee forget; but sit not, after thou hast remembered, with the unjust people. Those who fear are not bound to take account of them at all, but mind!- haply they may fear.

Leave those who have taken their religion for a play and a sport, whom this world's life hath deceived, and remind them thereby that a soul shall be given up for what it has earned; nor has it, beside God, patron or intercessor; and though it should compensate with the fullest compensation, it would not be accepted. Those who are given up for what they have gained, for them is a drink of boiling water, and grievous woe for that they have misbelieved.

Say, 'Shall we call on what neither profits us nor harms us, and be thrown back upon our heels after God has guided us, like him whom Satan hath led away bewildered in the earth, who has companions who call him to guidance, "Come to us?" ' Say, 'Verily, God's guidance is the guidance, and we are bidden to resign ourselves unto the Lord of the worlds, and be ye steadfast in prayer and fear Him, for He it is to whom we shall be gathered.'

He it is who has created the heavens and the earth in truth; and on the day when He says, 'BE,' then it is. His word is truth; to Him is the kingdom on the day when the trumpets shall be blown; the knower of the unseen and of the evident; He is wise and well aware. When Abraham said to his father Azar, 'Dost thou take idols for gods? verily, I see thee and thy people in obvious error.' Thus did we show Abraham the kingdom of heaven and of the earth, that he should be of those who are sure. And when the night overshadowed him he saw a star and said, 'This is my Lord;' but when it set he said, 'I love not those that set.' And when he saw the moon beginning to rise he said, 'This is my Lord;' but when it set he said, 'If God my Lord guides me not I shall surely be of the people who err.' And when he saw the sun beginning to rise he said, 'This is my Lord, this is greatest of all;' but when it set he said, 'O my people! verily, I am clear of what ye associate with God; verily, I have turned my face to him who originated the heaven and the earth, as

a 'Hanif, and I am not of the idolaters.' And his people disputed with him;- he said, 'Do ye dispute with me concerning God, when He has guided me? but I fear not what ye associate with Him unless my Lord should wish for anything. My Lord doth comprehend all things in His knowledge, will ye not then remember? How should I fear what ye associate with Him, when ye yourselves fear not to associate with God what He has sent down to you no power to do? Which then of the two sects is worthier of belief, if indeed ye know?'

Those who believe and do not obscure their faith with wrong, they are those who shall have security, and they are guided. These are our arguments which we gave to Abraham against his people;- we raise the rank of whom we will; verily, thy Lord is wise and knowing. And we gave to him Isaac and Jacob, each did we guide. And Noah we guided before and all his seed;- David and Solomon and Job and Joseph and Moses and Aaron,- for thus do we reward those who do good. And Zachariah and John and Jesus and Elias, all righteous ones; and Ishmael and Elisha and Jonas and Lot, each one have we preferred above the worlds; and of their fathers and their seed and brethren; we have chosen them and guided them into a right way. That is God's guidance; He guides those whom He will of His servants; and if they associate aught with Him,- vain is that which they have worked.

It is to these we give the Book and judgment and prophecy; and if these disbelieve therein we have given them in charge to a people who shall not disbelieve.

It is these that God hath guided, and by their guidance be thou led. Say, 'I will not ask you for it a hire: it is naught save a reminder to the worlds.'

They do not prize God at His true worth when they say, 'God has never revealed to mortal anything.' Say, 'Who revealed the Book wherewith Moses came, a light and a guidance unto men? Ye put it on papers which ye show, though ye hide much; and ye are taught what ye knew not, neither you nor your fathers.' Say, 'God,' then leave them in their discussion to play.

This is the Book which we have revealed, a blessing and a confirmation to those which were before it, and that the mother of cities may be warned, with those who are round about her. Those who believe in the last day believe therein, and they unto their prayers will keep.

Who is more unjust than he who devises against God a lie, or says, 'I am inspired,' when he was not inspired at all? and who says, 'I will bring down the like of what God has sent down;' but didst thou see when the unjust are in the floods of death, and the angels stretch forth their hands, 'Give ye forth your souls; to-day shall ye be recompensed with the torment of disgrace, for that ye did say against God what was not true, and were too proud to hear His signs And ye come now single-handed as we created you at first, and ye have left behind your backs that which we granted you; and we see not with you your intercessors whom ye pretended were partners amongst you; betwixt you have the ties been cut asunder; and strayed away from you is what ye did pretend.'

Verily, God it is who cleaves out the grain and the date-stone; He brings forth the living from the dead, and it is He who brings the dead from the living. There is God! how then can ye be beguiled? He it is who cleaves out the morning, and makes night a repose, and the sun and the moon two reckonings- that is the decree of the mighty, the wise!

He it is who made for you stars that ye might be guided thereby in the darkness of the land and of the sea. Now have we detailed the signs unto a people who do know.

He it is who made you spring from one soul, and gave you a settlement and a depository. Now have we detailed the signs unto a people who discern.

He it is who sends down from the heavens water; and we bring forth therewith growths of everything; and we bring forth therefrom green things, wherefrom we bring forth grain in full ear; and the palm, from its spathe come clusters within reach; and gardens of grapes and olives and pomegranates, alike and unlike;- behold its fruit when it fruits and ripens! verily, in that ye have a sign for the people who believe.

Yet they made the ginn partners with God, though He created them! and they ascribed to Him sons and daughters, though they have no knowledge; celebrated be His praise! and exalted be He above what they attribute to Him! The inventor of the heavens and the earth! how can He have a son, when He has no female companion, and when He has created everything, and everything He knows? There is God for you,- your Lord! There is no god but He, the Creator of everything; then worship Him, for He o'er everything keeps guard!

Sight perceives Him not, but He perceives men's sights; for He is the subtle, the aware.

Now has an insight from your Lord come unto you, and he who looks therewith it is for himself; but he who is blind thereto, it is against his soul and I am not your keeper.

Thus do we turn about the signs, that they may say, 'Thou hast studied,' and that we may explain to those who know. Follow what is revealed to thee from thy Lord; there is no god but He, and shun the idolaters.

But had God pleased, they would not have associated aught with Him; but we have not made thee a keeper over them, nor art thou for them a warder.

Do not abuse those who call on other than God, for then they may abuse God openly in their ignorance. So do we make seemly to every nation their work, then unto their Lord is their return, and He will inform them of what they have done.

They swore by God with their most strenuous oath, that if there come to them a sign they will indeed believe therein. Say, 'Signs are only in God's hands;- but what will make you understand that even when one has come, they will not believe?'

We will overturn their hearts and their eyesights, even as they believed not at first; and we will leave them, in their rebellion, blindly wandering on.

And had we sent down unto them the angels, or the dead had spoken to them, or we had gathered everything unto them in hosts, they would not have believed unless that God pleased- but most of them are ignorant. So have we made for every prophet an enemy,- devils of men and jinns; some of them inspire others with specious speech to lead astray; but had thy Lord pleased they would not have done it; so leave them with what they do devise.

And let the hearts of those who believe not in the hereafter listen to it; and let them be well pleased with it; and let them gain what they may gain!

Of other than God shall I crave a decree, when it is He who has sent down to you the Book in detail, and those to whom we gave the Book know that it is sent down from thy Lord, in truth? be thou not then of those who doubt.

The words of thy Lord are fulfilled in truth and justice; there is none to change His words, for He both hears and knows. But if thou followest most of those who are in the land, they will lead thee astray from the path of God; they only follow suspicion and they only (rest on) conjecture.

Thy Lord, He knows best who errs from His path, and He knows best the guided.

Eat then of what God's name has been pronounced over, if ye believe in His signs. What ails you that ye do not eat from what God's name is pronounced over, when He has detailed to you what is unlawful for you? Save what ye are forced to; but, verily, many will lead you astray by their fancies, without knowledge. Verily, thy Lord knows best the transgressors.

Leave alone the outside of sin and the inside thereof; verily, those who earn sin shall be recompensed for what they have gained. But eat not of what the name of God has not been pronounced over, for, verily, it is an abomination. Verily, the devils inspire their friends that they may wrangle with you; but if ye obey them, verily, ye are idolaters.

Is he who was dead and we have quickened him, and made for him a light, that he might walk therein amongst men, like him whose likeness is in the darkness whence he cannot come forth? Thus is made seemly to the misbelievers what they have done.

And thus have we placed in every town the great sinners thereof, that they may use craft therein; but they use not craft except against themselves, although they do not understand.

And when there comes to them a sign, they say, 'We will not believe until we are brought like what the apostles were brought;' God knows best where to put His message. There shall befall those who sin, meanness in God's eyes, and grievous torment for the craft they used. Whomsoever God wishes to guide, He expands His breast to Islam; but whomsoever wishes to lead astray, He makes his breast tight and

straight, as though he would mount up into heaven; thus does God set His horror on those who do not believe.

This is the way of thy Lord- straight. We have detailed the signs unto a mindful people; for them is an abode of peace; and their Lord, He is their patron for what they have done. And on the day when He shall gather them all together, 'O assembly of the ginns! ye have got much out of mankind.' And their clients from among mankind shall say, 'O our Lord! much advantage had we one from another;' but we reached our appointed time which thou hadst appointed for us. Says He, 'The fire is your resort, to dwell therein for aye! save what God pleases; verily, thy Lord is wise and knowing.' Thus do we make some of the unjust patrons of the others, for that which they have earned.

O assembly of ginns and men! did there not come to you apostles from among yourselves, relating to you our signs, and warning you of the meeting of this very day of yours? They say, 'We bear witness against ourselves.' The life of this world deceived them, and they bear witness against themselves that they were unbelievers. That is because thy Lord would never destroy towns unjustly while their people are careless; but for every one are degrees of what they have done; and thy Lord is not careless of that which they do. Thy Lord is rich, merciful; if He pleases He will take you off, and will cause what He pleases to succeed you; even as He raised you up from the seed of other people.

Verily, what ye are promised will surely come, nor can ye frustrate it.

Say, 'O my people! act according to your power, verily, I am acting too; and soon shall ye know whose is the future of the abode!' verily, the unjust shall not prosper.

They set apart for God, from what He raises of tilth and of cattle, a portion, and they say, 'This is God's;- as they pretend-'and this is for our associates;' but that which is for their associates reaches not to God, and that which was for God does reach to their associates;- evil is it what they judge.

Thus too have their associates made seemly to many of the idolaters the killing of their children, to destroy them, and to obscure for them their religion; but had God pleased they would not have done it, leave them alone and that which they have forged. And they say, 'These cattle and tilth are inviolable; none shall taste thereof, save such as we please'- as

they pretend- and there are cattle whose backs are prohibited, and cattle over whom God's name is not pronounced,- forging a lie against Him! He shall reward them for what they have forged.

And they say, 'What is in the wombs of these cattle is unlawful for our wives, but if it be (born) dead, then are they partners therein.' He will reward them for their attribution; verily, He is wise and knowing.

Losers are they who kill their children foolishly, without knowledge, and who prohibit what God has bestowed upon them, forging a lie against God; they have erred and are not guided. He it is who brought forth gardens with trailed and untrailed vines, and the palms and corn land, with various food, and olives, and pomegranates, alike and unlike. Eat from the fruit thereof whene'er it fruits, and bring the dues thereof on the day of harvest, and be not extravagant; verily, He loves not the extravagant. Of cattle are there some to ride on and to spread. Eat of what God has bestowed upon you, and follow not the footsteps of Satan; verily, he is to you an open foe.

Eight pairs,- of sheep two, and of goats two; say, 'Are the two males unlawful, or the two females, or what the wombs of the two females contain? inform me with knowledge if ye tell the truth.' And of camels two, and cows two; say, 'Are the two males unlawful, or the two females, or what the wombs of the two females contain? Were ye witnesses when God ordained for you these?- Then who is more unjust than he who devises a lie against God, to lead men astray without knowledge? verily, God guides not the unjust people.' Say, 'I cannot find in what I am inspired with anything unlawful for the taster to taste; unless it be dead (of itself), or blood that has been shed, or the flesh of swine,- for that is a horror- or an abomination that is consecrated to other than God. But he who is forced, not wilfully nor transgressing,- then, verily, thy Lord is forgiving and merciful.'

To those who were Jews did we prohibit everything that hath a solid hoof; and of oxen and sheep did we prohibit to them the fat, save what the backs of both do bear, or the inwards, or what is mixed with bone; with that did we recompense them for their rebellion, for, verily, we are true.

And if they give thee the lie, say, 'Your Lord is of ample mercy, nor shall His violence be turned back from the sinful people.' Those who associate others with God will say, 'Had God pleased, we had not so

associated, nor our fathers; nor should we have forbidden aught.' Thus did they give the lie to those who came before them, until they tasted of our violence! Say, 'Have ye any knowledge? if so, bring it forth to us: ye only follow suspicion, and ye do but conjecture.'

Say, 'God's is the searching argument; and had He pleased He would have guided you all.'

Say, 'Come on then with your witnesses, who bear witness that God has prohibited these!' but if they do bear witness, bear thou not witness with them; nor follow the lust of those who say our signs are lies, and those who do not believe in the last day, or those who for their Lord make peers.

Say, 'Come! I will recite what your Lord has forbidden you, that ye may not associate aught with Him, and (may show) kindness to your parents, and not kill your children through poverty;- we will provide for you and them;- and draw not nigh to flagrant sins, either apparent or concealed, and kill not the soul, which God hath forbidden save by right; that is what God ordains you, haply ye may understand.'

And draw not nigh unto the wealth of the orphan, save so as to better it, until he reaches full age; and give weight and measure with justice. We do not compel the soul save what it can compass; and when ye pronounce, then be just, though it be in the case of a relative.

And God's compact fulfil ye; that is what He ordained you, haply ye may be mindful. Verily, this is my right way; follow it then, and follow not various paths, to separate yourselves from His way; that is what He has ordained you, haply ye may fear! Then we gave Moses the Book, complete for him who acts aright, and a decision and a guidance and a mercy; haply in the meeting of their Lord they will believe.

This is the Book which we have sent down; it is a blessing; follow it then and fear; haply ye may obtain mercy. Lest ye say, 'The Book was only sent down to two sects before us; verily, we, for what they read, care naught.' Or, lest ye should say, 'Had we had a book revealed to us we should surely have been more guided than they;' but there is come to them a manifest sign from their Lord, and a guidance and a mercy; who then is more unjust than he who calls God's signs lies, and turns from them? we will reward those who turn from our signs with an evil punishment for that they turned away. What do they expect but that the

angels should come for them, or that thy Lord should come, or that some signs of thy Lord should come? On the day when some signs do come, its faith shall profit no soul which did not believe before, unless it has earned some good by its faith. Say, 'Wait ye expectant, then we wait expectant too.' Verily, those who divided their religion and became sects, thou hast not to do with them, their matter is in God's hands, He will yet inform them of that which they have done.

He who brings a good work shall have ten like it; but he who brings a bad work shall be recompensed only with the like thereof, for they shall not be wronged.

Say, 'As for me, my Lord has guided me to the right way, a right religion,- the faith of Abraham the 'Hanif, for he was not of the idolaters.'

Say, 'Verily, my prayers and my devotion and my life and my death belong to God, the Lord of the worlds. He has no partner; that is what I am bidden; for I am first of those who are resigned.' Say, Other than God shall I crave for a Lord when He is Lord of all? but no soul shall earn aught save against itself; nor shall one bearing a burden bear the burden of another; and then unto your Lord is your return, and He will inform you concerning that whereon ye do dispute.

He it is who made you vicegerents, and raised some of you above others in degree, to try you by that which he has brought you;-verily, thy Lord is swift to punish, but, verily, He is forgiving and merciful.

THE CHAPTER OF AL AARAF

(VII. Mecca.)

IN the name of the merciful and compassionate God. ALIF LAM MIM SAD. A book revealed to thee,- so let there be no straitness in thy breast, that thou mayest warn thereby,- and a reminder to the believers.

Follow what has been revealed to you from your Lord, and follow not beside Him patrons; little is it that ye mind. Yet how many a town have we destroyed, and our violence came upon it by night, or while they slept at noon; and their cry, when our violence came upon them, was only to say, 'Verily, we were unjust!' But we will of a surety question

those to whom the prophets were sent, and we will narrate to them with knowledge, for we were not absent. The balance on that day is true, and whosoever scales are heavy, they are prosperous; but whosoever scales are light, they it is who lose themselves, for that they did act unjustly by our signs. We have established you in the earth, and we have made for you therein livelihoods; little is it that ye thank; and we created you, then we fashioned you, then we said unto the angels, 'Adore Adam,' and they adored, save Iblis, who was not of those who did adore. Said He, 'What hinders thee from adoring when I order thee?' he said, 'I am better than he; Thou hast created me from fire, and him Thou hast created out of clay.'

Said He, 'Then go down therefrom; what ails thee that thou shouldst be big with pride therein? go forth! verily, thou art of the little ones.'

He said, 'Respite me until the day when they shall be raised.' He said 'Verily, thou art of the respited;' said he, 'For that Thou hast led me into error, I will lie in wait for them in Thy straight path; then I will surely come to them, from before them and from behind them; and most of them Thou shalt not find thankful.' He said, 'Go forth therefrom, despised, expelled; whoso follows thee, I will surely fill hell with you altogether. But, O Adam, dwell thou and thy wife in Paradise and eat from whence ye will, but draw not nigh unto this tree or ye will be of the unjust.'

But Satan whispered to them to display to them what was kept back from them of their shame, and he said, 'Your Lord has only forbidden you this tree lest ye should be twain angels, or should become of the immortals;' and he swore to them both, 'Verily, I am unto you a sincere adviser;' and he beguiled them by deceit, and when they twain tasted of the tree, their shame was shown them, and they began to stitch upon themselves the leaves of the garden. And their Lord called unto them, 'Did I not forbid you from that tree there, and say to you, Verily, Satan is to you an open foe?' They said, 'O our Lord! we have wronged ourselves- and if Thou dost not forgive us and have mercy on us, we shall surely be of those who are lost!' He said, 'Go ye down, one of you to the other a foe; but for you in the earth there is an abode, and a provision for a season.' He said, 'Therein shall ye live and therein shall ye die, from it shall ye be brought forth.'

O sons of Adam! we have sent down to you garments wherewith to cover your shame, and plumage; but the garment of piety, that is better.

That is one of the signs of God, haply ye may remember. O sons of Adam! let not Satan infatuate you as he drove your parents out of Paradise, stripping from them their garments, and showing them their shame; verily, he sees you- he and his tribe, from whence ye cannot see them. Verily, we have made the devils patrons of those who do not believe, and when they commit an abomination they say, 'We found our fathers at this, and God bade us do it.' Say, 'God bids you not to do abomination; do ye say against God that which ye do not know?'

Say, 'My Lord bids only justice:- set steadfastly you faces at every mosque and pray to Him, being sincere in your religion. As He brought you forth in the beginning, shall ye return. A sect He guides, and for a sect of them was error due; verily, they did take the devils for their patrons instead of God, and they did count that they were guided.'

O sons of Adam! take your ornaments to every mosque and eat and drink, but do not be extravagant, for He loves not the extravagant. Say, 'Who has prohibited the ornaments of God which He brought forth for His servants, and good things of His providing?' say, 'On the day of judgment they shall only be for those who believed when in the life of this world.' Thus do we detail the signs unto a people that do know.

Say, 'My Lord has only prohibited abominable deeds, the apparent thereof and the concealed thereof, and sin, and greed for that which is not right, and associating with God what He has sent down no power for, and saying against God that which ye do not know.' Every nation has its appointed time, and when their appointed time comes they cannot keep it back an hour, nor can they bring it on. O sons of Adam! verily, there will come to you apostles from amongst you, narrating unto you my signs; then whoso fears God and does what is right, there is no fear for them, nor shall they grieve. But those who say my signs are lies, and who are too big with pride for them, these are the fellows of the Fire, they shall dwell therein for aye!

Who is more unjust than he who devises against God a lie, or says His signs are lies? These, their portion of the Book shall reach them until when our messengers come to take their souls away, and say, 'Where is what ye used to call upon instead of God?' they say, 'They have strayed away from us;' and they shall bear witness against themselves that they have been misbelievers.

He will say, 'Enter ye- amongst the nations who have passed away before you, both of ginns and men- into the fire;' whenever a nation enters therein, it curses its mate; until, when they have all reached it, the last of them will say unto the first, 'O our Lord! these it was who led us astray, give them double torment of the fire!' He will say, 'To each of you double! but ye do not know.' And the first of them will say unto the last, 'Ye have no preference over us, so taste ye the torment for that which ye have earned!' Verily, those who say our signs are lies and are too big with pride for them; for these the doors of heaven shall not be opened, and they shall not enter into Paradise until a camel shall pass into a needle's eye.

It is thus that we reward the sinners; for them is a couch of hell-fire, with an awning above them! thus do we reward the unjust! But those who believe and do what is right- we will not oblige a soul more than its capacity- they are the fellows of Paradise, they shall dwell therein for aye.

We will strip away what ill feeling is in their breasts- there shall flow beneath them rivers, and they shall say, 'Praise belongs to God who guided us to this! for we should not have been guided had not God guided us!- the apostles of our Lord did come to us with truth!' And it shall be cried out to them, 'This is Paradise which ye have as an inheritance for that which ye have done!' And the fellows of Paradise will call out to the fellows of the Fire, 'We have now found that what our Lord promised us is true; have ye found that what your Lord promised you is true?' They will say, 'Yea!' And a crier from amongst them will cry out, 'The curse of God is on the unjust who turn from the way of God and crave to make it crooked, while in the hereafter they do disbelieve!'

And betwixt the two there is a veil, and on al Aaraf are men who know each by marks; and they shall cry out to the fellows of Paradise, 'Peace] be upon you!' they cannot enter it although they so desire. But when their sight is turned towards the fellows of the Fire, they say, 'O our Lord! place us not with the unjust people.' And the fellows on al Aaraf will cry out to the men whom they know by their marks, and say, 'Of no avail to you were your collections, and what ye were so big with pride about; are these those ye swore that God would not extend mercy to? Enter ye Paradise; there is no fear for you, nor shall ye be grieved.'

But the fellows of the Fire shall cry out to the fellows of Paradise, 'Pour out upon us water, or something of what God has provided you with.' They will say, 'God has prohibited them both to those who misbelieve; who took their religion for a sport and a play; whom the life of the world beguiled.'- To-day do we forget them as they forgot the meeting of this day, and for that they did deny our signs!

Now we have brought them a book explaining it in knowledge, a guidance and a mercy to a people who believe. Do they wait now for aught but its interpretation?- on the day when its interpretation shall come, those who forgot it before will say, 'There did come to us the apostles of our Lord in truth, have we intercessors to intercede for us? or, could we return, we would do otherwise than we did.' They have lost themselves, and that which they devised has strayed away from them.

Verily, your Lord is God who created the heavens and the earth in six days; then He made for the Throne. He covers night with the day-it pursues it incessantly- and the sun and the moon and the stars are subject to His bidding. Ay!- His is the creation and the bidding,- blessed be God the Lord of the worlds! Call on your Lord humbly and secretly, verily, He loves not the transgressors. And do not evil in the earth after it has been righted; and call upon Him with fear and earnestness; verily, the mercy of God is nigh unto those who do well.

He it is who sends forth the winds as heralds before His mercy; until when they lift the heavy cloud which we drive to a dead land, and send down thereon water, and bring forth therewith every kind of fruit;- thus do we bring forth the dead; haply ye may remember. And the good land brings forth its vegetation by the permission of its Lord; and that which is vile brings forth naught but scarcity. Thus do we turn about our signs for a people who are grateful. We did send Noah unto his people, and he said, 'O my people I serve God, ye have no god but Him; verily, I fear for you the torment of the mighty day.' Said the chiefs of his people, 'Verily, we do surely see you in obvious error.' Said he, 'O my people! there is no error in me; but I am an apostle from the Lord of the worlds. I preach to you the messages of my Lord, and I give you sincere advice; and I know from God what ye know not. What! do ye wonder that there came to you a reminder from your Lord by a man from amongst yourselves, to warn you, and that ye may fear? but haply ye may receive mercy.'

But they called him a liar, and we rescued him and those who were with him in the ark; and we drowned those who said our signs were lies, verily, they were a blind people.

And unto 'Ad (we sent) their brother Hud, who said, 'O my people! serve God, ye have no god save Him; what! will ye not then fear?' Said the chiefs of those who misbelieved amongst his people, 'Verily, we see thee in folly, and, verily, we certainly think thou art of the liars.' He said, 'O my people! there is no folly in me; but I am an apostle from the Lord the worlds; I preach to you the messages of your Lord; and, verily, I am to you a faithful adviser. What! do ye then wonder that there comes to you a reminder from your Lord by a man from amongst yourselves, to warn you? remember when He made you vicegerents after Noah's people and increased you in length of stature; remember, then, the benefits of God,- haply ye may prosper!' They said, 'Hast thou come to us that we may worship God alone, and leave what our fathers used to worship? then bring us what thou dost threaten us with, if thou art of those who tell the truth!' He said, 'There shall fall upon you from your Lord horror and wrath; do ye wrangle with me about names, which ye and your fathers have named yourselves, for which God sent down no power; wait then expectant, and I with you will wait expectant too! But we rescued him and those with him, by mercy from ourselves, and we cut off the hindermost parts of those who said our signs were lies and who were not believers.' Unto Thamud (we sent) their brother Zali'h, who said, 'O my people! worship God; ye have no god but Him: there has come to you a manifest sign from your Lord. This she-camel of God's is a sign for you; leave her then to eat in the land of God, and touch her not with evil, or there will overtake you grievous woe. And remember how he made you vicegerents after 'Ad and stablished you in the earth so that ye took for yourselves castles on its plains and hewed out mountains into houses; and remember the benefits of God, and waste not the land, despoiling it.' Said the chiefs of those who were big with pride from amongst his people to those who were weak,- to those amongst them who believed, 'Do ye know that Zali'h is sent from his Lord? They said, 'We do believe in that with which he is sent.' Said those who were big with pride, 'Verily, in what ye do believe we disbelieve.' Then they did hamstring the camel, and rebelled against the bidding of their Lord and said, 'O Zali'h! bring us what thou didst threaten us with, if thou art of those who are sent.' Then the earthquake took them, and in the morning they lay prone in their dwellings; and he turned away from them and said, 'O my people! I did preach to you the message of my Lord, and I gave you good advice; but ye love not sincere advisers.'

And Lot, when he said to his people, 'Do ye approach an abomination which no one in all the world ever anticipated you in? verily, ye approach men with lust rather than women- nay, ye are a people who exceed.' But his people's answer only was to say, 'Turn them out of your village, verily, they are a people who pretend to purity.' But we saved him and his people, except his wife, who was of those who lingered; and we rained down upon them a rain;- see then how was the end of the sinners!

And unto Midian did we send their brother Sho'haib, who said, 'O my people! serve God, ye have no god save Him. There has come to you a manifest sign from your Lord; then give good weight and measure, and be not niggardly of your gifts to men, and do not evil in the earth after it has been righted. That is better for you if ye are believers; and sit not down in every path, threatening and turning from the path of God those who believe in Him, and craving to make it crooked. Remember when ye were few and He multiplied you; and see what was the end of thee evildoers! And if there be a party of you who believe in what I am sent with, and a party who believe not, then wait patiently until God judges between us, for He is the best of judges.' Said the crowd of those who were big with pride amongst His people, 'We will of a surety turn thee out, O Sho'haib! and those who believe with thee, from our village; or else thou shalt return unto our faith.' Said he, 'What even if we be averse therefrom? We shall have devised a lie against God if we return unto your faith, after God has saved us from it; and what should ail us that we should return thereto, unless that God our Lord should please? our Lord embraces everything in His knowledge;- on God do we rely. O our Lord! open between us and between our people in truth, for Thou art the best of those who open. And the chiefs of those who disbelieved amongst his people said, 'If ye follow Sho'haib, verily, ye shall be the losers;' then there took them the earthquake, and in the morning they lay in their dwellings prone. Those who called Sho'haib a liar, (were) as though they had not dwelt therein!- Those who called Sho'haib a liar, they were the losers then! And he turned away from them and said, 'O my people! I preached to you the messages of my Lord, and I gave you 'good advice; how should I be vexed for a people who do misbelieve?

We have not sent unto a city any prophet except we overtook the people thereof with trouble and distress, that haply they might humble themselves; and then did we give them, in exchange for evil, good, until they increased and said, 'Distress and joy both touched our fathers;' then we overtook them suddenly ere they could perceive.- Had the people of the town but believed and feared, we would have opened up

for them blessings from the heavens and from the earth; but they said it was a lie, so we overtook them for that which they had earned. Were the people of these cities then secure that our violence would not come on them by night, while they slept? were the people of these cities secure that our violence would not come on them in the morning whilst they played? were they secure from the craft of God.? none feel secure from the craft of God except a people that shall lose.

Is it not shown to those who inherit the earth after its (former) people, that, did we please, we would smite them in their sins, and would set a stamp upon their hearts, and then they should not hear? These cities, we do relate to thee their stories. There came to them our apostles with manifest signs; but they did not at all believe in what they called a lie before.- Thus doth God set a stamp upon the hearts of those who misbelieve.

Nor did we find in most of them a covenant; but we did find most of them workers of abomination.

Then we raised up after them Moses with our signs to Pharaoh and his chiefs; but they dealt unjustly therewith, and see what was the end of the evildoers!

Moses said, 'O Pharaoh! verily, I am an apostle from the Lord of the worlds; it is not right for me to speak against God aught but the truth. I have come to you with a manifest sign from my Lord; send then the children of Israel with me.' Said he, 'If thou hast come with a sign, then bring it, if thou art of those who speak the truth.' Then he threw his rod down, and lo! it was an obvious snake; and he drew out his hand, and lo! it was white to the beholders. Said the chiefs of Pharaoh's people, 'Verily, this is surely a knowing magician; he desires to turn you out of your land;- What is it then ye bid? They said, 'Give him and his brother some hope; and send into the cities to collect and bring you every knowing magician.' And the magician came to Pharaoh and said, 'Is there indeed a reward for us if we are conquerors? He said, 'Yea! and ye shall be of those who draw nigh unto me.' They said, 'O Moses! wilt thou cast down (thy rod) or shall we be (first) to throw?' Said he, 'Throw down;' and when they threw down, they did enchant the people's eyes, and made them dread, and brought a mighty magic. But we inspired Moses (saying), 'Throw down thy rod, and it will gulp down that which they devise;' and the truth stood fast, and vain was that which they had done; and they were conquered there, and turned

back feeling small! and the magicians threw themselves down adoring. Said. they, 'We believe in the Lord of the worlds, the Lord of Moses and Aaron! Said Pharaoh, 'Do ye believe in him ere I give you leave? This is craft which ye have devised in the land, to turn its people out therefrom, but soon shall ye know! I will cut off your hands and your feet from opposite sides, then I will crucify you altogether!' They said, 'Verily, we unto our Lord return! nor dost thou take vengeance on us, save for that we believe in the signs of our Lord, when they come to us. 'O our Lord! pour out upon us patience, and take us to Thyself resigned.' And the chiefs of Pharaoh's people said, 'Will ye leave Moses and his people to do evil in the land, and to leave thee and thy gods?' Said he, 'We will have their sons slain and their women we will let live, for, verily, we are triumphant over them.' Said Moses unto his people, 'Ask for aid from God and be patient; verily, the earth is God's! He gives it for an inheritance to whom He pleases of His servants, and the future is for those who fear.' They said, 'We have been hurt before thou didst come to us, and since thou hast come to us.' Said he, 'It may be that your Lord will destroy your foe, and will make you succeed him in the earth; and He will see how ye act.'

We had overtaken Pharaoh's people with the years (of dearth) and scarcity of fruits, that haply they might remember; but when there came to them a 'good thing they said, 'This is ours;' and if there befel them an evil, they took the augury from Moses and those with him;- is not their augury only in God's hands?- but most of them know not.

And they said, 'Whatever thou dost bring us as a sign to enchant us therewith, yet will we not believe in thee.'

Then we sent upon them the flood and the locusts and the lice and the frogs and the blood,- signs detailed; but they were big with pride and were a people who did sin.

And when there fell upon them the plague, they said, 'O Moses! call upon thy Lord for us, as He has covenanted with thee; verily, if thou dost remove the plague from us, we will believe in thee; and we will assuredly send with thee the children of Israel.' But when we removed from them the plague until the appointed time which they should reach, lo! then they broke their promise. But we took vengeance on them, and we drowned them in the sea, for that they said our signs were lies and were careless thereof. And we gave as an inheritance unto the people who had been weak, the eastern quarters of the earth and the western

quarters thereof, which we had blest; and the good word of thy Lord was fulfilled on the children of Israel, for that they were patient; and we destroyed that which Pharaoh and his people had made and that which they had piled. And with the children of Israel we passed across the sea; and they came unto a people devoted to their idols, and said, 'O Moses! make for us a god as they have gods.' Said he, 'Verily, ye are ignorant people.' Verily, these- destroyed shall be that which they are given to; and vain is that which they have done.

He said, 'Other than God then do ye crave for a god, when He has preferred you above the worlds?'

And when we saved you from Pharaoh's people who wrought you evil woe, killing your sons, and letting your women live; and in that was a mighty trial from your Lord.

And we appointed for Moses thirty nights, and completed them with ten (more), so that the time appointed by his Lord was completed to forty nights. And Moses said unto his brother Aaron, 'Be thou my vicegerent amongst my people, and do what is right, and follow not the path of the evildoers.'

And when Moses came to our appointment, and his Lord spake unto him, he said, 'O my Lord! show me,- that I may look on thee!' He said, 'Thou canst not see me; but look upon the mountain, and if it remain steady in its place, thou shalt see me;' but when his Lord appeared unto the mountain He made it dust, and Moses fell down in a swoon! And when he came to himself, he said, 'Celebrated be thy praise! I turn repentant unto Thee, and I am the first of those who are resigned.'

He said, 'O Moses! verily, I have chosen thee over the people with my messages and my words, take then what I have brought thee, and be of those who thank.' And we wrote for him upon tablets an admonition concerning everything, and a detailing of everything: 'Take them then with firmness, and bid thy people take them for what is best thereof. I will show you the abode of those who work abominations; I will turn from my signs those who are big with pride in the earth without right; and if they see every sign they shall not believe therein, and if they see the path of rectitude they shall not take it for a path; but if they see the path of error they shall take it for a path;- that is because they have said our signs are lies and have been careless of them.'

But those who say our signs and the meeting of the last day are lies,- vain are their works: shall they be rewarded save for that which they have done?

And Moses' people after him took to themselves of their ornaments a corporeal calf that lowed; did they not see that it could not speak with them, nor could it guide them in the path? They took it and they were unjust; but when they bit their hands with fruitless rage and saw that they had gone astray, they said, 'Verily, if our Lord have not compassion on us and forgive us we shall surely be of those who lose!'

And when Moses returned unto his people angry and grieved, he said, Evil is it that ye have done after me! Would ye hasten on the bidding of your Lord?' and he threw down the tablets and took his brother by the head to drag him towards him, but he said, 'O son of my mother! verily, the people weakened me and well-nigh killed me; make not then mine enemies glad about me, and put me not with the unjust people.' He said, 'O Lord! pardon me and my brother, and let us enter into Thy mercy; for Thou art the most merciful of the merciful. Verily, these have taken to themselves a calf; there shall reach them wrath from their Lord, and abasement in the life of this world; for thus do we reward those who forge a lie. But those who have done bad works, and then turn again after them and believe,- verily, thy Lord, after that, is forgiving and merciful.' And when Moses' wrath calmed down he took the tables, in the inscription of which was guidance and mercy for those who dread their Lord.

And Moses chose from his people seventy men for our appointment; and when the earthquake took them he said, 'O my Lord! hadst Thou willed, Thou hadst destroyed them before and me. Wilt Thou destroy us for what the fools amongst us have done? This is naught but Thy trial, wherewith Thou dost lead astray whom Thou pleasest and guidest whom Thou pleasest; Thou art our patron! forgive us and have mercy on us, for Thou art the best of those who do forgive! And write down for us in this world good, and in the future too; verily, we are guided unto Thee.' He said, 'My punishment- with it I fall on whom I will; and my mercy embraceth everything; and I will write it down for those who fear, and who give alms, and those who in our signs believe,- who follow the Apostle- the illiterate prophet, whom they find written down with them in the law and the gospel, bidding them what is reasonable and forbidding them what is wrong, and making lawful for them what is good, and making unlawful evil things; and setting down for them their burdens and the yokes which were upon them;- to those who

believe in him and aid him and help him and follow the law which has been sent down with him- they shall be the prosperous.'

Say, 'O ye folk! verily, I am the Apostle of God unto you all,'-of Him whose is the kingdom of the heavens and the earth, there is no god but He! He quickens and He kills! believe then in God and His Apostle, the illiterate prophet,- who believes in God and in His words- then follow him that haply ye may be guided. Amongst Moses' people is a nation guided in truth, and thereby act they justly.

And we cut them up into twelve tribes, each a nation; and we revealed unto Moses, when his people asked him for drink, 'Strike with thy staff the rock!' and there gushed forth from it twelve springs, each folk knew their drinking place. And we overshadowed them with the cloud; and sent down upon them the manna and the quails, 'Eat of the good things we have provided you with!'- Yet they did not wrong us, but it was themselves they wronged.

And when it was said unto them, 'Dwell in this city and eat therefrom as ye will, and say 'hittatun and enter the gate adoring; so will we pardon you your sins;- we will increase those who do well.' But those amongst them who did wrong changed it for another word than which was said to them; and we sent upon them a plague from heaven for that they were unjust.

Ask them too about the city which stood by the sea, when they transgressed upon the Sabbath; when their fish came to them on the Sabbath day sailing straight up to them; but on the days when they kept not the Sabbath, they came not to them, thus did we try them for the abominations that they wrought.

And when a nation from amongst them said, 'Why do ye warn a people whom God would destroy, or punish with severe torment?' they said, 'As an excuse to your Lord, that haply they may fear.' But when they forgot what they had been reminded of, we saved those who forbade evil, but we overtook those who did wrong with punishment;- evil was the abomination that they did, but when they rebelled against what they were forbidden, we said to them, 'Become ye apes, despised and spurned!' and then thy Lord proclaimed that He would surely send against them till the resurrection day, those who should wreak them evil torment; verily, thy Lord is quick at following up, but, verily, He is forgiving, merciful.

We cut them up in the earth into nations. Of them are the righteous, and of them are the reverse of that; we have tried them with good things and with bad things; haply they may return. But there succeeded them successors who inherited the Book! They take the goods of this lower world and say, 'It will be forgiven us.' But if the like goods came to them they would take them too! Was there not taken from them a covenant by the Book, that they should not say against God aught but the truth? Yet they study therein! But the abode of the future life is better for those who fear- do ye not then understand? But those who hold fast by the Book and are steadfast in prayer- verily, we will not waste the hire of those who do right. And when we shook the mountain over them, as though it were a shadow, and they thought it would fall upon them (saying), 'Take ye what we have given you with firmness, and remember what is therein; haply ye may fear.'

And when thy Lord took from the children of Adam out of their loins their seed, and made them bear witness against themselves, 'Am I not your Lord?' They said, 'Yea! we do bear witness'- lest ye should say on the day of resurrection, 'Verily, for this we did not care;' or say, Verily, our fathers associated others with God before us, and we were but their seed after them: wilt Thou then destroy us for what vaindoers did?'- Thus do we detail the signs; haply they may return.

Read to them the declaration of him to whom we brought our signs, and who stepped away therefrom, and Satan followed him, and he was of those who were beguiled. Had we pleased we would have exalted him thereby, but he crouched upon the earth and followed his lust, and his likeness was as the likeness of a dog, whom if thou shouldst attack he hangs out his tongue, or if thou should leave him, hangs out his tongue too. That is the likeness of the people who say our signs are lies. Tell them then these tales- haply they may reflect. Evil is the likeness of a people who say our signs are lies; themselves it is they wrong!

We have created for hell many of the ginn and of mankind; they have hearts and they discern not therewith; they have eyes and they see not therewith; they have ears and they hear not therewith; they are like cattle, nay, they go more astray! these it is who care not. But God's are the good names; call on Him then thereby, and leave those who pervert His names; they shall be rewarded for that which they have done.

And of those whom we have created is a nation who are guided in truth and thereby act with equity; but they who say our signs are lies, we will

bring them down by degrees from whence they know not. I will let them range;- verily, my stratagem is efficacious! Do they not then reflect that their companion is not possessed? he is but an obvious warner! Do they not behold the kingdoms of the heavens and of the earth, and what things God has created, and (see that), it may be, their time is already drawing nigh? in what relation then will they believe? He whom God leads astray there is no guide for him! He leaves them in their rebellion, blindly wandering on. They will ask you about the Hour, for what time it is fixed?- say, 'The knowledge thereof is only with my Lord; none shall manifest it at its time but He; it is heavy in the heavens and the earth, it will not come to you save on a sudden.'

They will ask as though thou wert privy to it, say, 'knowledge thereof is only with God,'- but most folk do not know. Say, 'I cannot control profit or harm for myself, save what God will. If I knew the unseen I should surely have much that is good, nor would evil touch me; I am but a warner and a herald of good tidings unto a people who believe.'

He it is who created you from one soul, and made therefrom its mate to dwell therewith; and when he covered her she bore a light burden and went about therewith; but when it grew heavy they called on God, Lord of them both, 'Surely if thou givest us a rightly-shaped child we shall of a surety be of those who thank.' And when He gave them both a rightly-shaped child they joined partners with Him for that which He had given them, but exalted be God above that which they associate with Him. Will they associate with Him those cannot create aught, but are themselves created, which have no power to help them, and cannot even help themselves?

But if ye call them unto guidance they will not follow you. It is the same to them if Thou dost call them or if Thou dost hold thy tongue.

Those whom ye call on other than God are servants like yourselves. Call on them then, and let them answer you, if so be ye tell the truth! Have they feet to walk with? or have they hands to hold with? or have they eyes to see with? or have they ears to hear with? Call upon your partners; then plot against me, and do not wait. Verily, my patron is God, who hath sent down the Book, and He is the patron of the righteous. But those whom ye call on beside Him cannot help you, nor can they even help themselves. But if ye call them unto the guidance they will not hear, thou mayest see them looking towards thee, yet they do not see. Take to pardon, and order what is kind, and shun the

ignorant; and if an incitement from the devil incites you, then seek refuge in God: verily, He both hears and knows. Verily, those who fear God, if a wraith from the devil touch, mention Him, and lo! they see.

And their brethren he shall increase in error, then they shall not desist.

Shouldst Thou not bring them a sign they say, 'Hast Thou not yet made choice of one? Say, 'I only follow what is inspired to me by my Lord. These are perceptions from my Lord, and a guidance and a mercy to a people who believe.'

And when the Koran is read, then listen thereto and keep silence; haply ye may obtain mercy.

And remember thy Lord within thyself humbly and with fear, not openly in words, in the morning and in the evening; and be not of those who do not care. Verily, they who are with my Lord are not too big with pride for His service, but they do celebrate His praise, and Him they do adore.

THE CHAPTER OF THE SPOILS

(VIII. Medinah.)

IN the name of the merciful and compassionate God. They will ask thee about the spoils. Say, 'The spoils are God's and the Apostle's; fear God and settle it amongst yourselves; obey God and the Apostle if ye do believe.'

Verily, the believers are those who, when God's name is mentioned, their hearts sink with fear; and when His signs are rehearsed to them they increase them in faith; and on their Lord do they rely; who are steadfast in prayer, and of what we have bestowed upon them give in alms; these are in truth believers; to them are degrees with their Lord, and forgiveness, and a generous provision. As thy Lord caused thee to go forth from thy house with the truth, although a sect of the believers were averse therefrom. They wrangled with thee about the truth after it was made plain, as though they were being driven on to death and looked thereon; and when God promised you that one of the two troops should be yours, and ye would fain have had those who had no arms. God wished to prove the truth true by His words, and to cut off the

hindermost parts of those who misbelieve- to prove the truth true, and to make vain the vain, although the sinners are averse.

When ye asked for succour from your Lord, and He answered you, I will assist you with a thousand angels, with others in reserve.' God made it only glad tidings to quiet your hearts therewith; for victory is only from God! verily, God is mighty and wise. When drowsiness covered you as a security from Him, and He sent down upon you from the heavens water to purify you withal, and to take away from you the plague of Satan, and to tie up your hearts and to make firm your footsteps.

When your Lord inspired the angels- 'Verily, I am with you; make ye firm then those who believe; I will cast dread into the hearts of those who misbelieve,- strike off their necks then, and strike off from them every finger tip.'

That is, because they went into opposition against God and His Apostle; for he who goes into opposition against God and His Apostle- verily, God is keen to punish.

There, taste it! since for the misbelievers is the torment of the Fire.

O ye who believe! when ye meet those who misbelieve in swarms, turn not to them your hinder parts; for he who turns to them that day his hinder parts, save turning to fight or rallying to a troop, brings down upon himself wrath from God, and his resort is hell, and an ill journey shall it be!

Ye did not slay them, but it was God who slew them; nor didst thou shoot when thou didst shoot, but God did shoot to try the believers from Himself with a goodly trial; verily, God both hears and knows. There! verily, God weakens the stratagem of the misbelievers. If ye wish the matter to be decided, a decision has now come to you; but if ye desist, it is better for you; and if ye turn back we will turn too, and your troop shall avail nothing, great in number though it be, since God is with the believers!

O ye who believe! obey God and His Apostle, and turn not from Him while ye hear, and be not like those who say, 'We hear,' and yet they hear not.

Verily, the worst of beasts in God's sight are the deaf, the dumb who do not understand. Had God known any good in them, He would have made them hear; but had He made them hear, they would have turned back and have swerved aside.

O ye who believe! answer God and His Apostle when He calls you to that which quickens you; and know that God steps in between man and his heart; and that to Him ye shall be gathered. And fear temptation, which will not light especially on those of you who have done wrong; but know that God is keen to punish. Remember when ye were few in number and weak in the land, fearing lest people should snatch you away; then He sheltered you and aided you with victory, and provided you with good things; haply ye may give thanks.

O ye who believe! be not treacherous to God and His Apostle; nor be treacherous to your engagement while ye know! Know that your wealth and your children are but a temptation, and that God- with Him is mighty hire!

O ye who believe! if ye fear God He will make for you a discrimination, and will cover for you your offences, and will forgive you; for God is Lord of mighty grace.

And when those who misbelieve were crafty with thee to detain thee a prisoner, or kill thee, or drive thee forth; they were crafty, but God was crafty too, for God is best of crafty ones!

But when our verses were rehearsed to them they said, 'We have already heard.- If we pleased we could speak like this; verily, this is nothing but tales of those of yore.'

When they said, 'O God! if this be truth, and from Thee, then rain upon us stones from heaven or bring us grievous woe!' But God would not torment them while thou art amongst them; nor was God going to torment them while they asked Him to forgive. But what ails them that God should not torment them while they turn folk away from the Holy Mosque, though they are not the guardians thereof- its guardians are only the pious?- but most of them know not. Their prayer at the House was naught but whistling and clapping hands!- taste then the torment for that ye misbelieved! Verily, those who misbelieve expend their wealth to turn folk from the path of God; but they shall spend it, and then it shall be for them sighing, and then they shall be overcome!

Those who misbelieve, into hell shall they be gathered!- that God may distinguish the vile from the good, and may put the vile, some on the top of the other, and heap all up together, and put it into hell!- These are those who lose! Say to those who misbelieve, if they desist they will be forgiven what is past; but if they return,- the course of those of former days has passed away.

Fight them then that there should be no sedition, and that the religion may be wholly God's; but if they desist, then God on what they do doth look. But if they turn their backs, then know that God is your Lord; a good Lord is He, and a good help; and know that whenever ye seize anything as a spoil, to God belongs a fifth thereof, and to His Apostle, and to kindred and orphans, and the poor and the wayfarer; if ye believe in God and what we have revealed unto our servants on the day of the discrimination,- the day when the two parties met; and God is mighty over all. When ye were on the near side of the valley, and they were on the far side, and the camels were below you; had ye made an appointment then ye would have failed to keep your appointment- but it was that God might accomplish a thing that was as good as done! that he who was to perish might perish with a manifest sign; and that he who was to live might live with a manifest sign; for, verily, God hears and knows! When God showed thee them in thy dream as though they were but few; but had He shown thee them as though they were many, ye would have been timid, and ye would have quarrelled about the matter;- but God preserved you; verily, He knows the nature of men's breasts! And when He showed them to you, as ye encountered them, as few in your eyes; and made you seem few in their eyes; that God might accomplish a thing that was as good as done; for unto God do things return!

O ye who believe! when ye encounter a troop, then stand firm and remember God; and haply ye may prosper! and fear God and His Apostle, and do not quarrel or be timid, so that your turn of luck go from you; but be ye patient, verily, God is with the patient. And be not like those who went forth from their homes with insolence, and for appearance sake before men, and to turn folks off God's way; for all they do God comprehends.

And when Satan made their works appear seemly to them, and said, 'There is none amongst mankind to conquer you to-day, for, verily, I am your neighbour!' and when the two troops came in sight of each other, he turned upon his heels and said, 'Verily, I am clear of you! verily, I see what you see not! verily, I fear God, for God is keen to punish!

And when the hypocrites and those in whose hearts was sickness said, 'Their religion hath beguiled these men, but he who relies upon God, verily, God is mighty and wise.'

Couldst thou see when the angels take away the souls of those who misbelieve; they smite them on their faces and hinder parts.- 'Taste ye the torment of burning! that is for what your hands have sent on before; and for that God is no unjust one towards his servants.' As was the wont of Pharaoh's people and those before them! they disbelieved in the signs of God, and God overtook them in their sins; verily, God is strong and keen to punish. That is because God is not one to change a favour He has favoured a people with, until they change what they have in themselves, and for that God both hears and knows.

As was the wont of Pharaoh's people and those before them! they said our signs were lies, and we destroyed them in their sins, and drowned Pharaoh's people; and all of them were evildoers. Verily, the worst of beasts in God's eyes are those who misbelieve and will not believe; with whom if thou dost make a league, they break their league each time, for they fear not God; but shouldst thou ever catch them in war, then make those who come after them run by their example, haply they may remember then. And shouldst thou ever fear from any people treachery, then throw it back to them in like manner; verily, God loves not the treacherous. Deem not that those who misbelieve can win; verily, they cannot make (God) powerless!

Prepare ye against them what force and companies of horse ye can, to make the enemies of God, and your enemies, and others beside them, in dread thereof. Ye do not know them, but God knows them! and whatever ye expend in God's way He will repay you; and ye shall not be wronged. But if they incline to peace, incline thou to it too, and rely upon God; verily, He both hears and knows. But if they wish to betray thee, then God is enough for thee! He it is who supports thee with His help and with the believers; and reconciles their hearts! Didst thou expend all that is in the earth thou couldst not reconcile their hearts, but God reconciled them, verily, He is mighty and wise!

O thou prophet! God is sufficient for thee, with those of the believers who follow thee! O thou prophet! urge on the believers to fight. If there be of you twenty patient men, they shall conquer two hundred; if there be of you a hundred, they shall conquer a thousand of those who misbelieve, because they are a people who did not discern.- Now has

God made it light for you; He knows that there is a weakness amongst you: but if there be amongst you but a patient hundred, they will conquer two hundred; and if there be of you a thousand, they will conquer two thousand, by the permission of God,-for God is with the patient!

It has not been for any prophet to take captives until he hath slaughtered in the land! Ye wish to have the goods of this world, but God wishes for the next, for God is mighty, wise! Were it not for a book from God that had gone before, there would have touched you, for that which ye took, a mighty punishment. Eat of what spoils ye have taken, what is lawful and good; and fear God, verily, God is forgiving and merciful. O thou prophet! say to such of the captives as are in your hands, 'If God knows of any good in your hearts, he will give you better than that which is taken from you, and will forgive you; for God is forgiving and merciful.

But if they desire to betray thee,- they have betrayed God before! but He hath given you power over them; for God is knowing, wise! Verily, those who believe and have fled and fought strenuously with their wealth and persons in God's way, and those who have given refuge and help, these shall be next of kin to each other. But those who believe, but have not fled, ye have naught to do with their claims of kindred, until they flee as well. But if they ask you for aid for religion's sake, then help is due from you, except against a people between whom and you there is an alliance; for God on what ye do doth look.

And those who misbelieve, some of them are next of kin to others-unless ye act the same there will be sedition in the land, and great corruption.

Those who believe and have fled and fought strenuously in. God's cause, and those who have given a refuge and a help, those it is who believe; to them is forgiveness and generous provision due. And those who have believed afterwards and have fled and fought strenuously with you; these too are of you, but blood relations are nearer in kin by the Book of God. Verily, God all things doth know.

THE CHAPTER OF REPENTANCE OR IMMUNITY

(IX. Medinah.)

AN immunity from God and His Apostle to those idolaters with whom ye have made a league.

Roam ye at large in the land for four months, but know that ye cannot make God helpless, and that God disgraces the misbelievers. A proclamation from God and His Apostle to the people on the day of the greater pilgrimage, that God is clear of the idolaters as is His Apostle! If then ye repent it is better for you; but if ye turn your backs, then know that ye cannot make God helpless. Give to those who misbelieve glad tidings of grievous woe!- Except to those of the idolaters with whom ye have made a league, and who then have not failed you at all, and have not back-ed up any one against you. Fulfil for them then your covenant until the time agreed upon with them; verily, God loves those who fear.

But when the sacred months are passed away, kill the idolaters wherever ye may find them; and take them, and besiege them, and lie in wait for them in every place of observation; but if they repent, and are steadfast in prayer, and give alms, then let them go their way; verily, God is forgiving and merciful.

And if any one of the idolaters ask thee for aid, then aid him, in order that he may hear the word of God; then let him reach his place of safety,- that is, because they are a folk who do not know. How can there be for the idolaters a treaty with God and with His Apostle, save those with whom ye have made a league at the Sacred Mosque! Then while they stand by you, stand ye by them; verily, God loves those who fear.

How!- if they prevail against you, they will not observe either ties of blood or ties of clientship; they please you with their mouths, but their hearts refuse; and most of them do work abomination. They barter God's signs for a little price, and they turn folk from His way; verily, they- evil is that which they have done. They will not observe in a believer ties of kindred nor ties of clientship; but they it is are the transgressors. But if they repent and are steadfast in prayer and give alms, then they are your brethren in religion- we detail the signs unto a people that do know.

But if they break faith with you after their treaty, and taunt your religion, then fight the leaders of misbelief; verily, they have no faith, haply they may desist.

Will ye not fight a people who broke their oaths, and intended to expel the Apostle? They began with you at first, are ye afraid of them? God is more deserving that ye should fear Him! If ye be believers, kill them! God will torment them by your hands, and disgrace them, and aid you against them, and heal the breasts of a people who believe; and will remove rage from their hearts; for God turns unto Him whomsoever He pleases, and God is knowing, wise! Did ye reckon that ye would be left, when God knows not as yet those of you who fought strenuously, and who did not take other than God and His Apostle, and the believers for an intimate friend? for God is well aware of what ye do. It is not for idolaters to repair to the mosques of God, bearing witness against themselves to unbelief; they it is whose works are vain, and in the Fire shall they dwell for aye! He only shall repair to the mosques of God who believes in God and the last day, and is steadfast in prayer, and gives the alms, and fears only God;- it may be that these will be of those who are guided. Have ye made out the giving drink to the pilgrims and the repairing to the Sacred Mosque to be like being one who believes in God and in the last day, and is strenuous in the way of God?- they are not equal in God's sight, and God guides not an unjust people. Those who believe and who have fled and been strenuous in the way of God, with their wealth and with their persons, are highest in rank with God, and these it is who are happy. Their Lord gives them glad tidings of mercy from Himself, and goodwill; and gardens shall they have therein and lasting pleasure, to dwell therein for aye! Verily, God, with Him is mighty here.

O ye who believe! take not your fathers and your brothers for patrons if they love misbelief rather than faith; for whosoever amongst you takes them for patrons these are the unjust. Say, 'If your fathers, and your sons, and your brethren, and your wives, and your clansmen, and the wealth which ye have gained, and the merchandise which ye fear may be slack, and the dwellings which ye love are dearer to you than God and His Apostle, and than fighting strenuously in His way,- then wait awhile, until God brings His bidding, for God guides not a people who work abomination!' God has helped you in many a place, and on the day of 'Honein when ye were so pleased with your numbers; but it did not serve you at all, and the road grew too strait for you, where it had been broad; and then ye turned your backs retreating; then God sent down His shechina upon His Apostle and upon the believers; and sent down armies which ye could not see, and punished those who misbelieved; for that is the reward of the misbelievers, then God turns after that to whom He will, for God is forgiving and merciful!

O ye who believe! it is 'Only the idolaters who are unclean; they shall not then approach the Sacred Mosque after this year. But if ye fear want then God will enrich you from His grace if He will; verily, God is knowing, wise!

Fight those who believe not in God and in the last day, and who forbid not what God and His Apostle have forbidden, and who do not practice the religion of truth from amongst those to whom the Book has been brought, until they pay the tribute by their hands and be as little ones.

The Jews say Ezra is the son of God; and the Christians say that the Messiah is the son of God; that is what they say with their mouths, imitating the sayings of those who misbelieved before.- God fight them! how they lie!

They take their doctors and their monks for lords rather than God, and the Messiah the son of Mary; but they are bidden to worship but one God, there is no god but He; celebrated be His praise, from what they join with Him!

They desire to put out the light of 'God with their mouths, but God will not have it but that we should perfect His light, averse although the misbelievers be!

He it is who sent His Apostle with guidance and the religion of truth, to make it prevail over every other religion, averse although idolaters may be!

O ye who believe! verily, many of the doctors and the monks devour the wealth of men openly, and turn folk from God's way; but those who store up gold and silver and expend it not in God's way,- give them glad tidings of grievous woe! On the day when it shall be heated in the fire of hell, and their brows shall be branded therewith, and their sides and their backs!- 'This is what ye stored up for yourselves, taste then what ye stored up!' Verily, the number of months with God is twelve months in God's Book, on the day when He created the heavens and the earth; of these are four that are sacred; that is the subsisting religion. Then do not wrong yourselves therein, but fight the idolaters one and all, as they fight you one and all, and know that God is with those who fear. Verily, putting off is but an increase in misbelief to lead astray therewith those who misbelieve. They make it lawful one year, but they make it unlawful another year, that they may come to an understanding

as to the number which God has made sacred, and make lawful what God has prohibited. Seemly to them are their evil works, but God guides not a misbelieving people.

O ye who believe! what ailed you when ye were told to march forth in God's way, that ye sank down heavily upon the earth? were ye content with the life of this world instead of the next? but the provision of this world's life is but a little to the next. Unless ye march forth He will punish you with grievous woe, and will put in your stead a people other than you! ye cannot hurt Him at all, for God is mighty over all!

Unless ye help him- and God did help him, when those who misbelieved drove him forth the second of two. When they twain were in the cave; when he said to his comrade, 'Grieve not, verily, God is with us;' and God sent down His shechina upon him, and aided him with hosts ye could not see, and made the word of those who misbelieved inferior, and the word of God superior; for God is mighty and wise. March ye then, light and heavy, and fight strenuously with your wealth and persons in God's way; that is better for you if ye did but know! Were there goods nigh at hand, and a moderate journey, they would have followed you; but the distance was too far for them; they will swear by God, 'If we could, we would have gone forth with you.' They destroy themselves, but God knows that they lie! God forgive thee; why didst thou give them leave (to stay) until it was made manifest to thee who spake the truth- until thou mightest know the liars?

Those who believe in God and in the last day will not beg off from fighting strenuously with their wealth and their persons; but God knows those who fear.

It is only those who believe not in God and in the last day who beg off from thee, and those whose hearts are in doubt, and in their doubt do hesitate.

Had they wished to go forth, they would have prepared for it a preparation; but God was averse from their starting off, and made them halt, and they were told to sit with those who sit. Had they gone forth with you they would but have made you more trouble, and they would have hurried about amongst you craving a sedition; amongst you are some who would have listened to them; but God knows those who are unjust! They used to crave sedition before and upset thy affairs; until

the truth came, and God's bidding was made manifest, averse although they were.

Of them are some who say, 'Permit me, and do not try me!' Have they not fallen into the trial already, but hell shall encompass the misbelievers.

If good befall thee it seems ill to them; but if a calamity befall thee they say, 'We had taken care for our affair before;' and they turn their backs and they are glad.

Say, 'Nought shall befall us save what God has written down for us; He is our Lord, and upon God believers do rely!' Say, 'Do ye await for us aught but one of the two best things?' we too await for you that God will inflict on you torment from Himself, or by our hands. Wait then; and we with you are waiting too! Say, 'Expend ye in alms, whether ye will or no, it shall not be accepted from you; verily, ye are a people who do work abomination.' But nought hinders their alms-giving from being accepted save that they misbelieve in God and His Apostle, and perform not prayer save lazily, and expend not in alms save reluctantly. Let not their wealth please you nor their children, God only wishes to torment them therewith in the life of this world, and that their souls may pass away while still they misbelieve. They swear by God that, verily, they are of you; but they are not of you, and they are a people who do stand aside in fear. Could they but have found a refuge, or some caves, or a place in which to creep, they would have turned round in haste thereto. Of them are some who defame thee, with respect to alms; though if they are given a part thereof, they are content; and if they are not given a part thereof, then are they in a rage. Would that they were content with what God and His Apostle had brought them, and would say, 'God is enough for us! God will bring us of His grace, and so will His Apostle; verily, unto God is our desire!'

Alms are only for the poor and needy, and those who work for them, and those whose hearts are reconciled, and those in captivity, and those in debt, and those who are on God's path, and for the wayfarer;—an ordinance this from God, for God is knowing, wise. And of them are some who are by the ears with the prophet, and say, 'He is all ear.' Say, 'An ear of good for you!' he believes in God, and believes in those who do believe, and is a mercy unto such of you as believe; but those who are by the ears with the Apostle of God, for them is grievous woe!

They swear by God to please you; but God and His Apostle are more worthy for them to please if they be believers. Do they not know that whoso setteth himself against God and His Apostle, for him is the fire of hell, to dwell therein for aye? and that is mighty shame! The hypocrites are cautious lest there be revealed against them a surah to inform them of what is in their hearts; say, 'Mock ye! verily, God will bring forth that of which ye are so cautious!' But if thou shouldst ask them, they will say, 'We did but discuss and jest;' say, 'Was it at God and His signs, and His Apostle, that ye mocked?'

Make no excuse! Ye have misbelieved after your faith; if we forgive one sect of you, we will torment another sect, for that they sinned!

The hypocrites, men and women, some of them follow others, bidding what is wrong and forbidding what is right, and they clench their hands. They forget God and He forgets them! Verily, the hypocrites, they are the doers of abomination!

God has promised unto the hypocrites, men and women, and unto the misbelievers, hell-fire, to dwell therein for aye; it is enough for them! God shall curse them, and theirs shall be enduring woe. Ye are like those who were before you. They were stronger than you and more abundant in wealth and children; they enjoyed their portion then, and ye enjoy your portion, as they enjoyed their portion before you; and ye discuss as they discussed. Their works are vain in this world and the next, and they it is who lose. Did there not come to them the declaration of those who were before them? of the people of Noah and 'Ad and Thamud, and of the people of Abraham, and the people of Midian? and of the overturned (cities)? Their apostles came to them with manifest signs; for God would not wrong them, but it was themselves they wronged. And the believers, men and women, are some the patrons of others; they bid what is reasonable, and forbid what is wrong, and are steadfast in prayer, and give alms, and obey God and His Apostle. On these will God have mercy; verily, God is mighty, wise! God has promised to believers, men and women, gardens beneath which rivers flow, to dwell therein for aye; and goodly places in the garden of Eden, But good-will from God is the greatest of all! that is the mighty happiness!

O thou prophet! strive strenuously against the misbelievers and the hypocrites, and be stern against them; for their resort is hell, and an ill journey shall it be.

They swear by God they did not speak it, but they did speak the word of misbelief; and they disbelieved after they had embraced Islam, and they designed what they could not attain; and they only disapproved it because God and His Apostle had enriched them of His grace. If they turn again 'tis better for them; but if they turn their backs, God will torment them with mighty woe in this world and in the next, nor shall they have upon the earth a patron or protector. And of them are some who make a treaty with God, that 'If He bring us of His grace, we will give alms and we will surely be among the righteous.' But when He gave them of His grace they were niggardly thereof, and turned their backs and swerved aside. So He caused hypocrisy to pursue them in their hearts unto the day when they shall meet Him,- for that they did fail God in what they promised Him, and for that they were liars!

Do they not know that God knows their secrets and their whisperings, and that God knows the unseen things?

Those who defame such of the believers as willingly give their alms, and such as can find nothing to give but their exertions, and who mock at them,- God will mock at them, and for them is grievous woe! Ask forgiveness for them or ask not forgiveness for them! if they shouldst ask forgiveness for them seventy times, yet would not God forgive them; that is because they disbelieved in God and His Apostle, for God guides not a people who work abomination. Those who were left behind rejoiced in staying behind the Apostle of God, and were averse from fighting strenuously with their wealth and their persons in God's way, and said, 'March not forth in the heat.' Say, 'The fire of hell is hotter still, if ye could but discern!' Let them then laugh little, and let them weep much, as a recompense for that which they have earned!

But if God bring thee back to a sect of them, and they ask thee then for leave to sally forth; say, 'Ye shall by no means ever sally forth with me, nor shall ye ever fight a foe with me! verily, ye were content to sit at home the first time, sit ye then now with those who stay behind.'

Pray not for any one of them who dies, and stand not by his tomb; verily, they disbelieved in God and His Apostle and died workers of abomination!

Let not their wealth and their children please you, God only wishes to torment them therewith in this world, and that their souls may pass away the while they misbelieve.

Whenever a surah is sent down to them, 'Believe ye in God, and fight strenuously together with His Apostle,' those of them who have the means will ask thee for leave to stay at home and say, 'Let us be amongst those who stay behind.' They are content to be with those who are left behind. A stamp is set upon their hearts that they should not discern.

But the Apostle and those who believe with him are strenuous with their wealth and with their persons; these shall have good things, and these it is shall prosper.

God has prepared for them gardens beneath which rivers flow, to dwell therein for aye; that is the mighty happiness! There came certain desert Arabs that they might be excused; and those stayed behind who had called God and His Apostle liars. There shall befall those of them who misbelieved, a mighty woe. For the weak, and the sick, and those who cannot find wherewith to expend in alms there is no hindrance, so they be only sincere towards God and His Apostle. There is no way against those who do well; for God is forgiving and merciful. Nor against those to whom, when they came to thee that thou shouldst mount them, thou didst say, 'I cannot find wherewith to mount you,' turned their backs while their eyes poured forth with tears, for grief that they could not find wherewith to expend. Only is there a way against those who ask thee for leave to stay at home while they are rich; content to be with those who are left behind; on whose hearts God has set a stamp, so that they should not know.

They make excuses to you when ye return to them: say, 'Make no excuse, we believe you not; God has informed us concerning you. God sees your works and His Apostle too!' Then shall ye be brought back unto Him who knows the unseen and the seen; and He shall inform you of that which ye have done.

They will adjure you by God when ye have come back to them, to turn aside from them; turn ye aside then from them; verily, they are a plague, and their resort is hell! a recompense for that which they have earned!

They will adjure you to be pleased with them; but if ye are pleased with them, God will not be pleased with a people who work abomination.

The Arabs of the desert are keener in misbelief and hypocrisy, and are more likely not to know the bounds which God has sent down to His Apostle; but God is knowing and wise. And of the Arabs of the desert are some who take what they expend to be a forced loan, and they wait a turn of fortune against you; against them shall a turn of evil fortune be; for God both hears and knows.

And of the Arabs of the desert are some who believe in God and the last day, and who take what they expend in alms to be a means of approach to God and to the Apostle's prayers,- is it not a means of approach for them? God will make them enter into His mercy; verily, God is forgiving and merciful.

As for the foremost in the race, the first of those who fled, and the helpers, and those who followed them in their kindness, God is well pleased with them, and they are well pleased with Him; He has prepared for them gardens beneath which rivers flow, to dwell therein for aye; that is the mighty happiness. And of those who are round about you of the Arabs of the desert, some are hypocrites, and of the people of Medinah, some are stubborn in hypocrisy; thou dost not know them-we know them; we will torment them twice over; then shall they be sent off into mighty woe. And others have confessed their sins,- that they have mixed with a righteous action another evil action;- haply it may be God will turn again to them; verily, God is forgiving and merciful. Take from their wealth alms to cleanse and purify them thereby; and pray for them; verily, thy prayer is a repose for them; for God both hears and knows.

Do they not know that God accepts repentance from His servants, and takes alms; and that God is He who is easily turned and merciful. And say, 'Act ye;' and God and His Apostle and the believers shall see your acts, and ye shall be brought back to Him who knows the seen and 'the unseen, and He shall inform you of that which ye have done.

And others are in hopes of God's bidding; whether He will torment them, or whether He turn again towards them; for God is knowing, wise. And there are those who have taken to a mosque for mischief, and for misbelief, and to make a breach amongst the believers, and for an ambush for him who made war against God and His Apostle before; they surely swear, 'We only wished for what was good;' but God bears witness that they are liars.

Never stand up therein!- there is a mosque founded on piety from the first day: it is more right that thou shouldst stand therein;- therein are men who love to be clean; for God doth love the clean. Is he who has laid his foundation upon the fear of God and of His good-will better, or he who has laid his foundation upon a crumbling wall of sand, which crumbles away with him into the fire of hell?- but God guides not a people who do wrong.

The building which they have built will not cease to be a source of doubt in their hearts until their hearts are cut asunder; but God is knowing, wise.

Verily, God hath bought of the believers their persons and their wealth, for the paradise they are to have; they shall fight in the way of God, and they shall slay and be slain: promised in truth, in the law and the gospel and the Koran;- and who is more faithful to His covenant than God?

Be ye glad then in the covenant which ye have made with Him, for that is the mighty happiness! Those who repent, those who worship, those who praise, those who fast, those who bow down, those who adore, those who bid what is right and forbid what is wrong, and those who keep the bounds of God,- glad tidings to those who believe! It is not for the prophet and those who believe to ask forgiveness for the idolaters, even though they be their kindred, after it has been made manifest to them that they are the fellows of hell. Nor was Abraham's asking pardon for his father aught else but through a promise he had promised him; but when it was made manifest to him that he was an enemy to God, he cleansed himself of him; verily, Abraham was pitiful and clement.

Nor will God lead astray a people after He has guided them until that is made manifest to them which they have to fear; verily, God all things doth know.

Verily, God's is the kingdom of the heavens and the earth! He quickens and He kills! Nor have ye beside God a patron or protector. God has now turned towards the prophet and those who fled with him, and towards the helpers who followed him in the hour of difficulty, after that the hearts of a part of them had well-nigh gone amiss.

Then He turned unto them; verily, to them He is kind and merciful:- unto the three who were left behind, so that the earth with all its ample

space was too strait for them, and their souls were straitened for them, and they thought that there was no refuge for them from God save unto Him.

Then He turned again towards them that they might also turn; verily, God, He is easily turned and merciful!

O ye who believe! fear God and be with those who speak the truth. It was not for the people of Medinah, and those around about them of the Arabs of the desert, to stay behind the Apostle of God and not to prefer their souls to his: that is because neither thirst, nor toil, nor heat, nor hunger befel them on God's way. Nor do they stop to anger the misbelievers, nor do they get any (harm) from the enemy without a good work being written down to them; verily, God wastes not the hire of those who do well.

Nor do they expend in alms a small or great expense, nor do they cross a wady without it being written down to them; that God may reward them with better than that which they have done. The believers should not march forth altogether; and if a troop of every division of them march not forth, it is only that they may study their religion and warn their people when they return to them, that haply they may beware.

O ye who believe! fight those who are near to you of the misbelievers, and let them find in you sternness; and know that God is with those who fear.

And whenever a surah is sent down, there are some of them who say, 'Which of you has this increased in faith?' But as for those who believe, it does increase them in faith, and they shall rejoice: but as for those in whose hearts is sickness, it only adds a plague to their plague, and they die misbelievers.

Do they not see that they are tried in every year once or twice? Yet they do not turn again, nor do they mind!

And whenever a surah is: sent down, some of them look at the others- 'Does any one see you?'- Then they turn away! God has turned their hearts, for that they are a people who do not discern. There has come to you an apostle from amongst yourselves; hard for him to bear is it that ye commit iniquity; he is anxious over you after the believers, pitiful, compassionate.

But if they turn their backs, then say, God is enough for me! there is no god but He! upon Him do I rely, for He is Lord of the mighty throne!

THE CHAPTER OF JONAH, (PEACE BE ON HIM!)

(X. Mecca.)

IN the name of the merciful and compassionate God. ALIF LAM RA. Those are the signs of the wise Book! was it a wonder to the folk that we inspired a man from amongst themselves, 'Warn thou the folk; and give glad tidings to those who believe, that for them there is an advance of sincerity gone before them with their Lord?' The misbelievers say, 'Verily, this is an obvious sorcerer!' Verily, your Lord is God, who created the heavens and the earth in six days; then He made for the throne, to govern the affair; there is no intercessor, except after His permission. That is God for you-your Lord! Then worship Him- do ye not mind? To Him is your return all of you- God's promise in truth; verily, He produces the creature, then He makes it return again, that He may recompense those who believe and do what is right with justice; but those who misbelieve, for them is a drink of boiling water, and grievous woe, for that they did misbelieve.

He it is who made the sun for a brightness, and the moon for a light, and decreed for it mansions, that ye may know the number of the years and the reckoning.- God only created that in truth. He details the signs unto a people who do know.

Verily, in the alternation of night and day, and in what God has created of the heavens and the earth, are signs unto a people who do fear.

Verily, those who hope not for our meeting, and are content with the life of this world, and are comforted thereby, and those who are neglectful of our signs,- these, their resort is fire for that which they have earned!

Verily, those Who believe and do what is right, their Lord guides them by their faith; beneath them shall rivers flow in the gardens of pleasure.

Their cry therein shall be, 'Celebrated be Thy praises, O God!' and their salutation therein shall be, 'Peace!' and the end of their cry shall be, 'Praise (belongs) to God, the Lord of the worlds!' And if God should

hasten on the bad to men as they would hasten on the good, their appointed time would surely be fulfilled. But we will let those who hope not for our meeting go on in their rebellion, blindly wandering on.

When distress touches man, he calls us to his side, whether sitting or standing; but when we have removed from him his distress, he passes on as though he had not called on us in a distress that touched him. Thus unto the extravagant is made seemly that which they have done.

We have already destroyed generations before you when they did wrong, and there came to them their apostles with manifest signs, but they would not believe. Thus do we reward the sinful people. Then we made you their successors in the earth after them, that we may see how ye will act.

But when our evident signs are recited to them, those who hope not for our meeting say, 'Bring a Koran other than this; or change it.' Say, 'It is not for me to, change it of my own accord; I do not follow aught but what I am inspired with; verily, I fear, if I rebel against my Lord, the torment of a mighty day!' Say, 'Had God pleased, should not have recited it to you, nor taught you therewith. I have tarried a lifetime amongst you before it;-have ye not then any sense?'

Who is more unjust than he who forges against God a lie, or says His signs are lies? verily, the sinners shall not prosper. They worship beside God what can neither harm them nor profit them, and they say, 'These are our intercessors with God!' Say, 'Will ye inform God of aught in the heavens or the earth, that He knows not of?' Celebrated be His praise! and exalted be He, above what they associate with Him!

People were but one nation once, then they disagreed; and had it not been for thy Lord's word already passed, there would have been decided between them that concerning which they disagreed. They say, 'Why is not a sign sent down upon him from his Lord?' Say, 'The unseen is only God's; but wait ye for a while, verily, I with you am one of those who wait!'

When we have let men taste of mercy after distress which has touched them, lo! they use a stratagem against our signs! Say, 'God is quicker at stratagem.' Verily, our messengers write down what stratagem ye use.'

He it is who makes you travel in the land and sea, until when ye are in the ships- and these carry them afloat with a favouring wind, and they rejoice therein, there comes to them a violent wind, and there comes to them the wave from every place, and they think that they are encompassed about; then they call on God, sincere in religion towards Him, 'If thou dost save from this we will surely be of those who thank.' But when He has saved them, lo! they are wilful in the earth unjustly;- O ye folk! your wilfulness against yourselves is but a provision of this world's life; then unto us is your return, and we will inform you of that which ye have done! Verily, the likeness of this world's life is like water which we send down from the sky, and the plants of the earth, from which men and cattle eat, are mingled therewith; until when the earth puts on its gilding and is adorned, the people thereof think that they have power over it. Our order comes to it by night or day, and we make it as it were mown down- as though it had not yesterday been rich!- Thus do we detail the signs unto a people who reflect. God calls unto the abode of peace, and guides whom He will into the right path.

To those who do what is good, goodness and increase! nor shall blackness or abasement cover their faces! these are the fellows of Paradise, they shall dwell therein for aye.

But, as for those who have earned ill, the reward of evil is the like thereof; abasement shall cover them! they shall have none to defend them against God;- as though their faces were veiled with the deep darkness of the night; these are the fellows of the Fire, and they shall dwell therein for aye.

And on the day we gather them all together then we will say to those who associated other gods (with us), your places, ye and your associates!' and we will part them; and their associates will say, 'It was not us ye worshipped.- But God is witness enough between us and you, that we were heedless of your worshipping us.' There shall every soul prove what it has sent on before; and they shall be returned unto God, their God, their true sovereign, and that which they devised shall stray away from them.

Say, 'Who provides you from the heaven and the earth? who has dominion over hearing and sight? and who brings forth the living from the dead, and brings forth the dead from the living? and who governs the affair?' And they will say, 'God.' Say, 'Do ye not then fear?'

That is God, your true Lord! and what is there after the truth but error?
how then can ye turn away?

Thus is the word of thy Lord verified against those who commit abomination; verily, they will not believe. Say, 'Is there any of your associates who can produce a creature and then turn it back again?' Say, 'God produces a creature, then turns it back again; how then can ye lie?' Say, 'Is there any of your associates who guides unto the truth?' Say, 'God guides unto the truth.' Is then He who guides unto the truth more worthy to be followed, or he that guides not except he be himself guided? What ails you then, how ye judge? But most of them follow only suspicion; verily, suspicion does not avail against the truth. at all verily, God knows what they do. This Koran could not have been devised by any beside God; but it verifies that which was before it, and details the Book- there is no doubt therein- from the Lord of the worlds.

Do they say, 'He hath devised it?' say then, 'Bring a surah like it,- and call, if ye can, on other than God, if ye do tell the truth!' Yet they call that a lie, the knowledge of which they cannot compass, while its interpretation has not yet come to them; so did those before them charge with lying, and see what was the end of the unjust!

Of them are some who believe therein; and of them are some who do not believe therein; but thy Lord knows best who are corrupters. But if they call thee liar, say, 'I have my work, and ye have your work; ye are clear of what I work, and I am clear of what ye work.' There are some of them who listen to thee- canst thou make the deaf to hear, although they have no sense? And of them are some who look at thee- canst thou guide the blind, although they cannot see? Verily, God wrongs not man at all, but men do wrong themselves. And on the day when we will gather them together it will be as though they had not tarried save an hour of the day, they shall know each other. Lost are those who called the meeting with God a lie, and were not guided!

Either we will show thee something of that with which we threatened them, or we will take thee to ourself, for unto us is their return; then is God a witness to what they do.

Every nation has its apostle; and when their apostle comes to them, it is decided between them with justice, and they are not wronged.

But they say, 'When is this threat (to come), if ye tell the truth?' Say, 'I have no power over myself for harm or for profit, save what God will. Every nation has its appointed time; when their appointed time comes to them they cannot delay it for an hour or bring it on.'

Say, 'Let us see now when the torment comes to you, by night or day, what will the sinners fain bring on thereof? And when it has fallen-will ye believe in it now!- And yet ye wish to bring it on! Then shall it be said to those who have done wrong, Taste ye the torment of eternity! shall ye be recompensed except for that which ye have earned? They will ask thee to inform them whether it be true. Say, 'Aye, by my Lord! verily, it is the truth, nor can ye weaken him.' And if every soul that hath done wrong had whatever is in the earth, it would give it as a ransom. They will utter their repentance when they see the torment; and it shall be decided between them with justice, nor shall they be wronged.

Is not indeed what is in the heavens and what is in the earth God's? is not indeed the promise of God true? Though most of them know not. He quickens and He kills, and unto Him are ye returned! O ye folk! there has come to you a warning from your Lord, and a balm for what is in your breasts, and a guidance and a mercy to believers.

Say, 'By the grace of God and by His mercy,- and in that let them rejoice! It is better than that which they collect!' Let us see now what God has sent down to you of provision! and yet ye have made of it unlawful and lawful. Say, 'Does God permit you, or against God do ye forge lies?

What will those who forge lies against God think on the resurrection day? Verily, God is Lord of grace towards men, but most of them do not give thanks!

Nor shalt thou be in any affair, nor shalt thou recite concerning it a Koran- nor shall ye do a work, without our being witness against you, when ye are engaged therein: nor does the weight of an atom escape thy Lord in earth or in heaven; nor is there less than that or greater, but it is in the perspicuous Book.

Are not, verily, the friends of God those on whom there is no fear, neither shall they be grieved?- They who believed and who did fear- for

them are good tidings in the life of this world, and in the future too; there is no changing the words of God! That is the mighty happiness!

Let not their speech grieve thee; verily, power is wholly God's!

He both hears and knows.

Is not, verily, whoever is in the heavens and whoever is in the earth God's? What then do they follow who call on associates other than God?

Verily, they follow nothing but suspicion, and verily, they are telling naught but lies.

He it is who made for you the night, that ye might rest therein, and the day to see therein verily, in that are signs unto a people who can hear.

They say, 'God has taken to Himself a son.' Celebrated be His praises! He is the rich one! His is whatever is in the heavens, and whatever is in the earth. Ye have no authority for this! will ye say against God, that which ye do not know?

Say, 'Verily, those who forge against God a lie shall not prosper!' A provision in this world- then unto us is their return! then we will make them taste keen torment for that they misbelieved. Recite to them the story of Noah, when he said to his people, 'O my people! if my stay with you be grievous to you, and my reminding you of the signs of God, yet upon God do I rely! Collect then your affairs and your associates; nor let your affair (be ordered) for you in the dark; then decide respecting me, and do not wait; and if ye turn your backs, I ask you not for hire; my hire is only due from God, and I am bidden to be of those resigned.' But they called him a liar; and we saved him, and those with him, in the ark; and we made these successors, and drowned those who had said our signs were lies; see then how was the end of those who had been warned! Then we raised up after him apostles unto their people, and they came to them with manifest signs; but they would not believe in what they had called a lie before. Thus do we set a stamp upon the hearts of the transgressors.

Then we raised up after them Moses and Aaron, unto Pharaoh and his chiefs with our signs; but they were too big with pride, and were a

sinful people; and when the truth came to them from us they said, verily, 'This is obvious sorcery.'

Moses said, 'Will ye say of the truth when it comes to you, Is this sorcery? But sorcerers shall not prosper.'

They said, 'Hast thou come to turn us away from what we found our fathers at, that there may be for you twain grandeur in the earth? but we will not believe you.'

And Pharaoh said, 'Bring me every knowing sorcerer;' and when the sorcerers came, Moses said to them, 'Throw down what ye have to throw!' and when they threw down, Moses said, 'What ye have brought is sorcery! verily, God will make it vain; verily, God rights not the work of evildoers!'

But God verifies the truth by His words, although the sinners are averse therefrom.

But none believed in Moses, save a race of his own people, through fear of Pharaoh and his chiefs; lest he should afflict them, for verily, Pharaoh was lofty in the earth, and verily, he was extravagant.

And Moses said, 'O my people! if ye did believe in God, then on Him rely, if ye be resigned.' They said, 'Upon God do we rely. O our Lord! make us not a cause of trial for a people who do wrong, but save us by Thy mercy from the people who misbelieve!' And we inspired Moses and his brother thus, 'Establish, ye twain, houses for your people in Egypt; and make ye your houses a qiblah; and be ye steadfast in prayer, and give glad tidings to those who believe.'

Moses said, 'O our Lord! verily, Thou hast brought to Pharaoh and his chiefs ornaments and wealth in the life of this world; O our Lord! that they may err from Thy way! O our Lord! confound their wealth and harden their hearts that they may not believe until they see grievous woe!' He said, 'Your prayer is answered; be upright then, ye two, and follow not the path of those who do not know!' And we brought the children of Israel across the sea; and Pharaoh and his hosts followed them eager and hostile, until when drowning overtook him, he said, 'I believe that there is no god but He in whom the children of Israel believe, and I am of those who are resigned!' - 'Now! but thou didst rebel aforetime, and wert of those who do evil; but to-day we will save

thee in thy body, that thou mayest be to those who come after thee a sign, for verily, many men are careless of our signs!’

And we established the people of Israel with a sure establishment, and we provided them with good things; nor did they disagree until there came to them the knowledge. Verily, thy Lord shall decide between them on the resurrection day concerning that whereon they did dispute.

And if thou art in doubt of that which we have sent down unto thee, ask those who read the Book before thee; verily, the truth is come to thee from thy Lord, be not then of those who are in doubt. And be not of those who say the signs of God are lies, or thou wilt be of those who lose! Verily, those against whom God’s word is pronounced will not believe, even though there come to them every sign, until they see the grievous woe. Were it not so, a city would have believed and its faith would have profited it. But (none did) except the people of Jonas; when they believed we removed from them the torment of disgrace in this world, and we gave them provision for a while. But had thy Lord pleased, all who are in the earth would have believed altogether; as for thee, wilt thou force men to become believers?

It is not for any person to believe save by the permission of God;

He puts horror on those who have no sense.

Say, ‘Behold what is in the heavens and in the earth! but signs and warners avail not a people who do not believe. Do they await aught but the like of the days of those who passed away before them?’ Say, ‘Wait ye then! verily, I am with you one of those who wait.’ Then we will save our apostles and those who believe; thus is it due from us to save believers.

Say, ‘O ye folk! if ye are in doubt concerning my religion, I will not worship those ye worship other than Cod; but I worship God, who takes you to Himself, and I am bidden to be of the believers!’ And, ‘Make steadfast thy face to the religion as a ‘Hanif; and be not of the idolaters; and call not besides God on what can neither profit thee nor harm thee; for if thou dost, verily, thou art then of the unjust!’

And should God touch thee with harm, there is none to remove it save He; and if He wish thee well, there is none to repel His grace; He makes

it fall on whom He will of His servants; for He is pardoning and merciful!

Say, 'O ye people! there has come to you the truth from your Lord, and he who is guided, his guidance is only for his soul; and he who errs, errs only against it; and I am not a guardian over you.' Follow what is revealed to thee, and be patient until God judges, for He is the best of judges.

THE CHAPTER OF HUD

(XI. Mecca.)

ALIF LAM RA. A book whose signs are confirmed and then detailed, from the wise one, the aware: that ye worship not other than God,- verily, I am to you from Him a warner and a herald of glad tidings; and that ye seek pardon from your Lord, then turn again to Him! He will cause you to enjoy a good provision to a named and appointed time, and will give His grace to every one deserving grace; but if ye turn your backs, I fear for you the torment of a great day. Unto God is your return, and He is mighty over all. Do they not, verily, fold up their breasts, that the' may hide from Him? But when they cover themselves with their garments, does He not know what they conceal and what they display? verily, He knows the nature of men's breasts!

There is no beast that walks upon the earth but its provision is from God. He knows its settlement and its resting-place; all is in the perspicuous Book.

He it is who created the heavens and the earth in six days, and His throne was upon the water that He might try you, which of you did best.

But shouldst thou say, 'Ye will be raised up after death,' those who misbelieve will surely say, 'This is naught but obvious sorcery;' and if we keep back from them the torment to a stated generation, they will surely say, 'What hinders it?'- Aye! on the day it comes to them there is no turning it away from them, but that shall close in on them at which they mocked.

And if we make man taste of mercy from us and then strip it off from him, verily, he is despairing, ungrateful; and if we make him taste of comfort after distress has touched him, he will surely say, 'The evils have gone away from me;' verily, then he is joyful and boasting. Save those who are patient and do right; these- for them is pardon and a mighty hire!

Haply thou art leaving part of what is revealed to thee and thy breast is straitened thereby, lest they should say, 'Why is not a treasure sent down to him? or why did not an angel come with him?-thou art only a warner, and God is guardian over all.' Or they will say, 'He hath devised it;' say, 'Bring ten surahs like it devised; and call upon whom ye can beside God, if ye do tell the truth!' And if they do not answer, then know that it is revealed by the knowledge of God, and that there is no god but He- are ye then resigned?

Whosoever shall wish for the life of this world and its ornaments, we will pay them their works therein, and they shall not be cheated. These are those for whom there is nothing in the hereafter save the Fire; and void is what they made therein, and vain what they were doing!

Is he (like them) who stands upon a manifest sign from his Lord, which is a witness from Him, and recites it, with the book of Moses before him for a model and a mercy? These believe in it; and whosoever of the crews disbelieves in him, the Fire is his promise. Be not thou in doubt about it; verily, it is truth from thy Lord, though most men do not believe.

Who is more unjust than he who forges against God a lie? they shall be set before their Lord, and the witnesses shall say, 'These it is who lied against their Lord.' Aye! God's curse is on the unjust who turn men away from the path, and crave to make it crooked, and in the hereafter disbelieve! They cannot make Him helpless in the earth, nor have they other than God for patrons. Doubled for them is the torment. They could not hear, nor did they see! Those it is who lose themselves; and that which they did devise has strayed away from them. No doubt but that in the hereafter these are those who lose!

Verily, those who believe and do what is right, and humble themselves to their Lord, they are the fellows of Paradise; they shall dwell therein for aye. The two parties' likeness is as the blind and the deaf, and the

seeing and the hearing; shall they two be equal in likeness? will ye not mind?

We did send Noah unto his people, 'Verily, I am to you an obvious warner; that ye should not worship any save God. Verily, I fear for you the torment of the grievous day. But the chiefs of those who misbelieved amongst his people said, 'We only see in thee a mortal like ourselves; nor do we see that any follow thee except the reprobates amongst us by a rash judgment; nor do we see that you have any preference over us; nay more, we think you liars!' said, 'O my people! let us see! if I stand upon a manifest sign from my Lord, and there come to me mercy from him, and ye are blinded to it; shall we force you to it while ye are averse therefrom? 'O my people! I do not ask you for wealth in return for it; my hire is only from God; nor do I repulse those who believe; verily, they shall meet their Lord. But I see you, a people who are ignorant. O my people! who will help me against God, were I to repulse you? do ye not then mind? I do not say that I have the treasures of God; nor do I know the unseen; nor do I say, "Verily, I am an angel;" nor do I say of those whom your eyes despise, "God will never give them any good!"-God knows best what is in their souls-verily, then should I be of the unjust.'

They said, 'O Noah! thou hast wrangled with us, and hast multiplied wranglings with us; bring us then what thou hast threatened us with, if thou art of those who tell the truth.' Said he, 'God will only bring it on you if He pleases, nor can ye make Him helpless; nor will my advice profit you, should I wish to. advise you, if God wish to lead you into error. He is your Lord, and unto Him shall ye be returned.'

Do they say, 'He has devised it?' Say, 'If I have devised it, then on me be my sin. But I am clear of that wherein ye sin.' And Noah was inspired, 'None shall surely believe amongst thy people but those who have believed already; take not then ill that which they do. And make the ark under our eyes, and at our inspiration; and plead not with me for those who have done wrong; verily, they shall be drowned.'

So he made the ark, and every time the chiefs of his people passed by him they jested at him. Said he, 'If ye jest at us, verily, we shall jest at you even as ye are jesting, and ye shall surely know. 'He to whom a torment comes, it shall shame him, and there shall light upon him lasting torment.'

Until at length when our order came, and the oven boiled, we said, 'Load therein of every kind two, and likewise thy family,- save those on whom the sentence has already been passed- likewise those who believe;' but there believed not with him save a few. And he said, 'Ride ye therein; in the name of God is its course, and its mooring. Verily, my Lord is forgiving and merciful.'

And it floated on with them mid waves like mountains; and Noah cried to his son who had gone aside, 'O my boy! ride with us and be not with the misbelievers.' Said he, 'I will betake me to a mountain that shall save me from the water.' Said he, 'There is none to save to-day from the command of God, except for him on whom He may have mercy.' And the wave came between them, and he was amongst the drowned. And it was said, 'O earth! swallow down thy water!' and, 'O heaven! hold!' and the water abated; and the affair was decided, and it settled on Gudi, it was said, 'Away with the people who are evildoers!'

And Noah went unto his Lord and said, 'My Lord, verily, my son is of my people, and, verily, Thy promise is true, and Thou art the justest of judges.' He said, 'O Noah! he is not of thy people; verily, it is a work that is not right. Then, ask me not for that of which thou knowest naught. Verily, I admonish thee that thou shouldst not be of the ignorant.' He said, 'My Lord, verily, I seek refuge in Thee from asking Thee for aught of which I know nothing; and, unless Thou dost forgive me and have mercy on me, I shall be of those who lose.'

It was said, 'O Noah! descend in safety from us, and blessings upon thee and upon (some) nations of those who are with thee; but (some) nations we will allow to enjoy prosperity and then there shall touch, them, from us grievous woe.' These are, stories of the unseen which we reveal to thee; thou didst not know them, thou nor thy people before this. Be patient, then; verily, the issue is for those who fear.

And unto 'Ad (we sent) their brother Hud, he said, 'O my people! serve God; ye have no god but Him. Ye do but devise a lie. O my people! I do not ask you for hire in return; my hire is only from Him who created me: have ye then no sense?

'O my people! ask pardon of your Lord; then turn to Him; He will send the skies down on you in torrents; and He will add strength to your strength: do not then turn back sinners.'

They said, 'O Hud! thou hast not come to us with a manifest sign; nor will we leave our gods at thy word; nor will we believe in thee. We can only say that some of our gods have attacked thee with evil.' Said he, 'Verily, I call God to witness, and do ye bear witness too, that I am free from that which ye associate beside Him. 'Plot then against me altogether, and give me no delay. Verily, I rely upon God, my Lord and your Lord. There is no beast that walks, but He taketh it by its forelock. Verily, my Lord is on the right way! 'But if ye turn your backs,- then I have conveyed to you what I was sent to you with; and my Lord will make another people your successors. Ye cannot harm Him at all; verily, my Lord is guardian over all!'

And when our order came we saved Hud, and those who believed with him, by mercy from us; and we saved them from harsh torment. That (tribe of) 'Ad denied the signs of their Lord, and rebelled against His apostles, and followed the bidding of every headstrong tyrant. They were followed in this world by curse, and on the resurrection day- Did not 'Ad disbelieve their Lord? Aye! away with 'Ad the people of Hud!

And unto Thamud (we sent) their brother Zali'h; said he, 'O my people! worship God; ye have no god but Him. He it is that produced you from the earth, and made you live therein! Then ask pardon of Him; then turn again to Him: verily, my Lord is nigh and answers!' They said, 'O Zali'h! thou wert amongst us one we hoped in before this: dost thou forbid us to worship what our fathers worshipped? verily, we are in hesitating doubt as to that to which thou callest us.'

He said, 'O my people! let us see; if I stand upon a manifest sign from my Lord, and there come from Him mercy, who will help me against God if I rebel against Him? Ye will add only to my loss. 'O my people! this she-camel of God is a sign for you; leave her, then, to feed in God's earth, and touch her not with evil, or there will catch you torment that is nigh.' But they did hamstring her, and he said, 'Enjoy yourselves in your houses for three days;- that is the promise that shall not be belied.'

And when our order came we saved Zali'h, and those who believed with him, by our mercy, from disgrace upon that day. Verily, thy Lord He is powerful and mighty.

And the noise caught those who had done wrong; and on the morrow they were lying corpses in their houses, as though they had never dwelt

therein. Did not Thamud indeed disbelieve in their Lord? Aye! away with Thamud!

Our messengers did come to Abraham with glad tidings; they said, 'Peace!' He said, 'Peace be it!' nor did he delay to bring the roasted calf. But when he saw that their hands reached not thereto, he could not understand them, and harboured fear of them. They said, 'Fear not. Verily, we are sent unto the people of Lot.' And his wife was standing by, laughing; and we gave her the glad tidings of Isaac, and of Jacob after Isaac. Said she, 'Alas for me! shall I bear a son when I am an old woman, and this husband of mine an old man? Verily, this is a wonderful thing!' They said, 'Dost thou wonder at the bidding of God? God's mercy and blessings upon you, ye people of the house! Verily, He is to be praised and glorified.'

And when his terror left Abraham, and the glad tidings came to him, he wrangled with us about the people of Lot; verily, Abraham was clement, pitiful, relenting.

'O Abraham! avoid this; verily, the bidding of thy Lord has come; verily, there is coming to them torment that cannot be put off.' And when our messengers came to Lot, he was grieved for them; but his arm was straitened for them, and he said, 'This is a troublesome day!' And his people came to him, rushing at him, for before that they used to work evil. He 'Said, 'O my people! here are my daughters, they are purer for you; then, fear God, and do not disgrace me through my guests;- is there not among you one right-thinking man?' They said, 'Thou knowest that we have no claim on thy daughters; verily, thou knowest what we want!' He said, 'Had I but power over you; or could I but resort to some strong column....!' (The angels) said, 'O Lot! verily, we are the messengers of thy Lord, they shall certainly not reach thee; then travel with thy people in the darkness of the night, and let none of you look round except thy wife: verily, there shall befall her what befalls them. Verily, their appointment is for the morning! and is not the morning nigh?' And when our bidding came, we made their high parts their low parts. And we rained down upon them stones and baked clay one after another, marked, from thy Lord, and these are not so far from the unjust!

And unto Midian (we sent) their brother Sho'haib. He said, 'O my people! serve God; ye have no god but Him, and give not short measure and weight. Verily, 'I see you well off; but, verily, I fear for you the

torments of an encompassing day. O my people! give measure and weight fairly, and defraud not men of their things; and wreak not wrong in the earth, corrupting it. God's residue is better for you if ye be believers. But I am not a guardian over you.' They said, 'O Sho'haib! Do thy prayers bid thee that we should forsake what our fathers served, or that we should not do as we please with our wealth? Thou art, forsooth, the clement and straight-forward one!'

He said, 'O my people! Do ye see? If I stand upon a manifest sign from my Lord, and He provides me from Himself with a goodly provision, and I consent not with you to that which I forbid you, I only wish to better you so far as I can,- nor comes my grace through any one but God; on Him do I rely, and unto Him I turn. O my people! let not a breach with me make you so sin that there befall you the like of that which befel the people of Noah, or the people of Hud, or the people of Zali'h- nor are the people of Lot so far from you! Ask pardon, then, from your Lord, then turn to Him; verily, my Lord is merciful, loving!'

They said, 'O Sho'haib! we do not understand much of what thou sayest, and 'we see that thou art weak amongst us; and were it not for thy family we would stone thee, nor couldst thou be powerful over us.' He said, 'O my people! are my family more esteemed by you than God? or have you taken Him as something to cast behind your backs? Verily, my Lord, whate'er ye do, doth comprehend. O my people! act according to your power; verily, I too will act, and ye at length shall know! To whomsoever torment comes it shall disgrace him, and him who is a liar. Watch then; verily, I with you am watching too!' And when our bidding came we saved Sho'haib, and those who believed with him, by our mercy; and the noise caught those who had done wrong, and on the morrow they were in their houses prone, as though they had not dwelt therein. Aye! 'Away with Midian!' as it was, 'Away with Thamud!'

And we sent Moses with our signs and with obvious power unto Pharaoh and his chiefs; but they followed Pharaoh's bidding, and Pharaoh's bidding was not straightforward.

He shall approach his people on the resurrection day, and take them down to water at the Fire,- an evil watering-place to water at! In this (world) were they followed by a curse; and on the resurrection day evil shall be the aid they are aided with! That is one of the stories of the cities which we recite to thee-some of them are standing now and some mown down! We did not wrong them, but they wronged themselves.

Their gods availed them naught, on which they called instead of God, when once the bidding of thy Lord had come; nor did they add save to their downfall!

Thus is thy Lord's overtaking when He overtakes the cities that have done wrong; verily, His overtaking is grievous, keen. Verily, in that is a sign to him who fears the torment of the last day;- that is a day unto which men shall be gathered;- that is a witnessed day!

We will not delay it, save unto a numbered and appointed time. The day when it shall come no soul shall speak save by His permission, and amongst them (shall be) the wretched and the glad. And as for those who are wretched-why, in the Fire! there shall they groan and sob! to dwell therein for aye, so long as the heavens and the earth endure; save what thy Lord will. Verily, thy Lord is one who works His will.

And as for those who are glad- why, in Paradise! to dwell therein for aye, so long as the heavens and the earth endure; save what thy Lord will,- a ceaseless boon!

Be not then in doubt concerning what these men do serve;- they only serve as their fathers served before; and we will give them their portion undiminished.

We gave Moses the Book before, and then they disagreed concerning it, and, had it not been for a word that had been passed by thy Lord, it would have been decided between them; but, verily, they are (still) in hesitating doubt concerning it.

But, verily, every one thy Lord will surely repay for their works; verily, He of what they do is well aware!

Do thou then be upright, as thou art bidden, and whosoever turns repentantly with thee; and transgress ye not:- verily, He on what ye do doth look.

Lean not unto those who do wrong, lest the Fire touch you, for ye have no patrons but God; and, moreover, ye shall not be helped! And be thou steadfast in prayer at the two ends of the day, and the (former and latter) parts of the night. Verily, good works remove evil works;- that is a reminder to the mindful! And be thou patient, for God wastes not the

hire of those who do good. And were there among the generations before you any endowed with a remnant (of piety) forbidding evildoing in the earth, save a few of those whom we saved; but the evildoers followed what they enjoyed, and were sinners.

Thy Lord would not have destroyed the cities unjustly while the people of them were well-doers.

Had thy Lord pleased, He would have made men one nation; but they will not cease to differ, save those thy Lord has had mercy on. For this has He created them, and the word of thy Lord is fulfilled, 'I will surely fill hell with ginns and mankind altogether.' And all that we relate to thee of the stories of the apostles is what will stablish thy heart: and herein has the truth come to thee, and an admonition and a reminder to the believers. Say to those who believe not, 'Act according to your power, verily, we are acting too! And wait ye, verily, we are waiting too!' God's are the unseen things of the heavens and of the earth; and unto Him the affair doth all return. Then serve Him and rely on Him; for thy Lord is not heedless of that which ye do.

THE CHAPTER OF JOSEPH, (PEACE BE ON HIM!)

(XII. Mecca.)

IN the name of the merciful and compassionate God. ALIF LAM RA. Those are the signs of the perspicuous Book. Verily, we have revealed it, an Arabic Koran; haply ye may understand. We tell thee the best of stories, in inspiring thee with this Koran, though thou wert before it among the heedless. When Joseph said to his father, 'O my sire! verily, I saw eleven stars, and the sun, and the moon,- I saw them adoring me!' He said, 'O my boy! toll not thy vision to thy brethren, for they will plot a plot against thee; verily, the devil is to man an open foe.'

Thus does thy Lord choose thee, and teach thee the interpretation of sayings, and fulfil His favour upon thee, and upon Jacob's people, as He fulfilled it upon thy two forefathers before thee, Abraham and Isaac,- verily, thy Lord is knowing, wise!

In Joseph and his brethren were signs to those who enquire! When they said, 'Surely, Joseph and his brother are dearer to our father than we, a band although we be; verily, our father is in obvious error.'

'Slay Joseph, or cast him in some land; that your father's face may be free for you, and ye may be, after he is gone, a people who do right.'

A speaker from amongst them spake, 'Slay not Joseph, but throw him into the bottom of the pit; some of the travellers may pick him up, if so ye do.'

Said they, 'O our father! what ails thee that thou wilt not trust us with Joseph while we are unto him sincere? Send him with us to-morrow to revel and to play, and, verily, we over him will keep good guard.'

Said he, 'Verily, it grieves me that ye should go off with him, for I fear lest the wolf devour him while ye of him do take no heed.' Said they, 'Why, if the wolf should devour him while we are (such) a band, verily, we then should deserve to lose!'

And when they had gone off with him and agreed to put him in the depths of the pit, and we inspired him, 'Thou shalt surely inform them of this affair of theirs and they shall not perceive.' And they came to their father at eve and weeping said, 'O our father! verily, we went forth to race and left Joseph by our goods, and the wolf devoured him,- but thou wilt not believe us, truth tellers though we be.'

And they brought his shirt with lying blood upon it. Said he, 'Nay, but your souls have induced you to do this; but patience is fair! and God is He whom I ask for aid against that which ye describe.'

And travellers came and sent their water-drawer; and he let down his bucket. Said he, 'O glad tidings! this is a youth.' And they kept him secret, as a chattel; but God knew what they were doing. And they sold him for a mean price,- drachmae counted out,- and they parted with him cheaply.

And the man from Egypt who had bought him said to his wife, 'Honour his abiding here; it may be he will be of use to us, or we may adopt him as a son.

Thus did we stablish Joseph in the land; and we did surely teach him the interpretation of sayings; for God can overcome His affairs, though most men do not know.

And when he had reached his strength we brought him judgment and knowledge, for thus do we reward those who do good. And she in whose house he was desired him for his person; and she locked the doors and said, 'Come along with thee!' Said he, 'Refuge in God! verily, my Lord has made good my abiding here; verily, the wrong-doers shall not prosper.'

And she was anxious for him, and he would have been anxious for her, had it not been that he saw the demonstration of his Lord; thus did we turn evil and fornication from him; verily, he was of our sincere servants.

And they raced to the door and she rent his shirt from behind; and they met her master at the door. Said she, 'What is the recompense of him who wishes evil for thy family, but that imprisonment or a grievous torment?'

Said he, 'She desired me for my person.' And a witness from among her family bore witness: 'If his shirt be rent from in front, then she speaks the truth and he is of the liars; but if his shirt be rent from behind, then she lies and he is of the truth tellers.' And when he saw his shirt rent from behind he said, 'This is one of your tricks; verily, your tricks are mighty! Joseph! turn aside from this. And do thou, woman, ask pardon for thy fault; verily, thou wert of the sinners.'

And women in the city said, 'The wife of the prince desires her young man for his person; he has infatuated her with love: verily, we see her in obvious error.' And when she heard of their craftiness, she sent to them, and prepared for them a banquet, and gave each of them a knife; and she said, 'Come forth to them!' And when they saw him they said, 'Great God!' and cut their hands and said, 'God forbid! This is no mortal, this is nothing but an honourable angel.' Said she, 'This is he concerning whom ye blamed me. I did desire him for his person, but he was too continent. But if he do not what I bid him he shall surely be imprisoned and shall surely be among the small!' Said he, 'My Lord! Prison is dearer to me than what they call on me to do; and unless Thou turn from me their craftiness I shall feel a passion for them and shall be among the ignorant!' And his Lord answered him and turned from him their craftiness; verily, He both hears and knows!

Then it appeared good to them, even after they had seen the signs, to imprison him until a time.

And there entered the prison with him two young men. Said one of them, 'Verily, I see myself pressing wine.' And the other said, 'Verily, I see myself bearing on my head loaves from which the birds do eat; inform us of the interpretation thereof; verily, we see that thou art of those who do good.'

He said, 'There shall not come to you any food with which ye are provided, but I will inform you both of its interpretation before it comes to you. That is (some) of what my Lord has taught me; verily, I have left the faith of a people who do not believe in God, while in the future too they disbelieve. And I have followed the faith of my fathers, Abraham and Isaac and Jacob; we could not associate aught with God; that is from God's grace upon us and upon men: but most men give not thanks. O ye twain fellow-prisoners! Are manifold lords better, or God, the one, the dominant? What ye worship beside Him are naught but names which ye have named, ye and your fathers, for which God has sent down no authority. Judgment is only God's; He bids you worship only Him. That is the standard of religion,- but most men do not know. O ye twain fellow-prisoners! as for one of you, he shall pour out wine for his lord: and as for the other, he shall be crucified, and the birds shall eat of his head. The matter is decreed whereon ye asked me for a decision!'

And he said to him whom he thought would escape of those two, Remember me with thy lord!' But Satan made him forget the remembrance of his lord, so he tarried in prison a few years. Then said the king, 'Verily, I see seven fat kine which seven lean kine devoured; and seven green ears of corn and others dry. O ye chiefs! Explain to me my vision, if a vision ye can expound!' Said they, 'Confused dreams, and naught of the exposition of such dreams know we!'

Then he who had escaped of those twain said,- remembering after a while,- 'Verily, I will inform you of the interpretation thereof, so send me.'

'Joseph! O thou truth teller! explain to us the seven fat kine which seven lean devoured; and the seven green ears of corn and others dry. Haply I may go back to the men, haply they then may know!' He said, 'Ye shall sow for seven years, as is your wont; but what ye reap, let it remain in the ear, except a little whereof ye shall eat. Then there shall come after that seven severe (years) which shall devour what ye have put by before for them, save a little of what ye shall preserve. Then there will come

after that a year in which men shall have rain and in which they shall press.'

Then said the king, 'Bring him to me.'

And when the messenger came to him, he said, Go back to thy lord, and ask him, "What meant the women who cut their hands? Verily, my lord knows their craftiness!"

He said, 'What was your design when ye desired Joseph for his person? They said, 'God forbid! we know no bad of him.' Said the wife of the prince, Now does the truth appear! I desired him for his person and, verily, he is of those who tell the truth.' 'That' (said Joseph) 'was that he might know that I did not betray him in his absence, and that God guides not the craft of those who do betray! Yet I do not clear myself, for the soul is very urgent to evil, save what my Lord has had mercy on; verily, my Lord is forgiving and merciful!'

And the king said, 'Bring him to me. I will take him specially for myself.' And when he had spoken with him he said, 'Verily, to-day thou art with us in a permanent place of trust.'

He said, 'Place me over the treasures of the land; verily, I will be a knowing keeper.'

Thus did we stablish Joseph in the land that he might settle in what part thereof he pleased- we overtake with our mercy whom we will, nor do we waste the hire of those who do good; and surely the hire of the future life is better for those who believe and who have feared.

And his brethren came to Joseph, and they entered in unto him and he knew them, but they recognised not him.

And when he had equipped them with their equipment he said, 'Bring me a brother that ye have from your father; do ye not see that I give good measure, and that I am the best of entertainers? But if ye bring him not to me, no measure shall ye have with me, nor shall ye come nigh me.'

They said, 'We will desire him of our father, and we will surely do it.'

Then he said to his young men, 'Put their chattels in their packs, haply they may know it when they are come back to their family; haply they may return.'

And when they returned to their father, they said, 'O our father! Measure is withheld from us; so send with us our brother that we may get measure, and, verily, him we will keep!'

He said, 'Shall I entrust you with him, save as entrusted you with his brother before? but God is the best of keepers, and He is the most merciful of the merciful.'

And when they opened their goods they found their chattels restored to them. Said they, 'O our father! What more can we crave? Here are our chattels restored to us, and we shall guard our brother, and shall have an additional measure beside that- a small measure.'

He said, 'I will by no means send him with you until you give me a compact from God that ye will surely bring him to me, unless ye be encompassed.'

So when they had given him their compact he said, 'God over what ye say has charge.'

And he said, 'O my sons! enter not by one gate, but enter by several gates; but I cannot avail you aught against God. Judgment is only God's; upon Him do I rely, and on Him do the reliant rely.' And when they had entered as their father bade them, it availed them nothing against God, save for a want in Jacob's soul which it fulfilled; for, verily, he was possessed of knowledge, for that we had taught him;- but most men do not know.

And when they entered in unto Joseph, he took his brother to stay with him, and said, 'Verily, I am thy brother- then take not ill that which they have been doing.'

And when he had equipped them with their equipment he placed the drinking cup in his brother's pack; then a crier cried out, 'O ye caravan! verily, ye are thieves!'

They said, approaching them, 'What is it that ye miss?' Said they, 'We miss the goblet of the king, and whoso brings it shall have a camel-load, and I am guarantee thereof.' They said, 'By God! Ye knew we came not to do evil in the land, and that we were not thieves.'

They said, 'And what shall be the recompense thereof if ye be liars?'

They said, 'The recompense thereof is he in whose pack it is found- he shall be the recompense thereof; thus do we recompense the unjust.'

And he began with their sacks before the sacks of his brother; then he drew it forth from his brother's sack. Thus did we devise a stratagem for Joseph. He could not take his brother by the king's religion except God pleased;- we raise the degrees of whomsoever we please, and over every possessor of knowledge is one who knows. They said, 'If he has stolen, a brother of his has stolen before him.'

But Joseph kept it secret in his soul and disclosed it not to them. Said he, 'Ye are in a bad case, and God knows best about what ye describe.'

They said, 'O prince! Verily, he has a father, a very old man; take then one of us instead of him; verily, we can see that thou art of those who do good.'

Said he, '(I seek) refuge in God from taking any save him with whom we found our property; verily, we should then be certainly unjust.'

And when they despaired of him they retired to consult privately. Said the eldest of them, 'Do ye not know that your father has taken a compact from God against you? Aforetime ye exceeded in the matter of Joseph- I will surely not quit the land until my father give me leave, or God judge for me, for He is the best of judges. 'Return ye to your father and say, "O our father! verily, thy son has committed theft, and we bore testimony to naught but what we knew; for of the unforeseen we were not keepers!"'

'Ask then in the city where we were, and of the caravan in which we approached it, for, verily, we tell the truth.' Said he, 'Nay, your souls have induced you to do this thing. But patience is fair. It may be that God will give me them all together;- verily, He is knowing, wise.'

And he turned away from them and said, 'O my lament for Joseph!' and his eyes grew white with grief, for he repressed (his woe). They said, 'By God! thou wilt not cease to remember Joseph till thou art at the point of death, or art of those who perish!' Said he, 'I only complain of my emotion and my grief to God, for I know that from God which ye know nothing of. 'O my sons! go and enquire concerning Joseph and his brother, and despair not of God's comfort; for, verily, none need despair of God's comfort save a misbelieving people!'

And when they entered in unto him they said, 'O prince! distress has touched both us and our families, and we have brought trifling chattels. So give us full measure and bestow upon us in charity; verily, God rewards the charitable.'

He said, 'Do ye know what ye did with Joseph and his brother, while ye were ignorant?'

They said, 'Art thou then indeed Joseph?' He said, 'I am Joseph, and this is my brother; God has been gracious towards us. Verily, whoso fears God and is patient,- verily, God wastes not the hire of those who do good!'

They said, 'By God! God has chosen thee over us; and we indeed were sinners.'

He said, 'No reproach against you to-day! God will pardon you, for He is the most merciful of the merciful. Take this my shirt, and throw it over the face of my father, he will become able to see; and bring me your families all together.'

And when the caravan departed, their father said, 'Verily, I find the smell of Joseph, unless ye think I dote!'

They said, 'By God! thou art in thy old error.' And when the herald of glad tidings came he threw it on his face, and he was restored to sight.

Said he, 'Did I not tell you that I know from God that of which ye know not?'

They said, 'O our father! ask pardon for us of our sins;- verily, we were sinners!'

He said, 'I will ask pardon for you from my Lord; verily, He is the pardoning and merciful.'

And when they entered in unto Joseph, he took his father to stay with him, and said, 'Enter ye into Egypt, if it please God, safe.' And he raised his father upon the throne, and they fell down before him adoring.

And he said, 'O my sire! This is the interpretation of my vision aforetime; my Lord has made it come true, and He has been good to me, in bringing me forth out of prison, and bringing you from the desert, after Satan had made a breach between me and my brethren;-verily, my Lord is kind to whomsoever He will;- verily, He is the knowing, the wise!

'O my Lord! thou hast given me dominion, and hast taught me the interpretation of sayings; O originator of the heavens and the earth! Thou art my patron in this world and the next; take me to Thyself resigned, and let me reach the righteous!' That is one of the stories of the unseen which we inspire thee with, though thou wert not with them when they agreed in their affair, when they were so crafty.- And yet most men, though thou shouldst be urgent, will not believe.

Thou dost not ask them for it a hire; it is naught but a reminder to the world.

How many a sign in the heavens and the earth do they pass by and turn away therefrom!

Nor do most of them believe in God without associating (other gods) with Him.

Are they safe, then, from overwhelming vengeance coming on them from the torment of God? or from the Hour coming upon them suddenly while they do not perceive?

Say, 'This is my way; I call now unto God on clear proof, I and those who follow me; and celebrated be God's praises, for I am not of the idolaters.'

Nor did we ever send before thee any save men whom we inspired, of the people of the cities. Have they not journeyed on in the earth and

beheld how was the end of those before them? But the abode of the future is surely better for those who believe;- what! have they then no sense?

Until when the apostles despaired and they thought that they were proved liars, our help came to them, and whosoever we pleased was saved; but our violence is not averted from the sinful people. Their stories were a lesson to those endowed with minds. It was not a tale forged, but a verification of what was before it, and a detailing of everything, and a guide and a mercy to a people who believe.

THE CHAPTER OF THUNDER

(XIII. Mecca.)

IN the name of the merciful and compassionate God. ALIF LAM MIM RA. Those are the signs of the Book, and that which is sent down to thee from thy Lord is the truth; but most people will not believe. God it is who has raised the heavens without columns that ye can see; then He made for the throne, and subjected the sun and the moon; each one runs on to a stated and appointed time; He governs the affair, details the signs;- haply of the meeting with your Lord ye will be sure.

And He it is who has stretched out the earth and placed therein firm mountains and rivers, and of every fruit has He placed therein two kinds. He makes the night cover the day;- verily, in that are signs unto a people who reflect.

And on the earth are neighbouring portions, and gardens of grapes and corn and palms growing together (from one root) and not growing together; they are watered with one water, yet we distinguish one over the other as food;- verily, in that are signs unto a people who have sense.

And if thou shouldst wonder, wondrous is their speech: 'What! when we have become dust, shall we really then be created anew? These are they who disbelieve in their Lord, and these are they with fetters round their necks, and these are the fellows of the Fire; they shall dwell therein for aye!

They will wish thee to hasten on the evil rather than the good; examples have passed away before them: but thy Lord is possessor of forgiveness unto men, notwithstanding their injustice; but, verily, thy Lord is keen to punish.

Those who misbelieve say, 'Unless a sign be sent down upon him from his Lord....' - Thou art only a warner, and every people has its guide.

God knows what each female bears, and what the wombs fall short of or add; for dimensions of everything are with Him. He who knows the unseen and the visible,- the great, the lofty one. Alike among you is he who keeps secret his speech and he who displays it; and he who hides by night and he who stalks abroad by day. Each of them has pursuers before him and behind him, to keep guard over him at the command of God; verily, God changes not what a people has until they change it for themselves. And when God wishes evil to a people there is no averting it, nor have they a protector beside Him.

He it is who shows you the lightning for fear and hope; and He brings up the heavy clouds.

And the thunder celebrates His praise, and the angels too for fear of Him; and He sends the thunder-clap and overtakes therewith whom He will;- yet they wrangle about God! But He is strong in might. On Him is the call of truth, and those who call on others than Him shall not be answered at all, save as one who stretches out his hand to the water that it may reach his mouth, but it reaches it not! The call of the misbelievers is only in error.

And God do those who are in the heavens and the earth adore, whether they will or no! as do their shadows also morn and eve. Say, 'Who is Lord of the heavens and the earth say, 'God;' say, 'Do ye take beside God patrons who cannot control profit or harm for themselves?' say, 'Shall the blind and the seeing be held equal? or shall the darkness and the light be held equal? or have they made associates with God who can create as He creates, so that the creation seem familiar to them?' say, 'God is the creator of everything, and He is the one, the dominant.'

He sends down from the sky water, and the water-courses flow according to their bulk, and the torrent bears along the floating scum: and from what they set fire to, craving ornaments or utensils, comes a scum like that;- thus does God hit the truth and the falsehood;- and as

for the scum it is thrown off, and as for what profits man it stays on the earth. Thus does God strike out parables! For those who respond to their Lord is good; but those who respond not to Him, had they all that is in the earth and the like thereof as well, they would give it for a ransom; these shall have an evil reckoning up! and their resort is hell,- an evil couch shall it be! Is he who knows that naught but the truth is sent down upon thee from thy Lord like him who is blind? Only those possessed of minds will remember!

Those who fulfil God's covenant and break not the compact, and those who attain what God has bidden to be attained, and dread their Lord and fear the evil reckoning up; and those who are patient, craving their Lord's face, and are steadfast in prayer, and expend in alms of what we have bestowed upon them secretly and openly, and ward off evil with good,- these shall have the recompense of the abode, gardens of Eden, into which they shall enter with the righteous amongst their fathers and their wives and their seed; and the angels shall enter in unto them from every gate:- 'Peace be upon you! for that ye were patient; and goodly is the recompense of the abode.' And those who break God's covenant after compacting for it, and who cut asunder what God hath bidden to be joined, and who do evil in the earth, these- upon them is the curse of God, and for them is an evil abode.

God extends his bounty freely to whomsoever He will, or He metes it out; and they rejoice in the life of this world, but the life of this world is naught but a (temporary) provision compared with the next.

Those who misbelieve say, 'Unless a sign is sent down upon him from his Lord....' Say, 'God leads whom He will astray, but guides unto Him those who turn again.

'Those who believe and whose hearts are comforted by the mention of God,- aye! by the mention of God shall their hearts be comforted, who believe and do what is right. Good cheer for them and an excellent resort.'

Thus have we sent thee to a nation before which other nations have passed away, to recite to them that which we have inspired thee with; yet they misbelieve in the merciful! Say, 'He He my Lord; there is no god but He; upon Him do I rely, and unto Him is my repentance.'

And though it were a Koran by which the mountains were moved, or by which the earth were cut up, or the dead made to speak- nay, God's is the command altogether! Did not those who believed know that if God had pleased He would have guided men altogether? And a striking calamity shall not cease to overtake those who misbelieve for what they have wrought, or to alight close by their dwellings; until God's promise comes- verily, God fails not in His promise.

Before thee have apostles been mocked at; and those who misbelieved have I allowed to range at large; and then it caught them up! How then was my punishment?

Shall He who is standing over every soul (to note) what it has earned-? And they join partners with God! Say, 'Name them; can ye inform Him of what He does not know in the earth? or is it for name's sake only (that ye call upon them)?

Nay, then, stratagem is made seemly to those who misbelieve, and they turn folks from the path of God! But whomsoever God doth lead astray, no guide has he.'

For them is torment in this world's life; but surely the torment of the next is more wretched still- nor have they against God a keeper.

The likeness of the Paradise which those who fear God are promised, beneath it rivers flow, its food is enduring, and likewise its shade! That is the recompense of those who fear; but the recompense of misbelievers is the Fire!

And those to whom we brought the Book rejoice in that which we have sent down to thee; but of the confederates are some who deny a part thereof.

Say, 'I am only bidden to serve God and not to associate any with Him; on Him I call and to Him is my recourse.' Thus have we sent it down, an Arabic judgment, but hadst thou followed their lusts, after the knowledge that has come to thee, thou hadst not had against God a patron or a keeper. And we sent apostles before thee, and we made for them wives and seed; and no apostle could bring a sign save by God's permission;- for every period there is a book.

God blots out what He will, or He confirms; and with Him is the Mother of the Book.

Either we will let thee see a part of what we threaten them with, or we will take thee to Ourselves; but thy duty is only to deliver thy message, and ours to reckon up.

Did they not see that we come to the land and diminish the borders thereof? God judges, and there is none to reverse His judgment, and He is swift at reckoning up!

And those who were before them were crafty too; but God's is the craft altogether! He knows what every soul earns; and the misbelievers shall know whose is the recompense of the abode. And those who misbelieve say, 'Thou art not sent!' Say, 'God is witness enough between me and you; and so is he who has the knowledge of the Book!'

THE CHAPTER OF ABRAHAM, (PEACE BE ON HIM!)

(XIV. Mecca.)

IN the name of the merciful and compassionate God. ALIF LAM MIM. A book which we have sent down to thee, to bring men forth from darkness into light, by permission of their Lord, unto the way of the mighty and praiseworthy one.

God is He whose is whatsoever is in the heavens and whatsoever is in the earth. Alas for the misbelievers, for their torment is keen! Who love this world's life better than the next, and turn folks from the path of God, and crave to make it crooked; these are in remote error. We have not sent any apostle save with the language of his people, that he might explain to them. But God leads whom He will astray, and guides whom He will; and He is the mighty, the wise. We did send Moses with our signs, 'Bring forth thy people from the darkness into the light, and remind them of the days of God!' verily, in that are signs to every patient, grateful one. When Moses said to his people, 'Remember the favours of God towards you, when He saved you from Pharaoh's people, who sought to wreak you evil woe, slaughtering your sons and letting your women live;' in that was a great trial for you from your Lord. When your Lord proclaimed, 'If ye give thanks I will surely give you increase; but if ye misbelieve, verily, my torment is severe!' And

Moses said, 'If ye misbelieve, ye and those who are on the earth altogether- then, verily, God is rich, and to be praised!'

Has not the story come to you of those who were before you, of the people of Noah, and 'Ad, and Thamud, and those who came after them? none knows them save God. Apostles came unto them with manifest signs; but they thrust their hands into their mouths and said, 'Verily, we disbelieve in that which ye are sent with, and we are in hesitating doubt concerning that to which ye call us!' Their apostles said, 'Is there doubt about God, the originator of the heavens and the earth? He calls you to pardon you for your sins, and to respite you until an appointed time.'

They said, 'Ye are but mortals like ourselves; ye wish to turn us from what our fathers used to serve. Bring us, then, obvious authority!'

Their apostles said unto them, 'We are only mortals like yourselves; but God is gracious unto whomsoever He will of His servants, and it is not for us to bring you an authority, save by His permission; but upon God do the believers rely!' What ails us that we should not rely on God when He has guided us in our paths? we will be surely patient in your hurting us; for upon God rely those do rely. And those who misbelieved said to their apostles, 'We will drive you forth from our land; or else ye shall return to our faith!' And their Lord inspired them, 'We will surely destroy the unjust; and we will make you to dwell in the land after them. That is for him who fears my place and fears my threat!'

Then they asked for an issue; and disappointed was every rebel tyrant! Behind such a one is hell, and he shall be given to drink liquid pus! He shall try to swallow it, but cannot gulp it down; and death shall come upon him from every place, and yet he shall not die; and behind him shall be rigorous woe!

The likeness of those who disbelieve on their Lord,- their works are as ashes whereon the wind blows fiercely on a stormy day. They have no power at all over that which they have earned.- That is the remote error!

Dost not thou see that God created the heavens and the earth in truth? If He please He can take you off and bring a new creation; nor is that hard for God!

They all come out to God; and the weak say to those who were big with pride, 'We were followers of yours, can ye now avail us aught against God's torment?'

They say, 'If God had guided us we would have guided you. It is the same to us if we are agonized or if we are penitent, we have no escape.'

And Satan says, when the affair is decided, 'Verily, God promised you a promise of truth; but I promised you and failed you; for I had no authority over you. I only called you, and ye did answer me; then blame me not, but blame yourselves; I cannot help you, nor can you help me. I disbelieved in your associating me (with God) before; verily, the wrong-doers, for them is grievous woe!' But I will cause those who believe and do aright to enter gardens beneath which rivers flow, to dwell therein for aye by the permission of their Lord; their salutation therein is 'Peace!' Dost thou not see how God strikes out a parable? A good word is like a good tree whose root is firm, and whose branches are in the sky; it gives its fruit at every season by the permission of its Lord-but God strikes out parables for men that haply they may be mindful. And the likeness of a bad word is as a bad tree, which is felled from above the earth, and has no staying place. God answers those who believe with the sure word in this world's life and in the next; but God leads the wrong-doers astray; for God does what He will.

Dost not thou see those who have changed God's favours for misbelief, and have made their people to alight at the abode of perdition?- in hell they shall broil, and an ill resting-place shall it be!

And they made peers for God, to lead men astray from His path.

Say, 'Enjoy yourselves, for, verily, your journey is to the Fire.' Say to my servants who believe, that they be steadfast in prayer and expend in alms of what we have bestowed upon them in secret and in public, before there comes the day when there shall be no buying and no friendship.

God it is who created the heavens and the earth; and sent down from the sky water, and brought forth therewith fruits as a provision for you; and subjected to you the ships, to float therein upon the sea at His bidding; and subjected for you the rivers; and subjected for you the sun and the moon, constant both; and subjected for you the night and the day; and brought you of everything ye asked Him: but if ye try to

number God's favours, ye cannot count them;- verily, man is very unjust and ungrateful. And when Abraham said, 'My Lord, make this land safe, and turn me and my sons away from serving idols!

'My Lord, verily, they have led many men astray; but he who follows me, verily, he is of me; but he who rebels against me,-verily, thou art pardoning, merciful!

'O our Lord! verily, I have made some of my seed dwell in a valley without corn, by thy Sacred House. O our Lord! let them be steadfast in prayer and make the hearts of men yearn towards them, and provide them with fruits, haply they may give thanks.

'O our Lord! verily, Thou knowest what we hide and what we publish; for naught is hid from God in the earth or in the sky. Praise to God who hath bestowed on me, notwithstanding my old age, Ishmael and Isaac!-verily, my Lord surely hears prayer. 'O my Lord! make me steadfast in prayer, and of my seed likewise! O our Lord! and accept my prayer! O our Lord! pardon me and my parents and the believers on the reckoning day!'

So think not God careless of what the unjust do; He only respites them until the day on which all eyes shall stare! Hurrying on, raising up their heads, with their looks not turned back to them, and their hearts void; and warn men of the day when the torment shall come!

And those who have done wrong shall say, 'O our Lord! respite us until an appointed time nigh at hand, and we will respond to Thy call, and follow the apostles!'- 'What! did ye not swear before, ye should have no decline?'

And ye dwelt in the dwellings of those who had wronged themselves; and it was made plain to you how we did with them; and we struck out parables for you: but they plotted their stratagems, but with God is a stratagem for them, although at their stratagem the mountains should give way.

Think then not indeed that God fails in his promise to his apostles;- verily, God is mighty, the Lord of vengeance; on the day when the earth shall be changed for another earth, and the heavens too; and (all) shall go forth unto God, the one, the dominant. Thou shalt see the sinners on that day bound together in fetters; with shirts of pitch, and fire covering

their faces;- that God may reward each soul according to what it has earned verily, God is swift at reckoning up!

This is a message to be delivered to men that they may be warned thereby, and know that only He is God,- one,- and that those who have minds may remember.

THE CHAPTER OF EL 'HAGR

(XV. Mecca.)

IN the name of the merciful and compassionate God!

ALIF LAM RA. Those are the signs of the Book and of a perspicuous Koran.

Many a time will those who disbelieve fain they had been resigned. Leave them to eat and enjoy themselves and let hope beguile them, but they at length shall know!

We never destroyed a city without it had its noted doom.

No nation can hasten on its appointed time, nor put it off. But they say, 'O thou to whom the Reminder has been sent down! verily, thou art possessed. Why dost thou not bring us the angels if thou dost tell the truth?'

We sent not down the angels save by right; nor even then would these be respited.

Verily, we have sent down the Reminder, and, verily, we will guard it.

And we sent before thee among the sects of those of yore. But there never came an apostle to them but they mocked at him. Such conduct also will we put into the hearts of the sinners. They will not believe therein, but the course of those of yore is run. But had we opened to them a door of the sky and they had mounted up into it all the while; then also had they said, 'Our eye-sight is only intoxicated; nay, we are an enchanted people!' And we have placed in the sky the signs of the zodiac, and have made them seemly to the beholders; and we have

guarded them from every pelted devil; save from such as steal a hearing, and there follows him an obvious shooting-star.

And the earth we have stretched out and have thrown on it firm mountains, and have caused to grow upon it of everything a measured quantity. And we have made for you means of livelihood therein, and for those for whom ye have not to provide.

Nor is there aught but the treasures of it are with us, and we do not send it down save in a noted quantity.

And we send forth the impregnating winds, and we send down water from the sky, and we give it to you to drink, nor is it ye who store it up.

And we, verily, we quicken and kill; and we are of (all things) heirs.

And we already know the foremost of you, and we know the laggards too!

And, verily, it is your Lord who will gather you; verily, He is wise and knowing.

And we did create man from crackling clay of black mud wrought in form.

And the ginns had we created before of smokeless fire. And when thy Lord said to the angels, 'Verily, I am creating a mortal from crackling clay of black mud wrought into shape;

And when I have fashioned it, and breathed into it of my spirit, then fall ye down before it adoring.'

And the angels adored all of them together, save Iblis, who refused to be among those who adored.

He said, 'O Iblis! what ails thee that thou art not among those who adore?'

Said he, 'I would not adore a mortal whom Thou hast created from crackling clay of black mud wrought into form.' He said, 'Then get thee

forth therefrom, and, verily, thou art to be pelted! And, verily, the curse is upon thee until the day of judgment.'

Said he, 'O my Lord! respite me until the day when they shall be raised.' He said, 'Then, verily, thou art of the respited until the day of the noted time.'

He said, 'O my Lord! for that Thou hast seduced me I will surely make it seem seemly for them on earth, and I will surely seduce them all together; save such of Thy servants amongst them as are sincere.' Said He, 'This is a right way against me. Verily, my servants thou hast no authority over, save over those who follow thee of such as are seduced: and, verily, hell is promised to them all together. It has seven doors; at every door is there a separate party of them.'

Verily, those who fear God shall dwell amidst gardens and springs:

'Enter ye therein with peace in safety!' And we will strip off whatever ill-feeling is in their breasts; as brethren on couches face to face.

No toil shall touch them therein, nor shall they be brought forth therefrom.

Inform my servants that I am the pardoning, the merciful; and that my woe is the grievous woe.

And inform them concerning Abraham's guests when they entered in unto him and said, 'Peace!' he said, 'Verily, we are afraid of you.' They said, 'Be not afraid! verily, we give thee glad tidings of a knowing boy.' He said, 'Do ye give me this glad tidings although old age has touched me? give me the glad tidings then!' They said, 'We give the glad tidings of the truth, then be not of those who despair!' He said, 'Who would despair of the mercy of his Lord save those who err?' He said, 'What is your business, O ye messengers?' They said, 'Verily, we are sent unto a sinful people; save only Lot's family, them will we save all together, except his wife; we have decreed, verily, she shall be of those who linger.'

And when the messengers came unto Lot's family, he said, 'Verily, ye are a people whom I recognise not.' They said, 'Nay, but we have come to thee with that whereof they did doubt. And we have brought thee the

truth, and, verily, we speak the truth! Travel then with thy family in the deep darkness of the night, and follow thou their rear; and let not any one of you turn round to look; but go on to where ye are bidden.'

And we decided for him this affair because the uttermost one of these people should be cut off on the morrow. Then the people of the city came, glad at the tidings. Said he, 'Verily, these are my guests, therefore disgrace me not; but fear God, and put me not to shame.'

They said, 'Have we not forbidden thee everybody in the world?' He said, 'Here are my daughters, if do it ye must.'- By thy life! verily, they were surely in their intoxication blindly wandering on!-And the noise caught them at the dawn. And we made the higher parts (of the cities) their lower parts, and rained down on them stones of baked clay. Verily, in that is a sign to those who mark. And, verily, the (cities) are on a path that still remains. Verily, in that is a sign to the believers.

And the fellows of the Grove too were unjust; and we took vengeance on them, and, verily, they both are for an obvious example. And the fellows of El 'Hagr called the messengers liars, and we brought them our signs, but they therefrom did turn away. And they did hew them in the mountain houses to dwell in in safety. But the noise caught them in the morn; and that which they had earned availed them naught.

We did not create the heavens and the earth and all that is between them both, save in truth. And, verily, the Hour is surely coming; then do thou pardon with a fair pardon, Verily, thy Lord He is the creator, the knowing! We have already brought thee Seven of the Repetition, and the mighty Koran. Let not thine eyes strain after what we have allowed a few pairs of them to enjoy, nor grieve for them; but lower thy wing to the believers, and say, 'Verily, I am an obvious warner.' As we sent down (punishment) on the separatists who dismember the Koran.

But, by thy Lord! we will question them, one and all, about what they have done.

Therefore, publish what thou art bidden, and turn aside from the idolaters.

Verily, we are enough for thee against the scoffers. Who place with God other gods; but they at length shall know! And we knew that thy breast

was straitened at what they say. Then celebrate the praises of thy Lord, and be thou of those who adore.

And serve thy Lord until the certainty shall come to thee.

THE CHAPTER OF THE BEE

(XVI. Mecca.)

IN the name of the merciful and compassionate God. God's bidding will come; seek not then to hasten it on. Celebrated be His praises from what they join with Him!

He sends down the angels with the Spirit at His bidding upon whom He will of His servants (to say), 'Give warning that there is no god but Me; Me therefore do ye fear.' He created the heavens and the earth in truth! Exalted be He above that which they join with Him! He created man from a clot; and yet, behold, he is an open opponent! The cattle too have we created for you; in them is warmth and profit, and from them do ye eat.

In them is there beauty for you when ye drive them home to rest, and when ye drive them forth to graze. And they bear your heavy burdens to towns which ye could not otherwise reach, except with great wretchedness of soul;- verily, your Lord is kind and merciful. And horses too, and mules, and asses, for you to ride upon and for an ornament.- He creates also what ye know not of. God's it is to show the path; from it some turn aside: but had He pleased He would have guided you one and all.

He it is who sends down water from the sky, whence ye have drink, and whence the trees grow whereby ye feed your flocks. He makes the corn to grow, and the olives, and the palms, and the grapes, and some of every fruit;- verily, in that is a sign unto a people who reflect.

And He subjected to you the night and the day, and the sun, and the moon, and the stars are subjected to His bidding. Verily, in that are signs to a people who have sense.

And what He has produced for you in the earth varying in hue, verily, in that is a sign for a people who are mindful. He it is who has subjected

the sea, that ye may eat fresh flesh therefrom; and ye bring forth from it ornaments which ye wear,- and thou mayest see the ships cleaving through it,- and that ye may search after His grace,- and haply ye may give thanks. And He has cast firm mountains on the earth lest it move with you; and rivers and roads; haply ye may be guided. And landmarks; and by the stars too are they guided. Is He who creates like him who creates not?- are they then unmindful?

But if ye would number the favours of God, ye cannot count them.

Verily, God is forgiving, merciful.

God knows what ye keep secret, and what ye disclose. And those on whom ye call beside God cannot create anything, for they are themselves created. Dead, not living, nor can they perceive! When shall they be raised?

Your God is one God, and those who believe not in the hereafter their hearts are given to denial, and they are big with pride! Without a doubt God knows what ye keep secret and what ye disclose!

Verily, He does not love those big with pride! And when it is said to them, 'What is it that your Lord has sent down?' they say, 'Old folks' tales!'

Let them bear the burden of their sins entirely on the resurrection day, and some of the burdens of those whom they led astray without knowledge.- Aye! an ill burden shall they bear. Those who were before them devised a stratagem, but God brought their building off its foundations, and the roof fell over them, and the torment came to them, from whence they could not perceive. Then on the resurrection day He will put them to shame, and say, 'Where are your associates whom ye divided into parties about?' Those to whom knowledge is brought will say, 'Verily, disgrace to-day, and evil are upon the misbelievers!'

Those whom the angels took away were wronging themselves; then they offered peace: 'We have done no evil.'- 'Yea! verily, God knows what ye did. Wherefore enter ye the doors of hell, to dwell therein for aye; for ill is the resort of the proud.'

And it will be said to those who fear God, 'What is it that your Lord has sent down?' They will say, 'The best,' for those who do good, good in this world; but certainly the abode of the next is best, and surely pleasant is the abode of those who fear. Gardens of Eden which they shall enter, beneath them rivers flow; therein shall they have what they please;- thus does God reward those who fear Him.

To those whom the angels take off in a goodly state they shall say, 'Peace be upon you! enter ye into Paradise for that which ye have done.'

Do they expect other than that the angels should come to take them off, or that thy Lord's bidding should come?- thus did those before them; God did not wrong them; but it was themselves they wronged. And the evil which they had done befel them, and that environed them at which they used to mock!

And those who associated (others with God) said, 'Had God pleased we had not served aught beside Him, neither we nor our fathers; nor had we prohibited aught without Him;' - thus did those before them: but have messengers aught to do but to deliver their message plainly? We have sent in every nation an apostle (to say), 'Serve ye God, and avoid Taghut!' and amongst them are some whom God has guided, and amongst them are some for whom error is due;- go ye about then on the earth, and behold how was the end of those who called (the apostles) liars!

If thou art ever so eager for their guidance, verily, God guides not those who go astray, nor have they any helpers. They swear by their most strenuous oath, 'God will not raise up him who dies.' - Yea! a promise binding on him true! - but most men do not know. To explain to them that which they disputed about, and that those who misbelieved may know that they are liars. We only say unto a thing we wish, 'BE,' and it is. But those who fled for God's sake, after they were wronged, we will surely establish them in this world with good things; but the hire of the future life is greater, if ye did but know. Those who are patient, and upon their Lord rely! And we have not sent before thee any but men whom we inspire,- ask ye those who have the Reminder, if ye know not yourselves,- with manifest signs and with scriptures; and we have sent down the Reminder to thee too, that thou mayest explain to men what has been sent down to them, and haply they may reflect.

Are those who were so crafty in evil sure that God will not cleave open the earth with them, or bring them torment from whence they cannot perceive, or seize them in their going to and fro? for they cannot make Him helpless.

Or that He should seize them with a gradual destruction? for, verily, your Lord is kind, merciful.

Do they not regard whatever thing God has created; its shadow falls on the right or the left, adoring God and shrinking up? Whatever is in the heavens and in the earth, beast or angel, adores God; nor are they big with pride!

They fear their Lord above them, and they do what they are bidden. And God says, 'Take not to two gods; God is only one; me then do ye fear!'

His is what is in the heavens and in the earth to Him is obedience due unceasingly; other than God then will ye fear? And whatever favours ye have, they are from God; then, whenever distress touches you, unto Him ye turn for succour. Yet, when He removes the distress from you, lo! a party of you join partners with their Lord.

That they may disbelieve in what we have brought them and may enjoy,- but at length they shall know!

And they set aside for what they know not a portion of what we have bestowed upon them.- By God! ye shall be questioned concerning that which ye have devised.

They make for God daughters;- celebrated be His praise!-and for themselves they like them not.

When any one of them has tidings of a female child, his face is overclouded and black, and he has to keep back his wrath. He skulks away from the people, for the evil tidings he has heard;- is he to keep it with its disgrace, or to bury it in the dust?- aye! evil is it that they judge!

For those who disbelieve in the future life is a similitude of evil:

but for God is the loftiest similitude; for He is the mighty, the wise!

If God were to punish men for their wrong-doing He would not leave upon the earth a single beast; but He respites them until a stated time; and when their time comes they cannot put it off an hour, nor can they bring it on.

They set down to God what they abhor themselves; and their tongues describe the lie that good is to be theirs.' Without a doubt theirs is the Fire, for, verily, they shall be sent on there! By God! we sent (messengers) to nations before thee, but Satan made their works seemly to them, for he is their patron to-day, and for them is grievous woe!

We have only sent down to thee the Book, that thou mayest explain to them that which they did dispute about, and as a guidance and a mercy to a people who believe.

And God sends down water from the sky, and quickens therewith the earth after its death; verily, in that is a sign to a people who can hear.

Verily, ye have in cattle a lesson; we give you to drink from that which is in their bellies, betwixt chyme and blood,- pure milk,-easy to swallow for those who drink.

And of the fruit of the palms and the grapes ye take therefrom an intoxicant and a goodly provision; verily, in that is a sign to a people who have sense!

And thy Lord inspired the bee, 'Take to houses in the mountains, and in the trees, and in the hives they build.

'Then eat from every fruit, and walk in the beaten paths of thy Lord;' there cometh forth from her body a draught varying in hue, in which is a cure for men; verily, in that are signs unto a people who reflect.

God created you; then He will take you to Himself; but amongst you are some whom He will thrust into the most decrepit age; so that he may not know aught that once he knew. Verily, God is knowing, powerful.

And God has preferred some of you over others in providing for you; but those who have been preferred will not restore their provision to those whom their right hands possess that they may share equally therein;- is it God's favours they gainsay? And God has made for you

from amongst yourselves wives, and has made for you from your wives sons and grandchildren; and has provided you with good things;- is it in vanity that they believe, while for God's favour they are ungrateful?

And they serve beside God what cannot control for them any provision from the heavens or the earth, and have no power at all. Do not then strike out parables for God! Verily, God knows, but ye do not know.

God has struck out a parable; an owned slave, able to do nothing; and one whom we have provided with a good provision, and who expends therefrom in alms secretly and openly:- shall they be held equal?-Praise be to God, most of them do not know!

And God has struck out a parable: two men, one of them dumb, able to do nothing, a burden to his lord; wherever he directs him he comes not with success; is he to be held equal with him who bids what is just and who is on the right way?

God's are the unseen things of the heavens and the earth; nor is the matter of the Hour aught but as the twinkling of an eye, or nigher still! Verily, God is mighty over all!

God brings you forth out of the wombs of your mothers knowing naught; and He makes for you hearing, and sight, and hearts,- haply ye may give thanks!

Do they not see the birds subjected in the vault of the sky?- none holds them in but God: verily, in that is a sign unto a people who believe.

God made for you in your houses a repose; and made for you, of the skins of cattle, houses, that ye may find them light, on the day ye move your quarters and the day when ye abide; and from their wool, and from their fur, and from their hair come furniture and chattels for a season.

And God has made for you, of what He has created, shades; and has made for you shelters in the mountains; and He has made for you shirts to keep you from the heat, and shirts to keep you from each other's violence:- thus does He fulfil His favours towards you,- haply ye yet may be resigned.

But if they turn their backs,- thine is only to preach thy plain message.

They recognise the favours of God, and yet they deny them, for most men are ungrateful.

And on the day when we shall send from every nation a witness; then shall those who misbelieve not be allowed (to excuse themselves), and they shall not be taken back into favour.

And when those who join their partners with God say, 'Our Lord! these be our partners on whom we used to call beside Thee.' And they shall proffer them the speech, 'Verily, ye are liars! And they shall proffer on that day peace unto God; and that which they had devised shall stray away from them.

Those who misbelieve and turn folks off God's path, we will add torment to their torment, for that they were evildoers. And on the day when we will raise up in every nation a witness against them from among themselves, and we will bring thee as a witness against these; for we have sent down to thee a book explaining clearly everything, and a guidance, and a mercy, and glad tidings to the believers.

Verily, God bids you do justice and good, and give to kindred (their due), and He forbids you to sin, and do wrong, and oppress; He admonishes you, haply ye may be mindful!

Fulfil God's covenant when ye have covenanted, and break not your oaths after asseverating them, for ye thereby make God your surety; verily, God knows what ye do.

And be not like her who unravels her yarn, fraying it out after she hath spun it close, by taking your oaths for mutual intrigue, because one nation is more numerous than another; God only tries you therewith, but He will make manifest to you on the resurrection day that whereon ye did dispute.

But had God pleased He would have made you one nation; but He leads astray whom He will, and guides whom He will;- but ye shall be questioned as to that which ye have done.

Take not therefore your oaths for mutual intrigue, lest a foot slip after being planted firmly, and ye taste of evil for that ye turned folks off the path of God, and for you there be mighty woe! And sell not God's covenant for a little price; with God only is what is better for you, if ye did but know.

What ye have is spent, but what God has endures; and we will recompense the patient with their hire for the best deeds they have done.

Whoso acts aright, male or female, and is a believer, we will quicken with a goodly life; and we will recompense them with their hire for the best deeds they have done.

When thou dost read the Koran ask refuge with God from Satan the pelted one.

Verily, he has no power over those who believe and who upon their Lord rely. His power is only over those who take him for a patron, and over the idolaters.

And whenever we change one verse for another,- God knows best what He sends down. They say, 'Thou art but a forger!'- Nay, most of them do not know. Say, 'The Holy Spirit brought it down from thy Lord in truth, to stablish those who believe, and for a guidance and glad tidings to those who are resigned.'

We knew that they said, 'It is only some mortal who teaches him.'-The tongue of him they lean towards is barbarous, and this is plain Arabic.

Verily, those who believe not in God's signs, God will not guide them, and for them is grievous woe.

Only they are the forgers of a lie who believe not in God's signs; and these, they are the liars.

Whoso disbelieves in God after having believed, unless it be one who is forced and whose heart is quiet in the faith,- but whoso expands his breast to misbelieve,- on them is wrath from God, and for them is mighty woe!

That is because they preferred the love of this world's life to the next;- but, verily, God guides not the unbelieving people. These are they on whose hearts, and hearing, and eyesight, God has set a stamp, and these, they are the careless. Without a doubt that in the next life they will be the losers.

Then, verily, thy Lord, to those who fled after they had been tried, and then fought strenuously and were patient,-verily, thy Lord after that will be forgiving and merciful.

On the day every soul will come to wrangle for itself, and every soul shall be paid what it has earned, and they shall not be wronged. God has struck out a parable: a city which was safe and quiet, its provision came to it in plenty from every place, and then it denied God's favours, and God made it feel clothing of hunger and fear, for that which they had wrought.

And there came to them an apostle from amongst themselves, but they called him a liar, and the torment seized them, while yet they were unjust.

Eat, then, from what God has provided you with, things lawful and good, and give thanks for the favours of God, if it be Him ye serve. He has only forbidden you that which dies of itself, and blood, and the flesh of swine, and that which is devoted to other than God; but he who is forced, neither revolting nor transgressing, it is no sin for him: verily, God is forgiving and merciful. And say not of the lie your tongues pronounce, 'This is lawful, and this is unlawful,' forging against God a lie; verily, those who forge against God a lie shall not prosper. A little enjoyment- then for them is grievous woe!

For those who are Jews we have forbidden what we have narrated to thee before; we did not wrong them, but it was themselves they wronged.

Then, verily, thy Lord to those who have done evil in ignorance and then repented after that and done aright,- verily, thy Lord afterwards is forgiving and merciful.

Verily, Abraham was. a high priest, a 'Hanif, and was not of the idolaters: thankful for His favours; He chose him and He guided him unto the right way.

And we gave him in this world good things; and, verily, in the next he will be among the righteous.

Then we inspired thee, 'Follow the faith of Abraham, a 'Hanif, for he was not of the idolaters.'

The Sabbath was only made for those who dispute thereon; but, verily, thy Lord will judge between them on the resurrection day concerning that whereon they do dispute.

Call unto the way of thy Lord with wisdom and goodly warning; and wrangle with them in the kindest way; verily, thy Lord He knows best who has erred from His way, for He knows best the guided ones. But if ye punish, punish (only) as ye were punished; but if ye are patient, it is best for those who are patient.

Be thou patient then; but thy patience is only in God's hands. Do not grieve about them; and be not in a strait at their craftiness;-verily, God is with those who fear Him, and with those who do well.

THE CHAPTER OF THE NIGHT JOURNEY

(XVII. Mecca.)

IN the name of the merciful and compassionate God. Celebrated be the praises of Him who took His servant a journey by night from the Sacred Mosque to the Remote Mosque, the precinct of which we have blessed, to show him of our signs! verily, He both hears and looks.

And we gave Moses the Book and made it a guidance to the children of Israel: 'Take ye to no guardian but me.'

Seed of those we bore with Noah (in the ark)! verily, he was a thankful servant!

And we decreed to the children of Israel in the Book, 'Ye shall verily do evil in the earth twice, and ye shall rise to a great height (of pride).'

And when the threat for the first (sin) of the two came, we sent over them servants of ours, endued with violence, and they searched inside your houses; and it was an accomplished threat. Then we rallied you

once more against them, and aided you with wealth and sons, and made you a numerous band. 'If ye do well, ye will do well to your own souls; and if ye do ill, it is against them!

'And when the threat for the last came- to harm your faces and to enter the mosque as they entered it the first time, and to destroy what they had got the upper-hand over with utter destruction.' It may be that thy Lord will have mercy on you;- if ye return we will return, and we have made hell a prison for the misbelievers. Verily, this Koran guides to the straightest path, and gives the glad tidings to the believers who do aright that for them is a great hire; and that for those who believe not in the hereafter, we have prepared a mighty woe.

Man prays for evil as he prays for good; and man was ever hasty. We made the night and the day two signs; and we blot out the sign of the night and make the sign of the day visible, that ye may seek after plenty from your Lord, and that ye may number the years and the reckoning; and we have detailed everything in detail. And every man's augury have we fastened on his neck; and we will bring forth for him on the resurrection day a book offered to him wide open. 'Read thy book, thou art accountant enough against thyself to-day!'

He who accepts guidance, accepts it only for his own soul: and he who errs, errs only against it; nor shall one burdened soul bear the burden of another.

Nor would we punish until we had sent an apostle. And when we desired to destroy a city we bade the opulent ones thereof; and they wrought abomination therein; and its due sentence was pronounced; and we destroyed it with utter destruction.

How many generations have we destroyed after Noah! but thy Lord of the sins of his servant is well aware, and sees enough. Whoso is desirous of this life that hastens away, we will hasten on for him therein what we please,- for whom we please. Then we will make hell for him to broil in- despised and outcast. But whoso desires the next life, and strives for it and is a believer- these, their striving shall be gratefully received. To all- these and those- will we extend the gifts of thy Lord; for the gifts of thy Lord are not restricted.

See how we have preferred some of them over others, but in the next life are greater degrees and greater preference. Put not with God other

gods, or thou wilt sit despised and forsaken. Thy Lord has decreed that ye shall not serve other than Him; and kindness to one's parents, whether one or both of them reach old age with thee; and say not to them, 'Fie!' and do not grumble at them, but speak to them a generous speech. And lower to them the wing of humility out of compassion, and say, 'O Lord! have compassion on them as they brought me up when I was little!' Your Lord knows best what is in your souls if ye be righteous, and, verily, He is forgiving unto those who come back penitent.

And give thy kinsman his due and the poor and the son of the road; and waste not wastefully, for the wasteful were ever the devil's brothers; and the devil is ever ungrateful to his Lord. But if thou dost turn away from them to seek after mercy from thy Lord, which thou hopest for, then speak to them an easy speech. Make not thy hand fettered to thy neck, nor yet spread it out quite open, lest thou shouldst have to sit down blamed and straitened in means. Verily, thy Lord spreads out provision to whomsoever He will or He doles it out. Verily, He is ever well aware of and sees his servants.

And slay not your children for fear of poverty; we will provide for them; beware! for to slay them is ever a great sin! And draw not near to fornication; verily, it is ever an abomination, and evil is the way thereof.

And slay not the soul that God has forbidden you, except for just cause; for he who is slain unjustly we have given his next of kin authority; yet let him not exceed in slaying; verily, he is ever helped.

And draw not near to the wealth of the orphan, save to improve it, until he reaches the age of puberty, and fulfil your compacts; verily, a compact is ever enquired of.

And give full measure when ye measure out, and weigh with a right balance; that is better and a fairer determination. And do not pursue that of which thou hast no knowledge; verily, the hearing, the sight, and the heart, all of these shall be enquired of.

And walk not on the earth proudly; verily, thou canst not cleave the earth, and thou shalt not reach the mountains in height. All this is ever, evil in the sight of your Lord and abhorred. That is something of what thy, Lord has inspired thee with of wisdom; do not then put with God other gods, or thou wilt be thrown into hell reproached and outcast.

What! has your Lord chosen to give you sons, and shall He take for Himself females from among the angels? verily, ye are speaking a mighty speech.

Now have we turned it in various ways in this Koran so let them bear in mind; but it will only increase them in aversion. Say, 'Were there with Him other gods, as ye say, then would they seek a way against the Lord of the throne.'

Celebrated be His praises, and exalted be He above what they say with a great exaltation!

The seven heavens and the earth celebrate His praises, and all who therein are; nor is there aught but what celebrates His praise: but ye cannot understand their celebration;- verily, He is clement and forgiving.

And when thou readest the Koran we place between thee and those who believe not in the hereafter a covering veil. And we place covers upon their hearts, lest they should understand, and dulness in their ears.

And when thou dost mention in the Koran thy Lord by Himself they turn their backs in aversion. We know best for what they listen when they listen to thee; and when they whisper apart- when the wrong-doers say, 'Ye only follow a man enchanted.'

Behold, how they strike out for you parables, and err, and cannot find the way!

They say, 'What! when we have become bones and rubbish are we to be raised up a new creature?' Say, 'Be ye stones, or iron, or a creature, the greatest your breasts can conceive-!' Then they shall say, 'Who is to restore us?' Say, 'He who originated you at first;' and they will wag their heads and say, 'When will that be? Say, 'It may, perhaps, be nigh.'

The day when He shall call on you and ye shall answer with praise to Him, and they will think that they have tarried but a little. And say to my servants that they speak in a kind way; verily, Satan makes ill-will between them; verily, Satan was ever unto man an open foe.

Your Lord knows you best; if He please He will have mercy upon you, or if He please He will torment you: but we have not sent thee to take charge of them.

And thy Lord best knows who is in the heavens and the earth; we did prefer some of the prophets over the others, and to David did we give the Psalms.

Say, 'Call on those whom ye pretend other than God;' but they shall not have the power to remove distress from you, nor to turn it off.

Those on whom they call, seek themselves for a means of approaching their Lord, (to see) which of them is nearest: and they hope for His mercy and they fear His torment; verily, the torment of thy Lord is a thing to beware of.

There is no city but we will destroy it before the day of judgment, or torment it with keen torment;- that is in the Book inscribed.

Naught hindered us from sending thee with signs, save that those of yore said they were lies; so we gave Thamud the visible she-camel, but they treated her unjustly for we do not send (any one) with signs save to make men fear.

And when we said to thee, 'Verily, thy Lord encompasses men!' and we made the vision which we showed thee only a cause of sedition unto men, and the cursed tree as well; for we will frighten them, but it will only increase them in great rebellion.

And when we said to the angels, 'Adore Adam;' and they adored, save Iblis, who said, 'Am I to adore one whom Thou hast created out of clay?

Said he, 'Dost thou see now? this one whom Thou hast honoured above me, verily, if Thou shouldst respite me until the resurrection day, I will of a surety utterly destroy his seed except a few.' Said He, 'Begone! and whoso of them follows thee- verily, hell is your recompense, an ample recompense. Entice away whomsoever of them thou canst with thy voice; and bear down upon them with thy horse and with thy foot; and share with them in their wealth and their children; and promise them,- but Satan promises them naught but deceit. Verily, my servants, thou hast no authority over them; thy Lord is guardian enough over them!'

It is your Lord who drives the ships for you in the sea that ye may seek after plenty from Him; verily, He is ever merciful to you. And when distress touches you in the sea, those whom ye call on, except Him, stray away from you; but when He has brought you safe to shore, ye turn away; for man is ever ungrateful. Are ye sure that He will not cleave with you the side of the shore, or send against you a heavy sand-storm? then ye will find no guardian for yourselves.

Or are ye sure that He will not send you back therein another time, and send against you a violent wind, and drown you for your misbelief? then ye will find for yourselves no protector against us. But we have been gracious to the children of Adam, and we have borne them by land and sea, and have provided them with good things, and have preferred them over many that we have created. The day when we will call all men by their high priest; and he whose book is given in his right hand-these shall read their book, nor shall they be wronged a straw. But he who in this life is blind shall be blind in the next too, and err farther from the way. They had well-nigh beguiled thee from what we inspired thee with, that thou shouldst forge against us something else, and then they would have taken thee for a friend; and had it not been that we stablished thee, thou wouldst have well-nigh leant towards them a little then would we have made thee taste of torment both of life and death, then thou wouldst not have found against us any helper. And they well-nigh enticed thee away from the land, to turn thee out therefrom; but then- they should not have tarried after thee except a little.

[This is] the course of those of our prophets whom we have sent before thee; and thou shalt find no change in our course. Be thou steadfast in prayer from the declining of the sun until the dusk of the night, and the reading of the dawn; verily, the reading of the dawn is ever testified to.

And for the night, watch thou therein as an extra service. It may be that thy Lord will raise thee to a laudable station. And say, 'O my Lord! make me enter with a just entry; and make me come forth with a just coming forth; and grant me from Thee authority to aid.'

And say, 'Truth has come, and falsehood has vanished! verily, falsehood is transient.'

And we will send down of the Koran that which is a healing and a mercy to the believers, but it will only increase the wrong-doers in loss.

And when we favour man he turns away and retires aside, but when evil touches him he is ever in despair. Say, 'Every one acts after his own manner, but your Lord knows best who is most guided in the way.' They will ask thee of the spirit. Say, 'The spirit comes at the bidding of my Lord, and ye are given but a little knowledge thereof.' If we had wished we would have taken away that with which we have inspired thee; then thou wouldst have found no guardian against us, unless by a mercy from thy Lord; verily, His grace towards thee is great!

Say, 'If mankind and jinns united together to bring the like of this Koran, they could not bring the like, though they should back each other up!'

We have turned about for men in this Koran every parable; but most men refuse to accept it, save ungratefully.

And they say, 'We will by no means believe in thee, until there gush forth for thee a fountain from the earth; or there be made for thee a garden of palms and grapes, and rivers come gushing out amidst them; or thou make the sky to fall down upon us in pieces; or thou bring us God and the angels before us; or there be made for thee a house of gold; or thou climb up into the heaven; and even then we will not believe in thy climbing there, until thou send down on us a book that we may read!'

Say, 'Celebrated be the praises of my Lord! was I aught but a mortal apostle?'

Naught prohibited men from believing when the guidance came to them, save their saying, 'God has sent a mortal for an apostle.' Say, 'Were there angels on the earth walking in quiet, we had surely sent them an angel as an apostle.'

Say, 'God is witness enough between me and you; verily, He is ever of His servants well aware, and sees.'

He whom God guides, he is guided indeed; and he whom God leads astray, thou shalt never find patrons for them beside Him; and we will gather them upon the resurrection day upon their faces, blind, and dumb, and deaf; their resort is hell; whenever it grows dull we will give them another blaze!

That is their reward for that they disbelieved in our signs, and said, 'What! when we are bones and rubbish, shall we then be raised up a new creation?'

Could they not see that God who created the heavens and the earth is able to create the like of them, and to set for them an appointed time; there is no doubt therein, yet the wrong-doers refuse to accept it, save ungratefully!

Say, 'Did ye control the treasures of the mercy of my Lord, then ye would hold them through fear of expending; for man is ever niggardly!' And we did bring Moses nine manifest signs; then ask the children of Israel (about) when he came to them, and Pharaoh said to him, 'Verily, I think thee, O Moses! enchanted.'

He said, 'Well didst thou know that none sent down these save the Lord of the heavens and the earth as visible signs; and, verily, I think thee, O Pharaoh! ruined.'

And he desired to drive them out of the land; but we drowned him and those with him, one and all.

And after him we said to the children of Israel, Dwell ye in the land; and when the promise of the hereafter comes to pass, we will bring you in a mixed crowd (to judgment).

'In truth have we sent it down, and in truth has it come down; and we have not sent thee as aught but a herald of glad tidings and a warner.

'And a Koran which we have divided, that thou mayst read it to mankind leisurely, and we sent it down, sending it down.' Say, 'Believe ye therein, or believe not; verily, those who were given the knowledge before it, when it is read to them fall down upon their beards adoring! and they say, "Celebrated be the praises of our Lord! verily, the promise of our Lord is ever fulfilled"- they fall down upon their beards weeping, and it increases their humility.' Say, 'Call on God, or call on the Merciful One, whichever ye may call on Him by; for His are the best of names.' And do not say thy prayers openly, nor yet murmur them, but seek a way between these.

And say, 'Praise belongs to God, who has not taken to Himself a son, and has not had a partner in His kingdom, nor had a patron against (such) abasement.' And magnify Him greatly!

THE CHAPTER OF THE CAVE

(XVIII. Mecca.)

IN the name of the merciful and compassionate God. Praise belongs to God, who sent down to His servant the Book, and put no crookedness therein,-straight, to give warning of keen violence from Him; and to give the glad tidings to the believers, who do what is right, that for them is a goodly reward wherein they shall abide for ever and for aye; and to give warning to those who say, 'God hath taken to Himself a son.'

They have no knowledge thereof, nor their fathers; a serious word it is that comes forth from their mouths! verily, they only speak a lie! Haply thou wilt grieve thyself to death for sorrow after them, if they believe not in this new revelation. Verily, we have made what is on the earth an ornament thereof, to try them, which of them is best in works; but, verily, we are going to make what is thereon bare soil.

Hast thou reckoned that the Fellows of the Cave and Er-raqim were a wonder amongst our signs?'

When the youths resorted to the cave and said, 'O our Lord! bring us mercy from Thee, and dispose for us our affair aright!' And we struck their ears (with deafness) in the cave for a number of years. Then we raised them up again, that we might know which of the two crews could best calculate the time of their tarrying. We will narrate to thee their story in truth. Verily, they were youths who believed in their Lord, and we added to their guidance, and we braced up their hearts, when they stood up and said, 'Our Lord is the Lord of the heavens and the earth, we will not call upon any god beside Him, for then we should have said an extravagant thing. These people of ours have taken to other gods beside Him. Though they do not bring any manifest authority for them. And who is more unjust than he who forges against God a lie?

'So when ye have gone apart from them and what they serve other than God, then resort ye to the cave. Our Lord will unfold His mercy to you,

and will dispose for you your affair advantageously.' And thou mightst have seen the sun when it rose decline from their cave towards the right hand, and when it set leave them on the left hand, while they were in the spacious part thereof. That is one of the signs of God. Whom God guides he is guided indeed, and whom He leads astray thou shalt surely find for him no patron to guide aright. Thou mightst have reckoned them waking though they were sleeping, as we turned them towards the right and towards the left; and their dog spreading out his forepaws on the threshold. Hadst thou come suddenly upon them thou wouldst surely have turned and fled away from them, and wouldst surely have been filled by them with dread. Thus did we raise them up that they might question each other. Spake a speaker amongst them, 'How long have ye tarried?' They said, 'We have tarried a day or part of a day.' They said, 'Your Lord knows best your tarrying; so send one of you with this coin of yours to the city, and let him look which of them has purest food, and let him bring you provision thereof; and let him be subtle and not let any one perceive you. Verily, they-should they perceive you would stone you, or would force you back again unto their faith, and ye would never prosper then.'

Thus did we make their people acquainted with their story, that they might know that God's promise is true; and that the Hour, there is no doubt concerning it. When they disputed amongst themselves concerning their affair, and said, 'Build a building over them, their Lord knows best about them;' and those who prevailed in their affair said, 'We will surely make a mosque over them.' They will say, 'Three, and the fourth of them was their dog;' and they will say, 'Five, and the sixth of them was their dog;' guessing at the unseen: and they will say, 'Seven, and the eighth of them was their dog.' Say, 'My Lord knows best the number of them; none knows them but a few.'

Dispute not therefore concerning them save with a plain disputation, and ask not any one of them concerning them. And never say of anything, 'Verily, I am going to do that to-morrow,' except 'if God please;' and remember thy Lord when thou hast forgotten, and say, 'It may be that my Lord will guide me to what is nearer to the right than this.'

They tarried in their cave three hundred years and nine more. Say, 'God knows best of their tarrying. His are the unseen things of the heavens and the earth-He can see! and hear!'

They have no patron beside Him, nor does He let any one share in His judgment. So, recite what thou art inspired with of the Book of thy Lord; there is no changing His words; nor shalt thou ever find a refuge beside Him; and keep thyself patient, with those who call upon their Lord morning and evening, desiring His face; nor let thine eyes be turned from them, desiring the adornment of the life of this world; and obey not him whose heart we have made heedless of remembrance of us, and who follows his lusts, for his affair is ever in advance (of the truth).

But say, 'The truth is from your Lord, so let him who will, believe; and let him who will, disbelieve.' Verily, we have prepared for the evildoers a fire, sheets of which shall encompass them; and if they cry for help, they shall be helped with water like molten brass, which shall roast their faces:-an ill drink and an evil couch! Verily, those who believe and act aright,-verily, we will not waste the hire of him who does good works.

These, for them are gardens of Eden; beneath them rivers flow; they shall be adorned therein with bracelets of gold, and shall wear green robes of silk, and of brocade; reclining therein on thrones;-pleasant is the reward, and goodly the couch! Strike out for them a parable: Two men, for one of whom we made two gardens of grapes, and surrounded them with palms, and put corn between the two. Each of the two gardens brought forth its food and did not fail in aught. And we caused a river to gush forth, amidst them; and he had fruit, and said unto his fellow, who was his next-door neighbour, 'I am more wealthy than thee, and mightier of household.'

And he went in unto his garden, having wronged himself: said he, 'I do not think that this will ever disappear; and I do not think that the hour is imminent; and if even I be sent back unto my Lord, I shall find a better one than it in exchange.'

Said unto him his fellow, who was his next-door neighbour, 'Thou hast disbelieved in Him who created thee from earth, and then from a clot, then fashioned thee a man; but God, He is my Lord; nor will I associate any one with my Lord. Why couldst- thou not have said, when thou didst go into thy garden, "What God pleases! there is no power save in God,"-to look at, I am less than thee in wealth and children; but haply my Lord will give me something better than thy garden, and will send upon it thunder-claps from the sky, and it shall be on the morrow bare

slippery soil; or on the morrow its water may be deeply sunk, so that thou canst not get thereat. And his fruits were encompassed, and on the morrow he turned down the palms of his hands for what he had spent thereon, for it was fallen down upon its trellises. And he said, 'Would that I had never associated any one with my Lord!' And he had-not any party to help him beside God, nor was helped. In such a case the patronage is God's, the true; He is best at rewarding and best at bringing to an issue. Strike out for them, too, a parable of the life of this world; like water which we send down from the sky, and the vegetation of the earth is mingled therewith;-and on the morrow it is dried up, and the winds scatter it; for God is powerful over all. Wealth and children are an adornment of the life of this world; but enduring good works are better with thy Lord, as a recompense, and better as a hope.

And the day when we will move the mountains, and thou shalt see the (whole) earth stalking forth; and we will gather them, and will not leave one of them behind. Then shall they be presented to thy Lord in ranks.- Now have ye come to us as we created you at first! nay, but ye thought that we would never make our promise good! And the Book shall be placed, and thou shalt see the sinners in fear of what is in it; and they will say, 'Alas, for us! what ails this Book, it leaves neither small nor great things alone, without numbering them?' and they shall find present what they have done; and thy Lord will not wrong any one.

And when we said to the angels, Adore Adam,' they adored him, save only Iblis, who was of the ginn, who revolted from the bidding of his Lord. 'What! will ye then take him and his seed as patrons, rather than me, when they are foes of yours? bad for the wrong-doers is the exchange,' I did not make them witnesses of the creation of the heavens and the earth, nor of the creation of themselves, nor did I take those who lead astray for my supporters.

On the day when He shall say, 'Call ye my partners whom ye pretend.' and they shall call on them, but they shall not answer them; and we will set the vale of perdition between them; and the sinners shall see the fire, and shall think that they are going to fall therein, and shall find no escape therefrom. We have turned about in this Koran for men every parable; but man is ever at most things a caviller. Naught prevented men from believing when the guidance came to them, or from asking pardon of their Lord, except the coming on them of the course of those of yore, or the coming of the torment before their eyes.

We sent not prophets save as heralds of glad tidings and as warners; but those who misbelieve wrangle with vain speech to make void the truth therewith; and they take my signs and the warnings given them as a jest.

Who is more unjust than he who, being reminded of the signs of his Lord, turns away therefrom, and forgets what his hands have done before? verily, we will place veils upon their hearts lest they should understand, and dulness in their ears!

And if thou shouldst call them to the guidance, they will not be guided then for ever.

But thy Lord is forgiving, endowed with mercy; were He to punish them for what they have earned He would have hastened for them the torment. Nay rather, they have their appointed time, and shall never find a refuge beside Him.

These cities, we destroyed them when they were unjust; and for their destruction we set an appointed time.

And when Moses said to his servant, 'I will not cease until I reach the confluence of the two seas, or else I will go on for years.' But when they reached the confluence of the two they forgot their fish, and it took its way in the sea with a free course. And when they had passed by, he said to his servant, 'Bring us our dinners, for we have met with toil from this journey of ours.' Said he, 'What thinkest thou? when we resorted to the rock, then, verily, I forgot the fish, but it was only Satan who made me forget it, lest I should remember it; and it took its way in the sea wondrously!' Said he, 'This is what we were searching for.' So they turned back upon their footsteps, following them up.

Then they found a servant of our servants, to whom we had given mercy from ourselves, and had taught him knowledge from before us. Said Moses to him, 'Shall I follow thee, so that thou mayest teach me, from what thou hast been taught, the right way?' said he, 'Verily, thou canst never have patience with me. How canst thou be patient in what thou comprehendest no knowledge of?' He said, 'Thou wilt find me, if God will, patient; nor will I rebel against thy bidding.' He said, 'Then, if thou followest me, ask me not about anything until I begin for them the mention of it.'

So they set out until when they rode in the bark, he scuttled it. Said he, 'Hast thou scuttled it to drown its crew? Thou hast produced a strange thing.'

Said he, 'Did I not tell thee, verily, thou canst never have patience with me?'

Said he, 'Rebuke me not for forgetting, and impose not on me a difficult command.' So they set out until they met a boy, and he killed him. And he (Moses) said, 'Hast thou killed a pure person without (his killing) a person? thou hast produced an unheard-of thing.'

Said he, 'Did I not tell thee, verily, thou canst not have patience with me?'

Said he, 'If I ask thee about anything after it, then do not accompany me. Now hast thou arrived at my excuse.' So they set out until when they came to the people of a city; and they asked the people thereof for food; but they refused to entertain them. And they found therein a wall which wanted to fall to pieces, and he set it upright. Said (Moses), 'Hadst thou pleased thou mightst certainly have had a hire for this.'

Said he, 'This is the parting between me and thee. I will give thee the interpretation of that with which thou couldst not have patience. As for the bark it belonged to poor people, who toiled on the sea, and I wished to damage it, for behind it was a king who seized on every bark by force. And as for the youth, his parents were believers, and we feared lest he should impose upon them rebellion and misbelief So we desired that their Lord would give them in exchange a better one than him in purity, and nearer in filial affection. And as for the wall, it belonged to two orphan youths in the city, and beneath it was a treasure belonging to them both, and their father was a righteous man, and their Lord desired that they should reach puberty, and then take out their treasure as a mercy from thy Lord; and I did it not on my own bidding. That is the interpretation of what thou couldst not have patience with.' And they will ask thee about DHU 'I Qarnain, say, 'I will recite to you a mention of him; verily, we stablished for him in the earth, and we gave him a way to everything; and he followed a way until when he reached the setting of the sun, he found it setting in a black muddy spring and he found thereat a people.'

We said, 'O DHU 'I Qarnain! thou mayest either torment these people, or treat them well.' Said he, 'As for him who does wrong, I will torment him, then shall he be sent back to his Lord, and He will torment him with an unheard-of torment; but as for him who believes and acts aright, for him is an excellent reward, and we will tell him our easy bidding.'

Then he followed a way until when he reached the rising of the sun, he found it rise upon a people to whom we had given no shelter therefrom.

So! And we comprehended the knowledge of what (forces) he had with him.

Then he followed a way until when he reached the point between the two mountains, he found below them both a people who could scarcely under-stand speech. They said, 'O DHU 'I Qarnain! verily, Yagug and Magug are doing evil in the land. Shall we then pay thee tribute, on condition that thou set between us and them a rampart?' He said, 'What my Lord hath established me in is better; so help me with strength, and I will set between you and them a barrier. 'Bring me pigs of iron until they fill up the space between the two mountain sides.' Said he, 'Blow until it makes it a fire.' Said he, 'Bring me, that I may pour over it, molten brass.' they could not scale it, and they could not tunnel it.

Said he, 'This is a mercy from my Lord; but when the promise of my Lord comes to pass, He will make it as dust, for the promise of my Lord is true.'

And we left some of them to surge on that day over others, and the trumpet will be blown, and we will gather them together. And we will set forth hell on that day before the misbelievers, whose eyes were veiled from my Reminder, and who were unable to hear. What! did those who misbelieve reckon that they could take my servants for patrons beside me? Verily, we have prepared hell for the misbelievers to alight in!

Say, 'Shall we inform you of those who lose most by their works? those who erred in their endeavours after the life of this world, and who think they are doing good deeds.'

Those who misbelieve in the signs of their Lord and in meeting Him, vain are their works; and we will not give them right weight on the

resurrection day. That is their reward,-hell! for that they misbelieved and took my signs and my apostles as a mockery. Verily, those who believe and act aright, for them are gardens of Paradise to alight in, to dwell therein for aye, and they shall crave no change therefrom.

Say, 'Were the sea ink for the words of my Lord, the sea would surely fail before the words of my Lord fail; aye, though we brought as much ink again!

Say, 'I am only a mortal like yourselves; I am inspired that your God is only one God. Then let him who hopes to meet his Lord act righteous acts, and join none in the service of his Lord.'

THE CHAPTER OF MARY

(XIX. Mecca.)

IN the name of the merciful and compassionate God. KAF HA YA AIN SAD. The mention of thy Lord's mercy to His servant Zachariah, when he called on his Lord with a secret calling. Said he, 'My Lord! verily, my bones are weak, and my head flares with hoariness;-and I never was unfortunate in my prayers to Thee, my Lord! But I fear my heirs after me, and my wife is barren; then grant me from Thee a successor, to be my heir and the heir of the family of Jacob, and make him, my Lord! acceptable.'

'O Zachariah! verily, we give thee glad tidings of a son, whose name shall be John. We never made a namesake of his before.' Said he, 'My Lord! how can I have a son, when my wife is barren, and I have reached through old age to decrepitude?' He said, 'Thus says thy Lord, It is easy for Me, for I created thee at first when yet thou wast nothing.'

Said he, 'O my Lord! make for me a sign. He said, 'Thy sign is that thou shalt not speak to men for three nights (though) sound.' Then he went forth unto his people from the chamber, and he made signs to them: 'Celebrate (God's) praises morning and evening!' O John! take the Book with strength; and we gave him judgment when a boy, and grace from us, and purity; and he was pious and righteous to his parents, and was not a rebellious tyrant. So peace upon him the day he was born, and the day he died, and the day he shall be raised up alive.

And mention, in the Book, Mary; when she retired from her family into an eastern place; and she took a veil (to screen herself) from them; and we sent unto her our spirit; and he took for her the semblance of a well-made man. Said she, 'Verily, I take refuge in the Merciful One from thee, if thou art pious.' Said he, 'I am only a messenger of thy Lord to bestow on thee a pure boy.' Said she, 'How can I have a boy when no man has touched me, and when I am no harlot?' He said, 'Thus says thy Lord, It is easy for Me! and we will make him a sign unto man, and a mercy from us; for it is a decided matter.'

So she conceived him, and she retired with him into a remote place. And the labour pains came upon her at the trunk of a palm tree, and she said, 'O that I had died before this, and been forgotten out of mind!' and he called to her from beneath her 'Grieve not, for thy Lord has placed a stream beneath thy feet, and shake towards thee the trunk of the palm tree, it will drop upon thee fresh dates fit to gather; so eat, and drink, and cheer thine eye; and if thou shouldst see any mortal say, "Verily, I have vowed to the Merciful One a fast, and I will not speak to-day with a human being." Then she brought it to her people, carrying it; said they, 'O Mary! thou hast done an extraordinary thing! O sister of Aaron! thy father was not a bad man, nor was thy mother a harlot!' And she pointed to him, and they said, 'How are we to speak with one who is in the cradle a child?' He said, 'Verily, I am a servant of God; He has brought me the Book, and He has made me a prophet, and He has made me blessed wherever I be; and He has required of me prayer and almsgiving so long as I live, and piety towards my mother, and has not made me a miserable tyrant; and peace upon me the day I was born, and the day I die, and the day I shall be raised up alive.' That is, Jesus the son of Mary,-by the word of truth whereon ye do dispute!

God could not take to himself any son! celebrated be His praise! when He decrees a matter He only says to it, 'BE,' and it is; and, verily, God is my Lord and your Lord, so worship Him; this is the right way.

And the parties have disagreed amongst themselves, but woe to those who disbelieve, from the witnessing of the mighty day! they can hear and they can see, on the day when they shall come to us; but the evildoers are to-day in obvious error!

And warn them of the day of sighing, when the matter is decreed while they are heedless, and while they do not believe. Verily, we will inherit the earth and all who are upon it, and unto us shall they return!

And mention, in the Book, Abraham; verily, he was a confessor,-a prophet. When he said to his father, 'O my sire! why dost thou worship what can neither hear nor see nor avail thee aught? O my sire! verily, to me has come knowledge which has not come to thee; then follow me, and I will guide thee to a level way.

O my sire! serve not Satan; verily, Satan is ever a rebel against the Merciful. O my sire! verily, I fear that there may touch thee torment from the Merciful, and that thou mayest be a client of Satan.' Said he, 'What! art thou averse from my gods, O Abraham? verily, if thou dost not desist I will certainly stone thee; but get thee gone from me for a time!'

Said he, 'Peace be upon thee! I will ask forgiveness for thee from my Lord; verily, He is very gracious to me: but I will part from you and what ye call on beside God, and will pray my Lord that I be not unfortunate in my prayer to my Lord.'

And when he had parted from them and what they served beside God, we granted him Isaac and Jacob, and each of them we made a prophet; and we granted them of our mercy, and we made the tongue of truth lofty for them.

And mention, in the Book, Moses; verily, he was sincere, and was an apostle,-a prophet. We called him from the right side of the mountain; and we made him draw nigh unto us to commune with him, and we granted him, of our mercy, his brother Aaron as a prophet. And mention, in the Book, Ishmael; verily, he was true to his promise, and was an apostle, a prophet; and he used to bid his people prayers and almsgiving, and was acceptable in the sight of his Lord.

And mention, in the Book, Idris; verily, he was a confessor,-a prophet; and we raised him to a lofty place.

These are those to whom God has been gracious, of the prophets of the seed of Adam, and of those whom we bore with Noah, and of the seed of Abraham and Israel, and of those we guided and elected; when the signs of the Merciful are read to them, they fall down adoring and weeping.

And successors succeeded them, who lost sight of prayer and followed lusts, but they shall at length find themselves going wrong, except such

as repent and believe and act aright; for these shall enter Paradise and shall not be wronged at all,-gardens of Eden, which the Merciful has promised to His servants in the unseen; verily, His promise ever comes to pass!

They shall hear no empty talk therein, but only peace;' and they shall have their provision therein, morning and evening; that is Paradise which we will give for an inheritance to those of our servants who are pious!

We do not descend save at the bidding of thy Lord; His is what is before us, and what is behind us, and what is between those; for thy Lord is never forgetful,-the Lord of the heavens and the earth, and of what is between the two; then serve Him and persevere in His service. Dost thou know a namesake of His?

Man will say, 'What! when I have died shall I then come forth alive? Does not man then remember that we created him before when he was naught?'

And by thy Lord! we will surely gather them together, and the devils too; then we will surely bring them forward around hell, on their knees!

Then we will drag off from every sect whichever of them has been most bold against the Merciful.

Then we know best which of them deserves most to be broiled therein. There is not one of you who will not go down to it,-that is settled and decided by thy Lord.

Then we will save those who fear us; but we will leave the evildoers therein on their knees.

And when our signs are recited to them manifest, those who misbelieve say to those who believe, 'Which of the two parties is best placed and in the best company?'

And how many generations before them have we destroyed who were better off in property and appearance?

Say, 'Whosoever is in error, let the Merciful extend to him length of days!-until they see what they are threatened with, whether it be the torment or whether it be the Hour, then they shall know who is worse placed and weakest in forces!'

And those who are guided God will increase in guidance. And enduring good works are best with thy Lord for a reward, and best for restoration.

Hast thou seen him who disbelieves in our signs, and says, 'I shall surely be given wealth and children?'

Has he become acquainted with the unseen, or has he taken a compact with the Merciful? Not so! We will write down what he says, and we will extend to him a length of torment, and we will make him inherit what he says, and he shall come to us alone. They take other gods besides God to be their glory. Not so! They shall deny their worship and shall be opponents of theirs!

Dost thou not see that we have sent the devils against the misbelievers, to drive them on to sin? but, be not thou hasty with them. Verily, we will number them a number (of days),-the day when we will gather the pious to the Merciful as ambassadors, and we will drive the sinners to hell like (herds) to water! They shall not possess intercession, save he who has taken a compact with the Merciful.

They say, 'The Merciful has taken to Himself a son: '-ye have brought a monstrous thing! The heavens well-nigh burst asunder thereat, and the earth is riven, and the mountains fall down broken, that they attribute to the Merciful a son! but it becomes not the Merciful to take to Himself a son! there is none in the heavens or the earth but comes to the Merciful as a servant; He counts them and numbers them by number, and they are all coming to Him on the resurrection day singly. Verily, those who believe and act aright, to them the Merciful will give love.

We have only made it easy for thy tongue that thou mayest thereby give glad tidings to the pious, and warn thereby a contentious people. How many a generation before them have we destroyed? Canst thou find any one of them, or hear a whisper of them?

THE CHAPTER OF TA HA

(XX. Mecca.)

IN the name of the merciful and compassionate God. TA HA. We have not sent down this Koran to thee that thou shouldst be wretched; only as a reminder to him who fears-descending from Him who created the earth and the high heavens, the Merciful settled on the throne! His are what is in the heavens, and what is in the earth, and what is between the two, and what is beneath the ground! And if thou art public in thy speech-yet, verily, he knows the secret, and more hidden still.

God, there is no god but He! His are the excellent names. Has the story of Moses come to thee? When he saw the fire and said to his family, 'Tarry ye; verily, I perceive a fire! Haply I may bring you therefrom a brand, or may find guidance by the fire.' And when he came to it he was called to, 'O Moses! verily, I am thy Lord, so take off thy sandals; verily, thou art in the holy valley Tuva, and I have chosen thee. So listen to what is inspired thee; verily, I am God, there is no god but Me! then serve Me, and be steadfast in prayer to remember Me.

'Verily, the hour is coming, I almost make it appear, that every soul may be recompensed for its efforts.

'Let not then him who believes not therein and follows his lusts ever turn thee away therefrom, and thou be ruined. 'What is that in thy right hand, O Moses?'

Said he, 'It is my staff on which I lean, and wherewith I beat down leaves for my flocks, and for which I have other uses.' Said He, 'Throw it down, O Moses!' and he threw it down, and behold! it was a snake that moved about.

Said He, 'Take hold of it and fear not; we will restore it to its first state.

'But press thy hand to thy side, it shall come forth white without harm,-another sign! to show thee of our great signs! 'Go unto Pharaoh, verily, he is outrageous!'

Said he, 'My Lord! expand for me my breast; and make what I am bidden easy to me; and loose the knot from my tongue, that they may understand my speech; and make for me a minister from my people,-Aaron my brother; gird up my loins through him, and join him with me

in the affair; that we may celebrate Thy praises much and remember Thee much.

Verily, Thou dost ever behold us!

He said, 'Thou art granted thy request, O Moses! and we have already shown favours unto thee at another time. When we inspired thy mother with what we inspired her, "Hurl him into the ark, and hurl him into the sea; and the sea shall cast him on the shore, and an enemy of mine and of his shall take him;"-for on thee have I cast my love, that thou mayest be formed under my eye. When thy sister walked on and said, "Shall I guide you to one who will take charge of him?" And we restored thee to thy mother, that her eye might be cheered and that she should not grieve. And thou didst slay a person and we saved thee from the trouble, and we tried thee with various trials. And thou didst tarry for years amongst the people of Midian; then thou didst come (hither) at (our) decree, O Moses! And I have chosen thee for myself. Go, thou and thy brother, with my signs, and be not remiss in remembering me. Go ye both to Pharaoh; verily, he is outrageous! and speak to him a gentle speech, haply he may be mindful or may fear.'

They two said, 'Our Lord! verily, we fear that he may trespass against us, or that he may be outrageous.'

He said, 'Fear not; verily, I am with you twain. I hear and see! 'So come ye to him and say, "Verily, we are the apostles of thy Lord; send then the children of Israel with us; and do not torment them. We have brought thee a sign from thy Lord, and peace be upon him who follows the guidance!

"Verily, we are inspired that the torment will surely come upon him who calls us liars and turns his back."

Said he, 'And who is your Lord, O Moses?'

He said, 'Our Lord is He who gave everything its creation, then guided it.'

Said he, 'And what of the former generations?' He said, 'The knowledge of them is with my Lord in a book; my Lord misleads not, nor forgets!

Who made for you the earth a bed; and has traced for you paths therein; and has sent down from the sky water,-and we have brought forth thereby divers sorts of different vegetables. Eat and pasture your cattle therefrom; verily, in that are signs to those endued with intelligence. From it have we created you and into it will we send you back, and from it will we bring you forth another time.' We did show him our signs, all of them, but he called them lies and did refuse.

Said he, 'Hast thou come to us, to turn us out of our land with thy magic, O Moses? Then we will bring you magic like it; and we will make between us and thee an appointment; we will not break it, nor do thou either;-a fair place.'

Said he, 'Let your appointment be for the day of adornment and let the people assemble in the forenoon.'

But Pharaoh turned his back, and collected his tricks, and then he came.

Said Moses to them, 'Woe to you! do not forge against God a lie; lest He destroy you by torment; for disappointed has ever been he who has forged.'

And they argued their matter among themselves; and secretly talked it over.

Said they, 'These twain 'are certainly two magicians, who wish to turn you out of your land by their magic, and to remove your most exemplary doctrine. Collect therefore your tricks, and then form a row; for he is prosperous to-day who has the upper hand.' Said they, 'O Moses! either thou must throw, or we must be the first to throw.'

He said, 'Nay, throw ye!' and lo! their ropes and their staves appeared to move along. And Moses felt a secret fear within his soul. Said we, 'Fear not! thou shalt have the upper hand. Throw down what is in thy right hand; and it shall devour what they have made. Verily, what they have made is but a magician's trick; and no magician shall prosper wherever he comes.'

And the magicians were cast down in adoration; said they, 'We believe in the Lord of Aaron and of Moses!'

Said he, 'Do ye believe in Him before I give you leave? Verily, he is your master who taught you magic! Therefore will I surely cut off your hands and feet on alternate sides, and I will surely crucify you on the trunks of palm trees; and ye shall surely know which of us is keenest at torment and more lasting.'

Said they, 'We will never prefer thee to what has come to us of manifest signs, and to Him who originated us. Decide then what thou canst decide; thou canst only decide in the life of this world! Verily, we believe in our Lord, that He may pardon us our sins, and the magic thou hast forced us to use; and God is better and more lasting!'

Verily, he who comes to his Lord a sinner,-verily, for him is hell; he shall not die therein, and shall not live. But he who comes to Him a believer who has done aright-these, for them are the highest ranks,-gardens of Eden beneath which rivers flow, to dwell therein for aye; for that is the reward of him who keeps pure.

And we inspired Moses, 'Journey by night with my servants, and strike out for them a dry road in the sea. Fear not pursuit, nor be afraid! Then Pharaoh followed them with his armies, and there overwhelmed them of the sea that which overwhelmed them. And Pharaoh and his people went astray and were not guided. O children of Israel! We have saved you from your enemy; and we made an appointment with you on the right side of the mount; and we sent down upon you the manna and the quails. 'Eat of the good things we have provided you with, and do not exceed therein, lest my wrath light upon you; for whomsoever my wrath lights upon he falls! 'Yet am I forgiving unto him who repents and believes and does right, and then is guided.

'But what has hastened thee on away from thy people, O Moses?' He said, 'They were here upon my track and I hastened on to Thee, my Lord! that thou mightest be pleased.'

Said He, 'Verily, we have tried thy people, since thou didst leave, and es Samariy has led them astray.'

And Moses returned to his people, wrathful, grieving!

Said he, 'O my people! did not your Lord promise you a good promise? Has the time seemed too long for you, or do you desire that wrath

should light on you from your Lord, that ye have broken your promise to me?’

They said, ‘We have not broken our promise to thee of our own accord. But we were made to carry loads of the ornaments of the people, and we hurled them down, and so did es Samariy cast; and he brought forth for the people a corporeal calf which lowed.’ And they said, ‘This is your god and the god of Moses, but he has forgotten!’ What! do they not see that it does not return them any speech, and cannot control for them harm or profit? Aaron too told them before, ‘O my people! ye are only being tried thereby; and, verily, your Lord is the Merciful, so follow me and obey my bidding.’ They said, ‘We will not cease to pay devotion to it until Moses come back to us.’

Said he, ‘O Aaron! what prevented thee, when thou didst see them go astray, from following me? Hast thou then rebelled against my bidding?’

Said he, ‘O son of my mother! seize me not by my beard, or my head! Verily, I feared lest thou shouldst say, "Thou hast made a division amongst the children of Israel, and hast not observed my word."

Said he, ‘What was thy design, O Samariy?’ Said he, ‘I beheld what they beheld not, and I grasped a handful from the footprint of the messenger and cast it; for thus my soul induced me.’ Said he, ‘Then get thee gone; verily, it shall be thine in life to say, "Touch me not!" and, verily, for thee there is a threat which thou shalt surely never alter. But look at thy god to which thou wert just now devout; we will surely burn it, and then we will scatter it in scattered pieces in the sea.

‘Your God is only God who,-there is no god but He,-He embraceth everything in His knowledge.’

Thus do we narrate to thee the history of what has gone before, and we have brought thee a reminder from us. Whoso turns therefrom, verily, he shall bear on the resurrection day a burden:-for them to bear for aye, and evil for them on the resurrection day will it be to bear.

On the day when the trumpet shall be blown, and we will gather the sinners in that day blue-eyed.

They shall whisper to each other, 'Ye have only tarried ten days.' We know best what they say, when the most exemplary of them in his way shall say, 'Ye have only tarried a day.'

They will ask thee about the mountains; say, 'My Lord will scatter them in scattered pieces, and He will leave them a level plain, thou wilt see therein no crookedness or inequality.' On that day they shall follow the caller in whom is no crookedness; and the voices shall be hushed before the Merciful, and thou shalt hear naught but a shuffling.

On that day shall no intercession be of any avail, save from such as the Merciful permits, and who is acceptable to Him in speech. He knows what is before them and what is behind them, but they do not comprehend knowledge of Him.

Faces shall be humbled before the Living, the Self-subsistent; and he who bears injustice is ever lost.

But he who does righteous acts and is a believer, he shall fear neither wrong nor diminution.

Thus have we sent it down an Arabic Koran; and we have turned about in it the threat, haply they may fear, or it may cause them to remember.

Exalted then be God, the king, the truth! Hasten not the Koran before its inspiration is decided for thee; but say, 'O Lord! increase me in knowledge.'

We did make a covenant with Adam of yore, but he forgot it, and we found no firm purpose in him.

And when we said to the angels, 'Adore Adam,' they adored, save Iblis, who refused. And we said, 'O Adam! verily, this is a foe to thee and to thy wife; never then let him drive you twain forth from the garden or thou wilt be wretched. Verily, thou hast not to be hungry there, nor naked! and, verily, thou shalt not thirst therein, nor feel the noonday heat!'

But the devil whispered to him. Said he, 'O Adam! shall I guide thee to the tree of immortality, and a kingdom that shall not wane?' And they eat therefrom, and their shame became apparent to them; and they

began to stitch upon themselves some leaves of the garden; and Adam rebelled against his Lord, and went astray. Then his Lord chose him, and relented towards him, and guided him. Said he, 'Go down, ye twain, therefrom altogether, some of you foes to the other. And if there should come to you from me a guidance; then whoso follows my guidance shall neither err nor be wretched. But he who turns away from my reminder, verily, for him shall be a straitened livelihood; and we will gather him on the resurrection day blind!' He shall say, 'My Lord! wherefore hast Thou gathered me blind when I used to see?' He shall say, 'Our signs came to thee, and thou didst forget them; thus to-day art thou forgotten!'

Thus do we recompense him who is extravagant and believes not in the signs of his Lord; and the torment of the hereafter is keener and more lasting!

Does it not occur to them how many generations we have destroyed before them?- they walk in their very dwelling-places; verily, in that are signs to those endued with intelligence.

And had it not been for thy Lord's word already passed (the punishment) would have been inevitable and (at) an appointed time. Bear patiently then what they say, and celebrate the praises of thy Lord before the rising of the sun, and before its setting, and at times in the night celebrate them; and at the ends of the day; haply thou mayest please (Him).

And do not strain after what we have provided a few of them with-the flourish of the life of this world, to try them by; but the provision of thy Lord is better and more lasting. Bid thy people prayer, and persevere in it; we do not ask thee to provide. We will provide, and the issue shall be to piety. They say, 'Unless he bring us a sign from his Lord-What! has there not come to them the manifest sign of what was in the pages of yore?' But had we destroyed them with torment before it, they would have said, 'Unless Thou hadst sent to us an apostle, that we might follow Thy signs before we were abased and put to shame.' Say, Each one has to wait, so wait ye! but in the end ye shall know who are the fellows of the level way, and who are guided!

THE CHAPTER OF THE PROPHETS

(XXI. Mecca.)

IN the name of the merciful and compassionate God. Their reckoning draws nigh to men, yet in heedlessness they turn aside.

No reminder comes to them from their Lord of late, but they listen while they mock, and their hearts make sport thereof! And those who do wrong discourse secretly (saying), 'Is this man aught but a mortal like yourselves? will ye accede to magic, while ye can see?' Say, 'My Lord knows what is said in the heavens and the earth, He hears and knows!'

'Nay!' they say, '-a jumble of dreams; nay! he has forged it; nay! he is a poet; but let him bring us a sign as those of yore were sent.' No city before them which we destroyed believed-how will they believe? Nor did we send before them any but men whom we inspired? Ask ye the people of the Scriptures if ye do not know. Nor did we make them bodies not to eat food, nor were they immortal. Yet we made our promise to them good, and we saved them and whom we pleased; but we destroyed those who committed excesses.

We have sent down to you a book in which is a reminder for you; have ye then no sense?

How many a city which had done wrong have we broken up, and raised up after it another people! And when they perceived our violence they ran away from it. 'Run not away, but return to what ye delighted in, and to your dwellings! haply ye will be questioned.' Said they, 'O woe is us! verily, we were wrong-doers.' And that ceased not to be their cry until we made them mown down,-smouldering out!

We did not create the heaven and the earth and what is between the two in play. Had we wished to take to a sport, we would have taken to one from before ourselves; had we been bent on doing so. Nay, we hurl the truth against falsehood and it crashes into it, and lo! it vanishes, but woe to you for what ye attribute (to God)! His are whosoever are in the heavens and the earth, and those who are with Him are not too big with pride for His service, nor do they weary. They celebrate His praises by night and day without intermission. Or have they taken gods from the earth who can raise up (the dead)?

Were there in both (heaven and earth) gods beside God, both would surely have been corrupted. Celebrated then be the praise of God, the

Lord of the throne, above what they ascribe! He shall not be questioned concerning what He does, but they shall be questioned.

Have they taken gods beside Him? Say, 'Bring your proofs. This is the reminder of those who are with me, and of those who were before me.' Nay, most of them know not the truth, and they do turn aside. We have not sent any prophet before thee, but we inspired him that, 'There is no god but Me, so serve ye Me.' And they say, 'The Merciful has taken a son; celebrated be His praise!' -Nay, honoured servants; they do not speak until He speaks; but at His bidding do they act. He knows what is before them, and what is behind them, and they shall not intercede except for him whom He is pleased with; and they shrink through fear.

And whoso of them should say, 'Verily, I am god instead of Him,' such a one we recompense with hell; thus do we recompense the wrong-doers.

Do not those who misbelieve see that the heavens and the earth were both solid, and we burst them asunder; and we made from water every living thing-will they then not believe?

And we placed on the earth firm mountains lest it should move with them, and He made therein open roads for paths, haply they may be guided! and we made the heaven a guarded roof; yet from our signs they turn aside!

He it is who created the night and the day, and the sun and the moon, each floating in a sky.

We never made for any mortal before thee immortality; what, if thou shouldst die, will they live on for aye?

Every soul shall taste of death! we will test them with evil and with good, as a trial; and unto us shall they return! And when those who misbelieve see thee, they only take thee for a jest, 'Is this he who mentions your gods?' Yet they at the mention of the Merciful do disbelieve.

Man is created out of haste. I will show you my signs; but do not hurry Me.

And they say, 'When will this threat (come to pass), if ye tell the truth?'

Did those who misbelieve but know when the fire shall not be warded off from their faces nor from their backs, and they shall not be helped! Nay, it shall come on them suddenly, and shall dumbfounder them, and they shall not be able to repel it, nor shall they be respited.

Prophets before thee have been mocked at, but that whereat they jested encompassed those who mocked.

Say, 'Who shall guard you by night and by day from the Merciful?'

Nay, but they from the mention of their Lord do turn aside. Have they gods to defend them against us? These cannot help themselves, nor shall they be abetted against us. Nay, but we have granted enjoyment to these men and to their fathers whilst life was prolonged. Do they not see that we come to the land and shorten its borders? Shall they then prevail? Say, 'I only warn you by inspiration;' but the deaf hear not the call when they are warned. But if a blast of the torment of thy Lord touches them, they will surely say, 'O, woe is us! verily, we were wrong-doers!'

We will place just balances upon the resurrection day, and no soul shall be wronged at all, even though it be the weight of a grain of mustard seed, we will bring it; for we are good enough at reckoning up.

We did give to Moses and Aaron the Discrimination, and a light and a reminder to those who fear; who are afraid of their Lord in secret; and who at the Hour do shrink.

This is a blessed reminder which we have sent down, will ye then deny it?

And we gave Abraham a right direction before; for about him we knew. When he said to his father and to his people, 'What are these images to which ye pay devotion?' Said they, 'We found our fathers serving them.' Said he, 'Both you and your fathers have been in obvious error.' They said, 'Dost thou come to us with the truth, or art thou but of those who play?'

He said, 'Nay, but your Lord is Lord of the heavens and the earth, which He originated; and I am of those who testify to this; and, by God! I will plot against your idols after ye have turned and shown me your backs!'

So he brake them all in pieces, except a large one they had; that haply they might refer it to that.

Said they, 'Who has done this with our gods? verily, he is of the wrong-doers!' They said, 'We heard a youth mention them who is called Abraham.'

Said they, 'Then bring him before the eyes of men; haply they will bear witness.'

Said they, 'Was it thou who did this to our gods, O Abraham?' Said he, 'Nay, it was this largest of them; but ask them, if they can speak.'

Then they came to themselves and said, 'Verily, ye are the wrong-doers.' Then they turned upside down again: 'Thou knewest that these cannot speak.'

Said he, 'Will ye then serve, beside God, what cannot profit you at all, nor harm you? fie upon you, and what ye serve beside God! have ye then no sense?'

Said they, 'Burn him, and help your gods, if ye are going to do so!'

We said, 'O fire! be thou cool and a safety for Abraham!'

They desired to plot against him, but we made them the losers. And we brought him and Lot safely to the land which we have blessed for the world, and we bestowed upon him Isaac and Jacob as a fresh gift, and each of them we made righteous persons; and we made them high priests to guide (men) by our bidding, and we inspired them to do good works, and to be steadfast in prayer, and to give alms; and they did serve us.

And Lot, to him we gave judgment and knowledge, and we brought him safely out of the city which had done vile acts; verily, they were a

people who wrought abominations! And we made him enter into our mercy; verily, he was of the righteous!

And Noah, when he cried aforetime, and we answered him and saved him and his people from the mighty trouble, and we helped him against the people who said our signs were lies; verily, they were a bad people, so we drowned them all together.

And David and Solomon, when they gave judgment concerning the field, when some people's sheep had strayed therein at night; and we testified to their judgment; and this we gave Solomon to understand. To each of them we gave judgment and knowledge; and to David we subjected the mountains to celebrate our praises, and the birds too,-it was we who did it.

And we taught him the art of making coats of mail for you, to shield you from each other's violence; are ye then grateful? And to Solomon (we subjected) the wind blowing stormily, to run on at his bidding to the land which we have blessed,-for all things did we know,-and some devils to dive for him, and to do other works beside that; and we kept guard over them.

And Job, when he cried to his Lord, 'As for me, harm has touched me, but Thou art the most merciful of the merciful ones.' And we answered him, and removed from him the distress that was upon him; and we gave his family, and the like of them with them, as a mercy from us, and a remembrance to those who serve us. And Ishmael, and Idris, and DHU 'l Kifl, all of these were of the patient: and we made them enter into our mercy; verily, they were among the righteous.

And DHU 'nnun, when he went away in wrath and thought that we had no power over him; and he cried out in the darkness, 'There is no god but Thou, celebrated be Thy praise! Verily, I was of the evildoers!' And we answered him, and saved him from the trouble. Thus do we save believers!

And Zachariah, when he cried unto his Lord, 'O Lord! leave me not alone; for thou art the best of heirs.' And we answered him, and bestowed upon him John; and we made his wife right for him; verily, these vied in good works, and called on us with longing and dread, and were humble before us.

And she who guarded her private parts, and we breathed into her of our Spirit, and we made her and her son a sign unto the worlds. Verily, this your nation is one nation; and I am your Lord, so serve me.

But they cut up their affair amongst themselves; they all shall return to us; and he who acts and he who is a believer, there is no denial of his efforts, for, verily, we will write them down for him. There is a ban upon a city which we have destroyed that they shall not return, until Yagug and Magug are let out, and they from every hummock shall glide forth.

And the true promise draws nigh, and lo! they are staring-the eyes of those who misbelieve! O, woe is us! we were heedless of this, nay, we were wrong-doers!

Verily, ye, and what ye serve beside God, shall be the pebbles of hell, to it shall ye go down!

Had these been God' they would not have gone down thereto: but all shall dwell therein for aye; for them therein is groaning, but they therein shall not be heard.

Verily, those for whom the good (reward) from us was fore-ordained, they from it shall be kept far away; they shall not hear the slightest sound thereof, and they in what their souls desire shall dwell for aye. The greatest terror shall not grieve them; and the angels shall meet them, (saying), 'This is your day which ye were promised!'

The day when we will roll up the heavens as es-Sigill rolls up the books; as we produced it at its first creation will we bring it back again-a promise binding upon us; verily, we are going to do it. And already have we written in the Psalms after the reminder that 'the earth shall my righteous servants inherit.'

Verily, in this is preaching for a people who serve me!

We have only sent thee as a mercy to the worlds. Say, 'I am only inspired that your God is one God; are ye then resigned?' But if they turn their backs say, 'I have proclaimed (war) against all alike, but I know not if what ye are threatened with be near or far!'

Verily, He knows what is spoken openly, and He knows what ye hide. I know not, haply it is a trial for you and a provision for a season.

Say, 'My Lord! judge thou with truth! and our Lord is the Merciful whom we ask for aid against what they ascribe!'

THE CHAPTER OF THE PILGRIMAGE

(XXII. Mecca.)

IN the name of the merciful and compassionate God. O ye folk! fear your Lord. Verily, the earthquake of the Hour is a mighty thing.

On the day ye shall see it, every suckling woman shall be scared away from that to which she gave suck; and every pregnant woman shall lay down her load; and thou shalt see men drunken, though they be not drunken: but the torment of God is severe. And amongst men is one who wrangles about God without knowledge, and follows every rebellious devil; against whom it is written down that whoso takes him for a patron, verily, he will lead him astray, and will guide him towards the torment of the blaze! O ye folk! if ye are in doubt about the raising (of the dead),-verily, we created you from earth, then from a clot, then from congealed blood, then from a morsel, shaped or shapeless, that we may explain to you. And we make what we please rest in the womb until an appointed time; then we bring you forth babes; then let you reach your full age; and of you are some who die; and of you are some who are kept back till the most decrepit age, till he knows no longer aught of knowledge. And ye see the earth parched, and when we send down water on it, it stirs and swells, and brings forth herbs of every beauteous kind.

That is because God, He is the truth, and because He quickens the dead, and because He is mighty over all; and because the Hour is coming, there is no doubt therein, and because God raises up those who are in the tombs.

And amongst men is one who wrangles about God without knowledge or guidance or an illuminating book; twisting his neck from the way of God; for him is disgrace in this world, and we will make him taste, upon the resurrection day, the torment of burning. That is for what thy hands have done before, and for that God is not unjust unto His servants.

'And amongst men is one who serves God (wavering) on a brink; and if there befall him good, he is comforted; but if there befall him a trial, he turns round again, and loses this world and the next-that is an obvious loss. He calls, besides God, on what can neither harm him nor profit him;-that is a wide error.

He calls on him whose harm is nigher than his profit,-a bad lord and a bad comrade.

Verily, God makes those who believe and do aright enter into gardens beneath which rivers flow; verily, God does what He will. He who thinks that God will never help him in this world or the next-let him stretch a cord to the roof and put an end to himself; and let him cut it and see if his stratagem will remove what he is enraged at.

Thus have we sent down manifest signs; for, verily, God guides whom He will.

Verily, those who believe, and those who are Jews, and the Sabaeans, and the Christians, and the Magians, and those who join other gods with God, verily, God will decide between them on the resurrection day; verily, God is witness over all.

Do they not see that God, whosoever is in the heavens adores Him, and whosoever is in the earth, and the sun, and the moon, and the stars, and the mountains, and the beasts, and many among men, though many a one deserves the torments?

Whomsoever God abases there is none to honour him; verily, God does what He pleases.

These are two disputants who dispute about their Lord, but those who misbelieve, for them are cut out garments of fire, there shall be poured over their heads boiling water, wherewith what is in their bellies shall be dissolved and their skins too, and for them are maces of iron. Whenever they desire to come forth therefrom through pain, they are sent back into it: 'And taste ye the torment of the burning!' Verily, God will make those who believe and do right enter into gardens beneath which rivers flow; they shall be bedecked therein with bracelets of gold and with pearls, and their garments therein shall be of silk, and they shall be guided to the goodly speech, and they shall be guided to the laudable way.

Verily, those who misbelieve and who turn men away from God's path and the Sacred Mosque, which we have made for all men alike, the dweller therein, and the stranger, and he who desires therein profanation with injustice, we will make him taste grievous woe. And when we established for Abraham the place of the House, (saying), 'Associate naught with me, but cleanse my House for those who make the circuits, for those who stand to pray, for those who bow, and for those too who adore.

'And proclaim amongst men the Pilgrimage; let them come to you on foot and on every slim camel, from every deep pass, that they may witness advantages for them, and may mention the name of God for the stated days over what God has provided them with of brute beasts, then eat thereof and feed the badly off, the poor.

'Then let them finish the neglect of their persons, and let them pay their vows and make the circuit round the old House. 'That do. And whoso magnifies the sacred things of God it is better for him with his Lord.

'Cattle are lawful for you, except what is recited to you; and avoid the abomination of idols, and avoid speaking falsely, being 'Hanifs to God, not associating aught with Him; for he who associates aught with God, it is as though he had fallen from heaven, and the birds snatch him up, or the wind blows him away into a far distant place. 'That-and he who makes grand the symbols' of God, they come from piety of heart.

'Therein have ye advantages for an appointed time, then the place for sacrificing them is at the old House.'

To every nation have we appointed rites, to mention the name of God over what He has provided them with of brute beasts; and your God is one God, to Him then be resigned, and give glad tidings to the lowly, whose hearts when God is mentioned are afraid, and to those who are patient of what befalls them, and to those who are steadfast in prayer and of what we have given them expend in alms. The bulky (camels) we have made for you one of the symbols of God, therein have ye good; so mention the name of God over them as they stand in a row, and when they fall down (dead) eat of them, and feed the easily contented and him who begs.

Thus have we subjected them to you; haply, ye may give thanks! Their meat will never reach to God, nor yet their blood, but the piety from you will reach to Him.

Thus hath He subjected them to you that ye may magnify God for guiding you: and give thou glad tidings to those who do good. Verily, God will defend those who believe; verily, God loves not any misbelieving traitor.

Permission is given to those who fight because they have been wronged,-and, verily, God to help them has the might,-who have been driven forth from their homes undeservedly, only for that they said, 'Our Lord is God;' and were it not for God's repelling some men with others, cloisters and churches and synagogues and mosques, wherein God's name is mentioned much, would be destroyed. But God will surely help him who helps Him; verily, God is powerful, mighty. Who, if we stablish them in the earth, are steadfast in prayer, and give alms, and bid what is right, and forbid what is wrong; and God's is the future of affairs.

But if they call thee liar, the people of Noah called him liar before them, as did 'Ad and Thamud, and the people of Abraham, and the people of Lot, and the fellows of Midian; and Moses was called a liar too: but I let the misbelievers range at large, and then I seized on them, and how great was the change!

And how many a city have we destroyed while it yet did wrong, and it was turned over on its roofs, and (how many) a deserted well and lofty palace!

Have they not travelled on through the land? and have they not hearts to understand with, or ears to hear with? for it is not their eyes which are blind, but blind are the hearts which are within their breasts.

They will bid thee hasten on the torment, but God will never fail in his promise; for, verily, a day with thy Lord is as a thousand years of what ye number.

And to how many a city have I given full range while it yet did wrong! then I seized on it, and unto me was the return. Say, 'O ye folk! I am naught but a plain warner to you, but those who believe and do right,

for them is forgiveness and a generous provision; but those who strive to discredit our signs, they are the fellows of hell!’

We have not sent before thee any apostle or prophet, but that when he wished, Satan threw not something into his wish; but God annuls what Satan throws; then does God confirm his signs, and God is knowing, wise-to make what Satan throws a trial unto those in whose hearts is sickness, and those whose hearts are hard; and, verily, the wrongdoers are in a wide schism-and that those who have been given ‘the knowledge’ may know that it is the truth from thy Lord, and may believe therein, and that their hearts may be lowly; for, verily, God surely will guide those who believe into a right way. But those who misbelieve will not cease to be in doubt thereof until the Hour comes on them suddenly, or there comes on them the torment of the barren day.

The kingdom on that day shall be God’s, He shall judge between them; and those who believe and do aright shall be in gardens of pleasure, but those who misbelieve and say our signs are lies, these-for them is shameful woe.

And those who flee in God’s way, and then are slain or die, God will provide them with a goodly provision; for, verily, God is the best of providers.

He shall surely make them enter by an entrance that they like; for, verily, God is knowing, clement.

That (is so). Whoever punishes with the like of what he has been injured with, and shall then be outraged again, God shall surely help him; verily, God pardons, forgives.

That for that God joins on the night to the day, and joins on the day to the night, and that God is hearing, seeing; that is for that God is the truth, and for that what ye call on beside Him is falsehood, and that God is the high, the great.

Hast thou not seen that God sends down from the sky water, and on the morrow the earth is green? verily, God is kind and well aware. His is what is in the heavens and what is in the earth; and, verily, God is rich and to be praised.

Hast thou not seen that God has subjected for you what is in the earth, and the ship that runs on in the sea at His bidding, and He holds back the sky from falling on the earth save at His bidding? verily, God to men is gracious, merciful.

He it is who quickens you, then makes you die, then will He quicken you again-verily, man is indeed ungrateful. For every nation have we made rites which they observe; let them not then dispute about the matter, but call upon thy Lord; verily, thou art surely in a right guidance!

But if they wrangle with thee, say, 'God best knows what ye do.' God shall judge between them on the resurrection day concerning that whereon they disagreed.

Didst thou not know that God knows what is in the heavens and the earth? verily, that is in a book; verily, that for God is easy. And they serve beside God what He has sent down no power for, and what they have no knowledge of; but the wrong-doers shall have none to help them.

When our signs are read to them manifest, thou mayest recognise in the faces of those who misbelieve disdain; they well-nigh rush at those who recite to them our signs. Say, 'Shall I inform you of something worse than that for you, the Fire which God has promised to those who misbelieve? an evil journey shall it be!' O ye folk! a parable is struck out for you, so listen to it. Verily, those on whom ye call beside God could never create a fly if they all united together to do it, and if the fly should despoil them of aught they could not snatch it away from it-weak is both the seeker and the sought.

They do not value God at His true value; verily, God is powerful, mighty.

God chooses apostles of the angels and of men; verily, God hears and sees. He knows what is before them and what is behind them; and unto God affairs return.

O ye who believe! bow down and adore, and serve your Lord, and do well, haply ye may prosper; and fight strenuously for God, as is His due. He has elected you, and has not put upon you any hindrance by your religion,-the faith of your father Abraham. He has named you

Muslims before and in this (book), that the Apostle may be a witness against you, and that ye may be witnesses against men. Be ye then steadfast in prayer, and give alms, and hold fast by God;

He is your sovereign, and an excellent sovereign, and an excellent help!

THE CHAPTER OF BELIEVERS

(XXIII. Mecca.)

IN the name of the merciful and compassionate God. Prosperous are the believers who in their prayers are humble, and who from vain talk turn aside, and who in almsgiving are active. And who guard their private parts-except for their wives or what their right hands possess for them, verily, they are not to be blamed;-but whoso craves aught beyond that, they are the transgressors-and who observe their trusts and covenants, and who guard well their prayers: these are the heirs who shall inherit Paradise; they shall dwell therein for aye!

We have created man from an extract of clay; then we made him a clot in a sure depository; then we created the clot congealed blood, and we created the congealed blood a morsel; then we created the morsel bone, and we clothed the bone with flesh; then we produced it another creation; and blessed be God, the best of creators! Then shall ye after that surely die; then shall ye on the day of resurrection be raised.

And we have created above you seven roads; nor are we heedless of the creation.

And we send down from the heaven water by measure, and we make it rest in the earth; but, verily, we are able to take it away; and we produce for you thereby gardens of palms and grapes wherein ye have many fruits, and whence ye eat.

And a tree growing out of Mount Sinai which produces oil, and a condiment for those who eat.

And, verily, ye have a lesson in the cattle; we give you to drink of what is in their bellies; and ye have therein many advantages, and of them ye eat, and on them and on ships ye are borne! We sent Noah unto his people, and he said, 'O my people! worship God, ye have no god-but

Him; do ye then not fear?' Said the chiefs of those who misbelieved among his people, 'This is nothing but a mortal like yourselves who wishes to have preference over you, and had God pleased He would have sent angels; we have not heard of this amongst our fathers of yore: he is nothing but a man possessed; let him bide then for a season.' Said he, 'Help me, for they call me liar!'

And we inspired him, 'Make the ark under our eyes and inspiration; and when the oven boils over, conduct into it of every kind two, with thy family, except him of them against whom the word "has passed; and do not address me for those who do wrong, verily, they are to be drowned!

'But when thou art settled, thou and those with thee in the ark, say, "Praise belongs to God, who saved us from the unjust people!" 'And say, "My Lord! make me to alight in a blessed alighting-place, for Thou art the best of those who cause men to alight!"' Verily, in that this is a sign, and, verily, we were trying them.

Then we raised up after them another generation; and we sent amongst them a prophet of themselves (saying), 'Serve God, ye have no god but He; will ye then not fear?'

Said the chiefs of his people who misbelieved, and called the meeting of the last day a lie, and to whom we gave enjoyment in the life of this world, 'This is only a mortal like yourselves, who eats of what ye eat, and drinks of what ye drink; and if ye obey a mortal like yourselves, verily, ye will then be surely losers! Does he promise you that when ye are dead, and have become dust and bones, that then ye will be brought forth?

'Away, away with what ye are threatened,-there is only our life in the world! We die and we live, and we shall not be raised! He is only a man who forges against God a lie. And we believe not in him!' Said he, 'My Lord! help me, for they call me liar!' He said, 'Within a little they will surely awake repenting!'

And the noise seized them deservedly; and we made them as rubbish borne by a torrent; so, away with the unjust people! Then we raised up after them other generations. No nation can anticipate its appointed time, nor keep it back. Then we sent our apostles one after another. Whenever its apostle came to any nation they called him a liar; and we

made some to follow others; and we made them legends; away then with a people who do not believe!

Then we sent Moses and his brother Aaron with our signs, and with plain authority to Pharaoh and his chiefs, but they were too big with pride, and were a haughty people.

And they said, 'Shall we believe two mortals like ourselves, when their people are servants of ours?'

So they called them liars, and were of those who perished.

And we gave Moses the Book, that haply they might be guided. And we made the son of Mary and his mother a sign; and we lodged them both on a high place, furnished with security and a spring. O ye apostles! eat of the good things and do right; verily, what ye do I know!

And, verily, this nation of yours is one nation, and I am your Lord; so fear me.

And they have become divided as to their affair amongst themselves into sects, each party rejoicing in what they have themselves. So leave them in their flood (of error) for a time. Do they reckon that that which we grant them such an extent, of wealth and children, we hasten to them as good things-nay, but they do not perceive!

Verily, those who shrink with terror at their Lord, and those who in the signs of their Lord believe, and those who with their Lord join none, and those who give what they do give while their hearts are afraid that they unto their Lord will return,-these hasten to good things and are first to gain the same. But we will not oblige a soul beyond its capacity; for with us is a book that utters the truth, and they shall not be wronged.

Nay, their hearts are in a flood (of error) at this, and they have works beside this which they do. Until we catch the affluent ones amongst them with the torment; then lo! they cry for aid. Cry not for aid to-day! verily, against us ye will not be helped. My signs were recited to you, but upon your heels did ye turn back, big with pride at it, in vain discourse by night.

Is it that they did not ponder over the words, whether that has come to them which came not to their fathers of yore? Or did they not know their apostle, that they thus deny him? Or do they say, 'He is possessed by a ginn?' Nay, he came to them with the truth, and most of them are averse from the truth.

But if the truth were to follow their lusts, the heavens and the earth would be corrupted with all who in them are!-Nay, we brought them their reminder, but they from their reminder turn aside. Or dost thou ask them for a tribute? but the tribute of thy Lord is better, for He is the best of those who provide. And, verily, thou dost call them to a right way; but, verily, those who believe not in the hereafter from the way do veer. But if we had mercy on them, and removed the distress they have, they would persist in their rebellion, blindly wandering on! And we caught them with the torment, but they did not abase themselves before their Lord, nor did they humble themselves; until we opened for them a door with grievous torment, then lo! they are in despair.

He it is who produced for you hearing, and sight, and minds,-little is it that ye thank. And He it is who created you in the earth, and unto Him shall ye be gathered. And He it is who gives you life and death; and His is the alternation of the night and the day; have ye then no sense?

Nay, but they said like that which those of yore did say. They said, 'What! when we have become earth and bones, are we then going to be raised? We have been promised this, and our fathers too, before;-this is naught but old folks' tales!'

Say, 'Whose is the earth and those who are therein, if ye but know?'

They will say, 'God's.' Say, 'Do ye not then mind?' Say, 'Who is Lord of the seven heavens, and Lord of the mighty throne?'

They will say, 'God.' Say, 'Do ye not then fear?' Say, 'In whose hand is the dominion of everything; He succours but is not succoured,-if ye did but know?'

They will say, 'God's.' Say, 'Then how can ye be so infatuated?'

Nay, we have brought them the truth, but, verily, they are liars! God never took a son, nor was there ever any god with Him;-then each god

would have gone off with what he had created, and some would have exalted themselves over others,- celebrated be His praises above what they attribute (to Him)!

He who knows the unseen and the visible, exalted be He above what they join with Him!

Say, 'My Lord! if Thou shouldst show me what they are threatened,-my Lord! then place me not amongst the unjust people.' Repel evil by what is better. We know best what they attribute (to thee). And say, 'My Lord! I seek refuge in Thee from the incitings of the devils; and I seek refuge in Thee from their presence!' Until when death comes to any one of them he says, 'My Lord! send ye me back, haply I may do right in that which I have left!' Not so!-a mere word he speaks!-but behind them is a bar until the day they shall be raised.

And when the trumpet shall be blown, and there shall be no relation between them on that day, nor shall they beg of each other then!

And he whose scales are heavy,-they are the prosperous. But he whose scales are light,-these are they who lose themselves, in hell to dwell for aye! The fire shall scorch their faces, and they shall curl their lips therein! 'Were not my signs recited to you? and ye said that they were lies!' They say, 'Our Lord our misery overcame us, and we were a people who did err! Our Lord! take us out therefrom, and if we return, then shall we be unjust.'

He will say, 'Go ye away into it and speak not to me!' Verily, there was a sect of my servants who said, 'Our Lord! we believe, so pardon us, "and have mercy upon us, for Thou art the best of the merciful ones.'

And ye took them for a jest until ye forgot my reminder and did laugh thereat. Verily, I have recompensed them this day for their patience; verily, they are happy now.

He will say, 'How long a number of years did ye tarry on earth?' They will say, 'We tarried a day or part of a day, but ask the Numberers.'

He will say, 'Ye have only tarried a little, were ye but to know it. Did ye then reckon that we created you for sport, and that to us ye would not return?' But exalted be God, the true; there is no god but He, the Lord of

the noble throne! and whoso calls upon another god with God has no proof of it, but, verily, his account is with his Lord; verily, the misbelievers shall not prosper. And say, 'Lord, pardon and be merciful, for Thou art the best of the merciful ones!'

THE CHAPTER OF LIGHT

(XXIV. Medinah.)

IN the name of the merciful and compassionate God. A chapter which we have sent down and determined, and have sent down therein manifest signs; haply ye may be mindful. The whore and the whoremonger. Scourge each of them with a hundred stripes, and do not let pity for them take hold of you in God's religion, if ye believe in God and the last day; and let a party of the believers witness their torment. And the whoremonger shall marry none but a whore or an idolatress; and the whore shall none marry but an adulterer or an idolater; God has prohibited this to the believers; but those who cast (imputations) on chaste women and then do not bring four witnesses, scourge them with eighty stripes, and do not receive any testimony of theirs ever, for these are the workers of abomination. Except such as repent after that and act aright, for, verily, God is forgiving and compassionate. And those who cast (imputation) on their wives and have no witnesses except themselves, then the testimony of one of them shall be to testify four times that, by God, he is of those who speak the truth; and the fifth testimony shall be that the curse of God shall be on him if he be of those who lie. And it shall avert the punishment from her if she bears testimony four times that, by God, he is of those who lie; and the fifth that the wrath of God shall be on her if he be of those who speak the truth.

And were it not for God's grace upon you and His mercy, and that God is relenting, wise...

Verily, those who bring forward the lie, a band of you,-reckon it not as an evil for you, nay, it is good for- you; every man of them shall have what he has earned of sin; and he of them who managed to aggravate it, for him is mighty woe.

Why did not, when ye heard it, the believing men and believing women think good in themselves, and say, 'This is an obvious lie?' Why did they not bring four witnesses to it? but since they did not bring the

witnesses, then they in God's eyes are the liars. And but for God's grace upon you, and His mercy in this world and the next, there would have touched you, for that which ye spread abroad, mighty woe. When ye reported it with your tongues, and spake with your mouths what ye had no knowledge of, and reckoned it a light thing, while in God's eyes it was grave.

And why did ye not say when ye heard it, 'It is not for us to speak of this? Celebrated be His praises, this is a mighty calumny!' God admonishes you that ye return not to the like of it ever, if ye be believers; and God manifests to you the signs, for God is knowing, wise.

Verily, those who love that scandal should go abroad amongst those who believe, for them is grievous woe in this world and the next; for God knows, but ye do not know.

And but for God's grace upon you, and His mercy, and that God is kind and compassionate...!

O ye who believe! follow not the footsteps of Satan, for he who follows the footsteps of Satan, verily, he bids you sin and do wrong; and but for God's grace upon you and His mercy, not one of you would be ever pure; but God purifies whom He will, for God both hears and knows. And let not those amongst you who have plenty and ample means swear that they will not give aught to their kinsman and the poor and those who have fled their homes in God's way, but let them pardon and pass it over. Do ye not like God to forgive you? and God is forgiving, compassionate.

Verily, those who cast imputations on chaste women who are negligent but believing shall be cursed in this world and the next; and for them is mighty woe. The day when their tongues and hands and feet shall bear witness against them of what they did, on that day God will pay them their just due; and they shall know that God, He is the plain truth.

The vile women to the vile men, and the vile men to the vile women; and the good women to the good men, and the good men to the good women: these are clear of what they say to them forgiveness and a noble provision!

O ye who believe! enter not into houses which are not your own houses, until ye have asked leave and saluted the people thereof, that is better

for you; haply ye may be mindful. And if ye find no one therein, then do not enter them until permission is given you, and if it be said to you, 'Go back!' then go back, it is purer for you; for God of what ye do doth know. It is no crime against you that ye enter uninhabited houses,-a convenience for you;-and God knows what ye show and what ye hide.

Say to the believers that they cast down their looks and guard their private parts; that is purer for them; verily, God is well aware of what they do.

And say to the believing women that they cast down their looks and guard their private parts, and display not their ornaments, except those which are outside; and let them pull their kerchiefs over their bosoms and not display their ornaments save to their husbands and fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands possess, or their male attendants who are incapable, or to children who do not note women's nakedness; and that they beat not with their feet that their hidden ornaments may be known;-but turn ye all repentant to God, O ye believers! haply ye may prosper. And marry the single amongst you, and the righteous among your servants and your handmaidens. If they be poor, God will enrich them of His grace, for God both comprehends and knows. And let those who cannot find a match, until God enriches them of His grace, keep chaste.

And such of those whom your right hands possess as crave a writing, write it for them, if ye know any good in them, and give them of the wealth of God which He has given you. And do not compel your slave girls to prostitution, if they desire to keep continent, in order to crave the goods of the life of this world; but he who does compel them, then, verily, God after they are compelled is forgiving, compassionate.

Now have we sent down to you manifest signs, and the like of those who have passed away before you, and as an admonition to those who fear.

God is the light of the heavens and the earth; His light is as a niche in which is a lamp, and the lamp is in a glass, the glass is as though it were a glittering star; it is lit from a blessed tree, an olive neither of the east nor of the west, the oil of which would well-nigh give light though no fire touched it,-light upon light!-God guides to His light whom He

pleases; and God strikes out parables for men, and God all things doth know. In the houses God has permitted to be reared and His name to be mentioned therein-His praises are celebrated therein mornings and evenings.

Men whom neither merchandize nor selling divert from the remembrance of God and steadfastness in prayer and giving alms, who fear a day when hearts and eyes shall be upset;-that God may recompense them for the best that they have done, and give them increase of His grace; for God provides whom He pleases without count. But those who misbelieve, their works are like the mirage in a plain, the thirsty counts it water till when he comes to it he finds nothing, but he finds that God is with him; and He will pay him his account, for God is quick to take account.

Or like darkness on a deep sea, there covers it a wave above which is a wave, above which is a cloud,-darknesses one above the other,-when one puts out his hand he can scarcely see it; for he to whom God has given no light, he has no light. Hast thou not seen that God,-all who are in the heavens and the earth celebrate His praises, and the birds too spreading out their wings; each one knows its prayer and its praise, and God knows what they do?

Hast thou not seen that God drives the clouds, and then re-unites them, and then accumulates them, and thou mayest see the rain coming forth from their midst; and He sends down from the sky mountains with hail therein, and He makes it fall on whom He pleases, and He turns it from whom He pleases; the flashing of His lightning well-nigh goes off with their sight?

God interchanges the night and the day; verily, in that is a lesson to those endowed with sight.

And God created every beast from water, and of them is one that walks upon its belly, and of them one that walks upon two feet, and of them one that walks upon four. God creates what He pleases; verily, God is mighty over all!

Now have we sent down manifest signs, and God guides whom He pleases unto the right way.

They will say, 'We believe in God and in the Apostle, and we obey.' Then a sect of them turned their backs after that, and they are not believers.

And when they are called to God and His Apostle to judge between them, lo! a sect of them do turn aside. But had the right been on their side they would have come to him submissively enough. Is there a sickness in their hearts, or do they doubt, or do they fear lest God and His Apostle should deal unfairly by them?- Nay, it is they who are unjust.

The speech of the believers, when they are called to God and His Apostle to judge between them, is only to say, 'We hear and we obey;' and these it is who are the prosperous, for whoso obeys God and His Apostle and dreads God and fears Him, these it is who are the happy.

They swear by God with their most strenuous oath that hadst Thou ordered them they would surely go forth. Say, 'Do not swear-reasonable obedience; verily, God knows what ye do.'

Say, 'Obey God and obey the Apostle; but if ye turn your backs he has only his burden to bear, and ye have only your burden to bear. But if ye obey him, ye are guided; but the Apostle has only his plain message to deliver.'

God promises those of you who believe and do right that He will give them the succession in the earth as He gave the succession to those before them, and He will establish for them their religion which He has chosen for them, and to give them, after their fear, safety in exchange;- they shall worship me, they shall not associate aught with me: but whoso disbelieves after that, those it is who are the sinners.

And be steadfast in prayer and give alms and obey the Apostle, haply ye may obtain mercy.

Do not reckon that those who misbelieve can frustrate (God) in the earth, for their resort is the Fire, and an ill journey shall it be. O ye who believe! let those whom your right hands possess, and those amongst you who have not reached puberty, ask leave of you three times: before the prayer of dawn, and when ye put off your clothes at noon, and after the evening prayer;-three times of privacy for you: there is no crime on either you or them after these while ye are continually going one about

the other. Thus does God explain to you His signs, for God is knowing, wise.

And when your children reach puberty let them ask leave as those before them asked leave. Thus does God explain to you His signs, for God is knowing, wise.

And those women who have stopped (child-bearing), who do not hope for a match, it is no crime on them that they put off their clothes so as not to display their ornaments; but that they abstain is better for them, for God both hears and knows.

There is no hindrance to the blind, and no hindrance to the lame, and no hindrance to the sick, and none upon yourselves that you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your paternal uncles, or the houses of your paternal aunts, or the houses of your maternal uncles, or the houses of your maternal aunts, or what ye possess the keys of, or of your friend, there is no crime on you that ye eat all together or separately.

And when ye enter houses then greet each other with a salutation from God, blessed and good. Thus does God explain to you His signs, haply ye may understand.

Only those are believers who believe in God and His Apostle, and when they are with Him upon public business go not away until they have asked his leave; verily, those who ask thy leave they it is who believe in God and His Apostle.

But when they ask thy leave for any of their own concerns, then give leave to whomsoever thou wilt of them, and ask pardon for them of God; verily, God is forgiving and merciful.

Make not the calling of the Apostle amongst yourselves like your calling one to the other God knows those of you who withdraw themselves covertly. And let those who disobey his order beware lest there befall them some trial or there befall them grievous woe. Ay, God's is what is in the heavens and the earth, He knows what ye are at; and the day ye shall be sent back to Him then He will inform you of what ye have done, for God all things doth know.

THE CHAPTER OF THE DISCRIMINATION

(XXV. Mecca.)

IN the name of the merciful and compassionate God. Blessed be He who sent down the Discrimination to His servant that he might be unto the world a warner; whose is the kingdom of the heavens and the earth, and who has not taken to Himself a son, and who has no partner in His kingdom, and created everything, and then decreed it determinately! And they take beside Him gods who create not aught, but are themselves created, and cannot control for themselves harm or profit, and cannot control death, or life, or resurrection. And those who misbelieve say, 'This is nothing but a lie which he has forged, and another people hath helped him at it;' but they have wrought an injustice and a falsehood.

And they say, 'Old folks' tales, which he has got written down while they are dictated to him morning and evening.' Say, 'He sent it down who knows the secret in the heavens and the earth; verily, He is ever forgiving, merciful!'

And they say, 'What ails this prophet that he eats food and walks in the markets?- unless there be sent down to him an angel and be a warner with him.... Or there be thrown to him a treasury, or he have a garden to eat therefrom....!' and the unjust say, 'Ye only follow an infatuated man.'

See how they strike out for thee parables, and err, and cannot find a way.

Blessed be He who, if He please, can make for thee better than that, gardens beneath which rivers flow, and can make for thee castles! Nay, but they call the Hour a lie; but we have prepared for those who call the Hour a lie a blaze: when it seizes them from a far-off place they shall hear its raging and roaring; and when they are thrown into a narrow place thereof, fastened together, they shall call there for destruction.

Call not to-day for one destruction, but call for many destructions! Say, 'Is that better or the garden of eternity which was promised to those who fear-which is ever for them a recompense and a retreat? They shall have therein what they please, to dwell therein for aye: that is of thy Lord a promise to be demanded.

And the day He shall gather them and what they served beside God, and He shall say, 'Was it ye who led my servants here astray, or did they err from the way?'

They shall say, 'Celebrated be Thy praise, it was not befitting for us to take any patrons but Thee; but Thou didst give them and their fathers enjoyment until they forgot the Reminder and were a lost people!'

And now have they proved you liars for what ye say, and they cannot ward off or help. And he of you who does wrong we will make him taste great torment.

We have not sent before thee any messengers but that they ate food and walked in the markets; but we have made some of you a trial to others: will ye be patient? thy Lord doth ever look. And those who do not hope to meet us say, 'Unless the angels be sent down to us, or we see our Lord....!' They are too big with pride in their souls and they have exceeded with a great excess! The day they shall see the angels, no glad tidings on that day for the sinners, and they shall say, 'It is rigorously forbidden!' And we will go on to the works which they have done, and make them like motes in a sunbeam scattered! The fellows of Paradise on that day shall be in a better abiding-place and a better noonday rest. The day the heavens shall be cleft asunder with the clouds, and the angels shall be sent down descending.

The true kingdom on that day shall belong to the Merciful, and it shall be a hard day for the misbelievers.

And the day when the unjust shall bite his hands and say, 'O, would that I had taken a way with the Apostle! O, woe is me! would that I had not taken such a one for a friend now, for he did lead me astray from the Reminder after it had come to me, for Satan leaves man in the lurch!'

The Apostle said, my Lord! verily, my people have taken this Koran to be obsolete!'

Thus have we made for every prophet an enemy from among the sinners; but thy Lord is good guide and helper enough. Those who misbelieve said, 'Unless the Koran be sent down to him all at once....!'-thus-that we may stablish thy heart therewith, did we reveal it piecemeal. Nor shall they come to thee with a parable without our bringing thee the truth and the best interpretation. They who shall be

gathered upon their faces to hell,-these are in the worst place, and err most from the path.

And we did give to Moses the Book, and place with him his brother Aaron as a minister; and we said, 'Go ye to the people who say our signs are lies, for we will destroy them with utter destruction.' And the people of Noah, when they said the apostles were liars, we drowned them, and we made them a sign for men; and we prepared for the unjust a grievous woe.

And 'Ad and Thamud and the people of ar Rass, and many generations between them.

For each one have we struck out parables, and each one have we ruined with utter ruin.

Why, they have come past the cities which were rained on with an evil rain; have they not seen them?-nay, they do not hope to be raised up again.

And when they saw thee they only took thee for a jest, 'Is this he whom God has sent as an apostle? he well-nigh leads us astray from our gods, had we not been patient about them.' But they shall know, when they see the torment, who errs most from the path. Dost thou consider him who takes his lusts for his god? wilt thou then be in charge over him? or dost thou reckon that most of them- will hear or understand? they are only like the cattle, nay, they err more from the way.

Hast thou not looked to thy Lord how He prolongs the shadow? but had He willed He would have made it stationary; then we make the sun a thereto, then we contract it towards us with a gul an easy contraction.

And He it is who made the night for a garment; and sleep for repose, and made the day for men to rise up again. And He it is who sent the winds with glad tidings before His mercy; and we send down from the heavens pure water, to quicken therewith the dead country, and to give it for drink to what we have created,-the cattle and many folk. We have turned it in various ways amongst them that they may remember; though most men refuse aught but to misbelieve. But, had we pleased, we would have sent in every city a warner. So obey not the unbelievers and fight strenuously with them in many a strenuous fight. He it is who

has let loose the two seas, this one sweet and fresh, that one bitter and pungent, and has made between them a rigorous prohibition.

And He it is who has created man from water, and has made for him blood relationship and marriage relationship; for thy Lord is mighty. Yet they worship beside God what can neither profit them nor harm them; but he who misbelieves in his Lord backs up (the devil). We have only sent thee to give glad tidings and to warn. Say, 'I ask you not for it a hire unless one please to take unto his Lord a way.' And rely thou upon the Living One who dies not; and celebrate His praise, for He knows well enough about the thoughts of His servants, He who created the heavens and the earth, and what is between them, in six days, and then made for the throne; the Merciful One, ask concerning Him of One who is aware. And when it is said, 'Adore ye the Merciful!' they say, 'What is the Merciful? shall we adore what thou dost order us?' and it only increases their aversion.

Blessed be He who placed in the heavens zodiacal signs, and placed therein the lamp and an illuminating moon!

And He it is who made the night and the day alternating for him who desires to remember or who wishes to be thankful. And the servants of the Merciful are those who walk upon the earth lowly, and when the ignorant address them, say, 'Peace!' And those who pass the night adoring their Lord and standing; and those who say, 'O our Lord! turn from us the torment of hell; verily, its torments are persistent; verily, they are evil as an abode and a station.' And those who when they spend are neither extravagant nor miserly, but who ever take their stand between the two; and who call not upon another god with God; and kill not the soul which God has prohibited save deservedly; and do not commit fornication: for he who does that shall meet with a penalty; doubled for him shall be the torment on the resurrection day, and he shall be therein for aye despaired. Save he who turns again and believes and does a righteous work; for, as to those, God will change their evil deeds to good, for God is ever forgiving, merciful.

And he who turns again and does right, verily, he turns again to God repentant.

And those who do not testify falsely; and when they pass by frivolous discourse, pass by it honourably; and those who when they are reminded of the signs of their Lord do not fall down thereat deaf and

blind; and those who say, 'Our Lord! grant us from our wives and seed that which may cheer our eyes, and make us models to the pious!'

These shall be rewarded with a high place for that they were patient: and they shall meet therein with salutation and peace,-to dwell therein for aye; a good abode and station shall it be! Say, 'My Lord cares not for you though you should not call (on Him); and ye have called (the Apostle) a liar, but it shall be (a punishment) which ye cannot shake off.'

THE CHAPTER OF THE POETS

(XXVI. Mecca.)

IN the name of the merciful and compassionate God. TA SIN MIM. Those are the signs of the perspicuous Book; haply thou art vexing thyself to death that they will not be believers! If we please we will send down upon them from the heaven a sign, and their necks shall be humbled thereto. But there comes not to them any recent Reminder from the Merciful One that they do not turn away from. They have called (thee) liar! but there shall come to them a message of that at which they mocked.

Have they not looked to the earth, how we caused to grow therein of every noble kind? verily, in that is a sign; but most of them will never be believers! but, verily, thy Lord He is mighty and merciful.

And when thy Lord called Moses (saying), 'Come to the unjust people, to the people of Pharaoh, will they not fear?' Said he, 'My Lord! verily, I fear that they will call me liar; and my breast is straitened, and my tongue is not fluent; send then unto Aaron, for they have a crime against me, and I fear that they may kill me.' Said He, 'Not so; but go with our signs, verily, we are with you listening.

'And go to Pharaoh and say, "Verily, we are the apostles of the Lord of the worlds (to tell thee to) send with us the children of Israel.'" And he said, 'Did we not bring thee up amongst us as a child? and thou didst dwell amongst us for years of thy life; and thou didst do thy deed which thou hast done, and thou art of the ungrateful!' Said he, 'I did commit this, and I was of those who erred. 'And I fled from you when I feared you, and my Lord granted me judgment, and made me one of

His messengers; and this is the favour thou hast obliged me with, that thou hast enslaved the children of Israel!’

Said Pharaoh, ‘Who is the Lord of the worlds? Said he, ‘The Lord of the heavens and the earth and what is between the two, if ye are but sure.’

Said he to those about him, ‘Do ye not listen?’ Said he, ‘Your Lord and the Lord of your fathers of yore!’

Said he, ‘Verily, your apostle who is sent to you is surely mad!’ Said he, ‘The Lord of the east and of the west, and of what is between the two, if ye had but sense!’

Said he, ‘If thou dost take a god besides Me I will surely make thee one of the imprisoned!’

Said he, ‘What, if I come to thee with something obvious?’

Said he, ‘Bring it, if thou art of those who tell the truth!’ And he threw down his rod, and, behold, it was an obvious serpent! and he plucked out his hand, and, behold, it was white to the spectators!

He said to the chiefs around him, ‘Verily, this is a knowing sorcerer, he desires to turn you out of your land! what is it then ye bid?’

They said, ‘Give him and his brother some hope, and send into the cities to collect and bring to thee every knowing sorcerer.’ And the sorcerers assembled at the appointed time on a stated day, and it was said to the people, ‘Are ye assembled? haply we may follow the sorcerers if we gain the upper hand.’ And when the sorcerers came they said to Pharaoh, ‘Shall we, verily, have a hire if we gain the upper hand?’ Said he, ‘Yes; and, verily, ye shall then of those who are nigh (my throne).’ And Moses said to them, ‘Throw down what ye have to throw down.’ So they threw down their ropes and their rods and said, ‘By Pharaoh’s might, verily, we it is who shall gain the upper hand!’

And Moses threw down his rod, and, lo, it swallowed up what they falsely devised!

And the sorcerers threw themselves down, adoring. Said they, ‘We believe in the Lord of the worlds, the Lord of Moses and Aaron!’ Said

he, 'Do ye believe in Him ere I give you leave? Verily, he is your chief who has taught you sorcery, but soon ye shall know. I will surely cut off your hands and your feet from opposite sides, and I will crucify you all together!'

They said, 'No harm; verily, unto our Lord do we return! verily, we hope that our Lord will forgive us our sins, for we are the first of believers!'

And we inspired Moses, 'Journey by night with my servants; verily, ye are pursued.'

And Pharaoh sent into the cities to collect; 'Verily, these are a small company. And, verily, they are enraged with us; but we are a multitude, wary!'

'Turn them- out of gardens and springs, and treasures, and a noble station!' - thus, - and we made the children of Israel to inherit them.

And they followed them at dawn; and when the two hosts saw each other, Moses' companions said, 'Verily, we are overtaken!' Said he, 'Not so; verily, with me is my Lord, He will guide me.' And we inspired Moses, 'Strike with thy rod the sea;' and it was cleft asunder, and each part was like a mighty mountain. And then we brought the others. And we saved Moses and those with him all together; then we drowned the others; and that is a sign: but most of them will never be believers! And, verily, thy Lord He is mighty, merciful.

And recite to them the story of Abraham; when he said to his father and his people, 'What do ye serve?' They said, 'We serve idols, and we are still devoted to them.' He said, 'Can they hear you when ye call, or profit you, or harm?'

They said, 'No; but we found our fathers doing thus.' He said, 'Have ye considered what ye have been serving, ye and your fathers before you? Verily, they are foes to me, save only the Lord of the worlds, who created me and guides me, and who gives me food and drink. And when I am sick He heals me; He who will kill me, and then bring me to life; and who I hope will forgive me my sins on the day of judgment! Lord, grant me judgment, and let me reach the righteous; and give me a tongue of good report amongst posterity; and make me of the heirs of the paradise of pleasure; and pardon my father, verily, he is of those

who err; and disgrace me not on the day when they are raised up again; the day when wealth shall profit not, nor sons, but only he who comes to God with a sound heart. And paradise shall be brought near to the pious; and hell shall be brought forth to those who go astray, and it shall be said to them, "Where is what ye used to worship beside God? can they help you, or get help themselves?" And they shall fall headlong into it, they and those who have gone astray, and the hosts of Iblis all together!

'They shall say, while they quarrel therein, By God! we were surely in an obvious error, when we made you equal to the Lord of the worlds! but it was only sinners who led us astray. But we have no intercessors and no warm friend; but had we a turn we would be of the believers.'" - Verily, in that is a sign, but most of them will never be believers; and, verily, thy Lord He is mighty and merciful. The people of Noah said the apostles were liars, when their brother Noah said to them, 'Will ye not fear? verily, I am a faithful apostle to you; then fear God and obey me. I do not ask you for it any hire; my hire is only with the Lord of the worlds. So fear God and obey me.' They said, 'Shall we believe in thee, when the reprobates follow thee? 'He said, I did not know what they were doing; their account is only with my Lord, if ye but perceive. And I am not one to drive away the believers, I am only a plain warner.' They said, 'Verily, if thou desist not, O Noah! thou shalt surely be of those who are stoned!' Said he, 'My Lord! verily, my people call me liar; open between me and between them an opening, and save me and those of the believers who are with me!'

So we saved him and those with him in the laden ark, then we drowned the rest; verily, in that is a sign, but most of them will never be believers; and, verily, thy Lord He is mighty and merciful. And 'Ad called the apostles liars; when their brother Hud said to them, 'Will ye not fear? Verily, I am to you a faithful apostle; then fear God and obey me. I do not ask you for it any hire; my hire is only with the Lord of the worlds. Do ye build on every height a landmark in sport, and take to works that haply ye may be immortal? 'And when ye assault ye assault like tyrants; but fear God and obey me; and fear Him who hath given you an extent of cattle and sons, and gardens and springs. Verily, I fear for you the torment of a mighty day!'

They said, 'It is the same to us if thou admonish or art not of those who do admonish; this is nothing but old folks' fictions, for we shall not be tormented!'

And they called him liar! but we destroyed them. Verily, in that is a sign, but most of them will never be believers. And, verily, thy Lord is mighty, merciful.

Thamud called the apostles liars; when their brother Zali'h said to them, 'Do ye not fear? verily, I am to you a faithful apostle; so fear God and obey me. I do not ask you for it any hire; my hire is only with the Lord of the worlds. Shall ye be left here in safety with gardens and springs, and corn-fields and palms, the spathes whereof are fine? and ye hew out of the mountains houses skilfully. But fear God and obey me; and obey not the bidding of the extravagant, who do evil in the earth and do not act aright!'

They said, 'Thou art only of the infatuated; thou art but mortal like ourselves; so bring us a sign, if thou be of those who speak the truth!'

He said, 'This she-camel shall have her drink and you your drink on a certain day; but touch her not with evil, or there will seize you the torment of a mighty day!'

But they hamstrung her, and on the morrow they repented; and the torment seized them; verily, in that is a sign; but most of them will never be believers: but verily, thy Lord He is mighty, merciful. The people of Lot called the apostles liars; when their brother Lot said to them, 'Do ye not fear? verily, I am to you a faithful apostle; then fear God and obey me. I do not ask you for it any hire; my hire is only with the Lord of the worlds. Do ye approach males of all the world and leave what God your Lord has created for you of your wives? nay, but ye are people who transgress!' They said, 'Surely, if thou dost not desist, O Lot! thou shalt be of those who are expelled!'

Said he, 'Verily, I am of those who hate your deed; my Lord! save me and my people from what they do.'

And we saved him and his people all together, except an old woman amongst those who lingered. Then we destroyed the others; and we rained down upon them a rain; and evil was the rain of those who were warned. Verily, in that is a sign; but most of them will never be believers. And, verily, thy Lord He is mighty, merciful, compassionate.

The fellows of the Grove called the apostles liars; Sho'haib said to them, 'Will ye not fear? verily, I am to you a faithful apostle, then fear God

and obey me. I do not ask you for it any hire; my hire is only with the Lord of the worlds. Give good measure, and be not of those who diminish; and weigh with a fair balance, and do not cheat men of their goods; and waste not the land, despoiling it; and fear Him who created you and the races of yore!" Said they, "Thou art only of the infatuated; and thou art only a mortal like ourselves; and, verily, we think that thou art surely of the liars; so make a portion of the heaven to fall down upon us, if thou art of those who tell the truth!"

Said he, "My Lord knows best what ye do! but they called him liar, and the torment of the day of the shadow seized them; for it was the torment of a mighty day: verily, in that is a sign; but most of them will never be believers; but, verily, thy Lord He is mighty, merciful! And, verily, it is a revelation from the Lord of the worlds; the Faithful Spirit came down with it upon thy heart, that thou shouldst be of those who warn; in plain Arabic language, and, verily, it is (foretold) in the scriptures of yore! Have they not a sign, that the learned men of the children of Israel recognise it? Had we sent it down to any barbarian, and he had read it to them, they would not have believed therein. Thus have we made for it a way into the hearts of the sinners; they will not believe therein until they see the grievous woe! and it shall come to them suddenly while they do not perceive! They will say, 'Shall we be respited?—What! do they wish to hasten on our torment?'"

What thinkest thou? if we let them enjoy themselves for years, and then there come to them what they are threatened, that will not avail them which they had to enjoy! But we do not destroy any city without its having warners as a reminder, for we are never unjust. The devils did not descend therewith; it is not fit work for them; nor are they able to do it. Verily, they are deposed from listening; call not then with God upon other gods, or thou wilt be of the tormented; but warn thy clansmen who are near of kin. And lower thy wing to those of the believers who follow thee; but if they rebel against thee, say, "Verily, I am clear of what ye do," and rely thou upon the mighty, merciful One, who sees thee when thou dost stand up, and thy posturing amongst those who adore. Verily, He both hears and knows!"

Shall I inform you upon whom the devils descend? they descend upon every sinful liar, and impart what they have heard; but most of them are liars.

And the poets do those follow who go astray! Dost thou not see that they wander distraught in every vale? and that they say that which they do not do? save those who believe, and do right, and remember God much, and defend themselves after they are wronged; but those who do wrong shall know with what a turn they shall be turned.

THE CHAPTER OF THE STORY

(XXVIII. Mecca.)

IN the name of the merciful and compassionate God. TA SIN MIM. Those are the signs of the perspicuous Book; we recite to thee from the history of Moses and Pharaoh in truth unto a people who believe.

Verily, Pharaoh was lofty in the land and made the people thereof sects; one party of them he weakened, slaughtering their sons and letting their women live. Verily, he was of the despoilers. And we wished to be gracious to those who were weakened in the earth, and to make them models, and to make them the heirs; and to establish for them in the earth; and to show Pharaoh and Haman and their hosts what they had to beware of from them. And we inspired the mother of Moses, 'Suckle him; and when thou art afraid for him then throw him into the river, and fear not and grieve not; verily, we are going to restore him to thee, and to make him of the apostles!'

And Pharaoh's family picked him up that he might be for them a foe and a grief; verily, Pharaoh and Haman and their hosts were sinners. And Pharaoh's wife said, 'He is a cheering of the eye to me, and to thee. Kill him not; it may be that he will profit us, or that we may take him for a son;' for they did not perceive. And the heart of Moses' mother was void on the morrow; she well-nigh disclosed him, had it not been that we bound up her heart that she might be of the believers.

And she said to his sister, 'Follow him up.' And she looked after him from afar, and they did not perceive. And we made unlawful for him the wet-nurses. And she said, 'Shall I guide you to the people of a house who will take care of him for you, and who will be sincere respecting him?

So we restored him to his mother that her eye might be cheered, and that she might not grieve, and that she might know that the promise of God is true, though most of them know not. And when he reached

puberty, and was settled, we gave him judgment and knowledge; for thus do we reward those who do well. And he entered into the city at the time the people thereof were heedless, and he found therein two men fighting; the one of his sect and the other of his foes. And he who was of his sect asked his aid against him who was of his foes; and Moses smote him with his fist and finished him. Said he, 'This is of the work of Satan, verily, he is a misleading obvious foe.'

Said he, 'My Lord! verily, I have wronged my soul, but forgive me.' So He forgave him; for He is forgiving and merciful. Said he, 'My Lord! for that Thou hast been gracious to me, I will surely not back up the sinners.'

And on the morrow he was afraid in the city, expectant. And behold, he whom he had helped the day before cried (again) to him for aid. Said Moses to him, 'Verily, thou art obviously quarrelsome. And when he wished to assault him who was the enemy to them both, he said, 'O Moses! dost thou desire to kill me as thou didst kill a person yesterday? thou dost only desire to be a tyrant in the earth; and thou dost not desire to be of those who do right!' And a man came from the remote parts of the city running, said he, 'O Moses! verily, the chiefs are deliberating concerning thee to kill thee; go then forth; verily, I am to you a sincere adviser!' So he went forth therefrom, afraid and expectant. Said he, 'Lord, save me from the unjust people!'

And when he turned his face in the direction of Midian, he said, 'It may be that my Lord will guide me to a level path!' And when he went down to the water of Midian he found thereat a nation of people watering their flocks.

And he found beside them two women keeping back their flocks. Said he, 'What is your design?' They said, 'We cannot water our flocks until the herdsmen have finished; for our father is a very old man.' So he watered for them; then he turned back towards the shade and said, 'My Lord! verily, I stand in need of what Thou sendest down to me of good.'

And one of the two came to him walking modestly; said she, 'Verily, my father calls thee, to reward thee with hire for having watered our flocks for us.' And when he came to him and related to him the story, said he, 'Fear not, thou art safe from the unjust people.' Said one of them, 'O my sire! hire him; verily, the best of those whom thou canst hire is the strong and faithful.' Said he, 'Verily, I desire to marry thee to one of

these daughters of mine, on condition that thou dost serve me for hire eight years; and if thou shalt fulfil ten it is of thyself; for I do not wish to make it wretched for thee; thou wilt find me, if it please God, of the righteous!’

Said he, ‘That is between you and me; whichever of the two terms I fulfil, let there be no enmity against me, for God over what we say keeps guard.’

And when Moses had fulfilled the appointed time, and was journeying with his people, he perceived from the side of the mountain a fire; said he to his people, ‘Tarry ye here; verily, I have perceived a fire, haply I may bring you good news therefrom, or a brand of fire that haply ye may be warmed.’

And when he came to it he was called to, from the right side of the wady, in the blessed valley, out of the tree, ‘O Moses! verily, I am God the Lord of the worlds; so throw down thy rod;’ and when he saw it quivering as though it were a snake, he turned away and fled and did not return. ‘O Moses! approach and fear not, verily, thou art amongst the safe. Thrust thy hand into thy bosom, it shall come out white, without hurt; and then fold again thy wing, that thou dost now stretch out through dread; for those are two signs from thy Lord to Pharaoh and his chiefs; verily, they are a people who work abomination!’

Said he, ‘My Lord! verily, I have killed a person amongst them, and I fear that they will kill me: and my brother Aaron, he is more eloquent of tongue than I; send him then with me as a support, to verify me; verily, I fear that they will call me liar!’ Said He, ‘We will strengthen thine arm with thy brother; and we will make for you both authority, and they shall not reach you in our signs; ye two and those who follow you shall gain the upper hand.’ And when Moses came to them with our manifest signs, they said, ‘This is only sorcery devised; and we have not heard of this amongst our fathers of yore.’

Moses said, ‘My Lord knows best who comes with guidance from Him, and whose shall be the issue of the abode. Verily, the unjust shall not prosper!’

And Pharaoh said, ‘O ye chiefs! I do not know any god for you except me; then set fire, O Haman! to some clay and make for me a tower,

haply I may mount up to the God of Moses; for, verily, I think he is of those who lie!’

And he grew big with pride, he and his armies in the land, without right; and they thought that they to us should not return. And we overtook him and his army, and we flung them into the sea; behold, then, how was the end of the unjust!

But we made them models calling to the fire; and on the resurrection day they shall not be helped; and we followed them up in this world with a curse; and on the resurrection day they shall be abhorred! And we gave Moses the Book, after that we had destroyed the former generations, as an insight to men and a guidance and a mercy; haply they may be mindful!

Thou wast not upon the western side when we decided for Moses, but afar off; nor wast thou of the witnesses. But we raised up (other) generations, and life was prolonged for them; and thou wast not staying amidst the people of Midian, reciting to them our signs; but we were sending our apostles.

Nor wast thou by the side of the mountain when we called; but it is a mercy from thy Lord, that thou mayest warn a people to whom no warner has come before thee; haply they may be mindful! And lest there should befall them a mishap for what their hands have sent before, and they should say, ‘Our Lord! why didst thou not send to us an apostle? for we would have followed thy signs and been of the believers.’

And when the truth comes to them from us they say, ‘We are given the like of what Moses was given.’ Did they not disbelieve in what Moses was given before?-they say, ‘Two works of sorcery back up each other;’ and they say, ‘Verily, we do disbelieve in all.’

Say, ‘Bring, then, a book from God which shall be a better guide than both, and I will follow it, if ye do tell the truth!’ And if they cannot answer thee, then know that they follow their own lusts; and who is more in error than he who follows his own lust without guidance from God? verily, God guides not an unjust people! And we caused the word to reach them, haply they may be mindful! Those to whom we gave the Book before it, they believe therein; and when it is recited to them they say, ‘We believe in it as truth from our Lord; verily, we were resigned

before it came!' These shall be given their hire twice over, for that they were patient, and repelled evil with good, and of what we have bestowed upon them give alms.

And when they hear vain talk, they turn away from it and say, 'We have our works, and ye have your works. Peace be upon you! we do not seek the ignorant!'

Verily, thou canst not guide whom thou dost like, but God guides whom He pleases; for He knows best who are to be guided. And they say, 'If we follow the guidance we shall be snatched away from the land.' Have we not established for them a safe sanctuary, to which are imported the fruits of everything as a provision from us? but most of them do not know.

How many a city have we destroyed that exulted in its means of subsistence? These are their dwellings, never dwelt in after them, except a little; for we were the heirs.

But thy Lord would never destroy cities until He sent to the metropolis thereof an apostle, to recite to them our signs; nor would we destroy cities unless their people were unjust. Whatever thing ye may be given, it is a provision for this world's life and the adornment thereof; but what is with God is better and more enduring; have ye then no sense?

Is He to whom we have promised a goodly promise, which he shall meet with, like him to whom we have given the enjoyment of the life of this world, and who upon the resurrection day shall be of the arraigned? And on the day when He will call them and will say, 'Where are those associates which ye did pretend?' And those against whom the sentence is due shall say, 'Our Lord! these are those whom we have seduced; we seduced them as we were seduced ourselves: but we clear ourselves to thee;-they did not worship us!'

And it will be said, 'Call upon your partners; and they will call upon them, but they will not answer them, and they shall see the torment; would that they had been guided.

And the day when He shall call them and shall say, 'What was it ye answered the apostles?' and the history shall be blindly confusing to them on that day, and they shall not ask each other. But, as for him who turns again and believes and does right, it may be that he will be among

the prosperous. For thy Lord creates what He pleases and chooses; they have not the choice! Celebrated be the praise of God! and exalted be He above what they associate with Him! Thy Lord knows what they conceal in their breasts and what they manifest.

He is God, there is no god but He; to Him belongs praise, in the first and the last; and His is the judgment; and unto Him shall ye return!

Have ye considered, if God were to make for you the night endless until the resurrection day, who is the god, but God, to bring you light? can ye not then hear?

Say, 'Have ye considered, if God were to make for you the day endless until the day of judgment, who is the god, except God, to bring you the night to rest therein? can ye not then see?' But of His mercy He has made for you the night and the day, that ye may rest therein, and crave of His grace, haply ye may give thanks. And the day when He shall call them and shall say, 'Where are my partners whom ye did pretend?' And we will pluck from every nation a witness; and we will say, 'Bring your proof and know that the truth is God's;' and that which they had devised shall stray away from them. Verily, Korah was of the people of Moses, and he was outrageous against them; and we gave him treasures of which the keys would bear down a band of men endowed with strength. When his people said to him, 'Exult not; verily, God loves not those who exult! but crave, through what God has given thee, the future abode; and forget not thy portion in this world, and do good, as God has done good to thee; and seek not evil doing in the earth; verily, God loves not the evildoers!'

Said he, 'I have only been given it for knowledge which I have!' did he not know that God had destroyed before him many generations of those who were stronger than he, and had amassed more? But the sinners need not to be asked concerning their crimes.

And he went out amongst the people in his ornaments; those who desired the life of this world said, 'O would that we had the like of what Korah has been given! verily, he is endowed with mighty fortune!'

But those who had been given knowledge said, 'Woe to you! the reward of God is better for him who believes and does right; but none shall meet with it except the patient. And we clave the earth with him and

with his house; and he had no troop to help him against God, nor was he of those who were helped!

And on the morrow those who had yearned for his place the day before said, 'Ah, ah! God extends provision to whom He pleases of His servants, or He doles it out; had not God been gracious to us, the earth would have cleft open with us! Ah, ah! the unbelievers shall not prosper!

That is the future abode; we make it for those who do not wish to be haughty in the earth, nor to do evil, and the end is for the pious. He who brings a good deed shall have better than it; and he who brings an evil deed-those who do evil deeds shall only be rewarded for that which they have done. Verily, He who hath ordained the Koran for thee will restore thee to thy returning place. Say, 'My Lord knows best who brings guidance, and who is in obvious error; nor couldst thou hope that the Book would be thrown to thee, save as a mercy from thy Lord! be not then a backer up of those who misbelieve; and let them not turn thee from the signs of God, after they have been sent down to thee; but call unto thy Lord and be not of the idolaters; and call not with God upon any other god; there is no god but He! everything is perishable, except His face; His is the judgment, and unto Him shall ye return!

THE CHAPTER OF THE GREEKS

(XXX. Mecca.)

IN the name of the merciful and compassionate God. The Greeks are overcome in the highest parts of the land; but after being overcome they shall overcome in a few years; to God belongs the order before and after; and on that day the believers shall rejoice in the help of God;-God helps whom He will, and He is mighty, merciful.- God's promise!-God breaks not His promise, but most men do not know!

They know the outside of this world's life, but of the hereafter they are heedless. Have they not reflected in themselves, that God created not the heavens and the earth, and what is between the two except in truth, and for a stated and appointed time? but, verily, many men in the meeting of their Lord do disbelieve. Have they not journeyed on in the land and seen how was the end of those before them who were stronger than they, and who turned up the ground and cultivated it more than they do cultivate it? and there came to them their apostles with manifest

signs; for God would never wrong them: it was themselves they wronged! Then evil was the end of those who did evil, in that they said the signs of God were lies and mocked thereat.

God produces a creation, then He makes it go back again, then unto Him shall ye return.

And on the day when the Hour shall rise, the sinners shall be confused; and they shall not have amongst their partners intercessors; and their partners shall they deny.

And on the day when the Hour shall rise, on that day shall they be scattered apart; and as for those who believe and do right, they in the garden shall be joyful; and as for those who misbelieved and said our signs and the meeting of the hereafter were lies, they shall be in the torment arraigned.

Celebrated be the praises of God, when ye are in the evening and when ye are in the morning! for to Him belongs praise in the heavens and the earth! and at the evening, and when ye are at noon. He brings forth the living from the dead, and brings forth the dead from the living; and He quickens the earth after its death, and thus shall ye too be brought forth.

And of His signs is this, that He hath created you from dust; then, behold, ye are mortals who are spread abroad. And of His signs is this, that He hath created for you of yourselves wives with whom ye may cohabit; He has made between you affection and pity. Verily, in that are signs unto a people who reflect. And of His signs is the creation of the heavens and the earth, and the diversity of your tongues and colours; verily, in that are signs unto the worlds.

And of His signs is your sleep by night and by day; and your craving after His grace. Verily, in that are signs unto a people who do hear. And of His signs is this, that He shows you lightning for fear and hope; and sends down from the sky water, and quickens therewith the earth after its death; verily, in that are signs unto a people who have sense.

And of His signs is this, that the heavens and the earth stand by His order; then when He calls you from the earth, lo! ye shall come forth. His are those who are in the heavens and the earth, and all to Him are devoted. And He it is who produces a creation and then makes it to go

back again; for it is very easy to Him; and His are the loftiest similitudes in the heavens and the earth; and He is the mighty, wise!

He has struck out for you a parable from yourselves; have ye of what your right hand possess partners in what we have bestowed upon you, so that ye share alike therein? do ye fear them as ye fear each other?- Thus do we detail the signs unto a people who have sense. Nay, when those who are unjust follow their lusts without knowledge, -and who shall guide him whom God has led astray? and they shall have none to help.

Set thy face steadfast towards the religion as an 'Hanif, according to the constitution whereon God has constituted men; there is no altering the creation of God, that is the standard religion, though most men do not know.

Turn repentant towards Him; and fear Him, and be steadfast in prayer; and be not of the idolaters.

Of those who have divided their religion and become sects, every party in what they have, rejoice.

And when distress touches men they call upon their Lord, repentant towards Him; then when He has made them taste mercy from Himself, behold! a party of them associate others with their Lord, that they may disbelieve in what we have brought them; -but enjoy yourselves; for hereafter ye shall know!

Or have we sent down to them authority which speaks of what they do associate with Him?

And when we have made men taste of mercy, they rejoice therein; and if there befall them evil for what their hands have sent before, behold! they are in despair.

Have they not seen that God extends provision to whom He pleases, or doles it out? verily, in that are signs unto a people who believe. Then give to the kinsman his due, and to the poor and to the wayfarer; that is better for those who desire the face of God, and these it is who are prosperous.

And what-ye put out to usury that it may increase with the wealth of men, it shall not increase with God; but what ye put- out in alms, desiring the face of God-these it is who shall gain double. It is God who created you and then provided for you; and then will make you die, and then will quicken you again; is there any of your partners who can do aught of that? Celebrated be His praises, and exalted be He above what they associate with Him! Trouble hath appeared in the land and the sea, for what men's hands have gained! to make them taste a part of that which they have done,-haply they may return!

Say, 'Journey on in the land, and behold what was the end of those before you,-most of them were idolaters!'

Set thy face steadfast to the standard religion, before there come a day from God which there is no averting; on that day shall they be parted into two bands.

He who misbelieves, upon him is his misbelief; but whoso does right, for themselves they are spreading couches:

That He may reward those who believe and do right of His grace; verily, He loves not the misbelievers!

And of His signs is this, that He sends forth the winds with glad tidings, to make you taste of His mercy, and to make the ships go on at His bidding, and that ye may crave of His grace, and haply ye may give thanks.

We have sent before thee apostles unto their people, and they came to them with manifest signs: and we took vengeance upon those who sinned, but due from us it was to help the believers. God it is who sends forth the winds to stir up clouds; then He spreads them forth over the sky as he pleases; and He breaks them up and ye see the rain come forth from amongst them; and when He causes it to fall upon whom He pleases of His servants, behold they hail it with joy, although before it was sent down upon them they were before then confused!

Look then to the vestiges of God's mercy, how He quickens the earth after its death; verily, that is the quickener of the dead, and He is mighty over all!

But if we should send a wind and they should see it yellow, they would after that become misbelievers.

But, verily, thou canst not make the dead to hear, nor canst thou make the deaf to hear the call, when they turn their backs and flee; nor hast thou to guide the blind out of their error; thou canst only make those to hear who believe in our signs and who are resigned. God it is who created you of weakness, then made for you after weakness strength; then made for you after strength, weakness and grey hairs: He creates what He pleases, for He is the knowing, the powerful!

And on the day when the Hour shall rise, the sinners shall swear that they have not tarried save an hour; thus were they wont to lie! But those who are given knowledge and faith will say, 'We have tarried according to the Book of God, until the day of resurrection;' and this is the day of resurrection, but ye-ye do not know.

And on that day their excuse shall profit not those who did wrong; nor shall they be asked to please God again.

We have struck out to men in this Koran every kind of parable; but if thou shouldst bring them a sign then those who misbelieve will surely say, 'Ye are but followers of vanity; thus does God set a stamp upon the hearts of those who do not know.'

Be thou patient then; verily, God's promise is true! and let them not flurry thee who are not sure.

THE CHAPTER OF ADORATION

(XXXII. Mecca.)

IN the name of the merciful and compassionate God. ALIF LAM MIM. The revelation of the Book, there is no doubt therein, from the Lord of the worlds.

Do they say, 'He has forged it?' Nay! it is the truth from thy Lord, that thou mayest warn a people, to whom no warner has come before thee, haply they may be guided.

God it is who created the heavens and the earth and what is between the two in six days; then He made for the throne! ye have no patron beside Him and no intercessor; are ye not then mindful? He governs the affair from the heaven unto the earth; then shall it ascend to him in a day, the measure of which is as a thousand years of what ye number.

That is He who knows the unseen and the visible; the mighty, the merciful, who has made the best of the creation of everything, and produced the creation of man from clay; then He made his stock from an extract of despicable water; then He fashioned him and breathed into him of his spirit, and made for you hearing and eyesight and hearts;- little is it that ye give thanks!

And they say, 'When we are lost in the earth, shall we then become a new creation?' Nay! in the meeting of their Lord they disbelieve. Say, 'The angel of death shall take you away, he who is given charge of you; then unto your Lord shall ye be returned.' And couldst thou see when the sinners hang down their heads before their Lord, 'O Lord! we have seen and we have heard; send us back then and we will do right. Verily, we are sure!'

Had we pleased we would have given to everything its guidance; but the sentence was due from me;-I will surely fill hell with the gins and with men all together: 'So taste ye, for that ye forgot the meeting of this day of yours,-verily, we have forgotten you! and taste ye the torment of eternity for that which ye have done!' They only believe in our signs who when they are reminded of them fall down adoring and celebrate the praises of their Lord, and are not too big with pride. As their sides forsake their beds, they call upon their Lord with fear and hope; and of what we have bestowed upon them do they give alms. No soul knows what is reserved for them of cheerfulness for eye, as a reward for that which they have done! Is he who is a believer like him who is a sinner? they shall not be held equal.

As for those who believe and do right, for them are the gardens of resort, an entertainment for that which they have done! But as for those who commit abomination there resort is the Fire. Every time that they desire to go forth therefrom, we will send them back therein, and it will be said to them, 'Taste ye the torment of the fire which ye did call a lie!' and we will surely make them taste of the torment of the nearer torment beside the greater torment,-haply they may yet return.

Who is more unjust than he who is reminded of the signs of his Lord, and then turns away from them? Verily, we will take vengeance on the sinners!

And we did give Moses the Book; be not then in doubt concerning the meeting with him; and we made it a guidance to the children of Israel.

And we made amongst them high priests who guided by our bidding, since they were patient and were sure of our signs. Verily, thy Lord, he shall decide between them on the resurrection day concerning that whereon they do dispute.

Is it not conspicuous to them how many generations we have destroyed before them? they walk over their dwellings! verily, in that are signs: do they not then hear?

Have they not seen that we drive the water to the sterile land, and bring forth thereby corn from which their cattle and themselves do eat? do they not then see?

And they say, 'When shall this decision come if ye do tell the truth?' Say, 'On the day of the decision their faith shall not profit those who misbelieved, nor shall they be respited; turn then from them and wait; verily, they are waiting too!

THE CHAPTER OF THE CONFEDERATES

(XXXIII. Medinah.)

IN the name of the merciful and compassionate God. O thou prophet! fear God and obey not the misbelievers and hypocrites; verily, God is ever knowing, wise! But follow what thou art inspired with from thy Lord; verily, God of what you do is ever well aware. And rely upon God, for God is guardian enough.

God has not made for any man two hearts in his inside; nor has He made your wives,- whom you back away from,- your real mothers; nor has He made your adopted sons your real sons. That is what ye speak with your mouths; but God speaks the truth and He guides to the path! Call them by their fathers' names; that is more just in God's sight; but if ye know not their fathers, then they are your brothers in religion and

your clients. There is no crime against you for what mistakes ye make therein; but what your hearts do purposely-but God is ever forgiving and merciful.

The prophet is nearer of kin to the believers than themselves, and his wives are their mothers. And blood relations are nearer in kin to each other by the Book of God than the believers and those who fled; only your doing kindness to your kindred, that is traced in the Book.

And when we took of the prophets their compact, from thee and from Noah, and Abraham, and Moses, and Jesus the son of Mary, and took them a rigid compact, that He might ask the truth-tellers of their truth. But He has prepared for those who misbelieve a grievous woe. O ye who believe! remember God's favours towards you when hosts came to you and we sent against them a wind and hosts that ye could not see;- and God knew what ye were doing.

When they came upon you from above you and from below you, and when your eyesights were distracted and your hearts came up into your throats, and ye suspected God with certain suspicions. There were the believers tried and were made to quake with a severe quaking.

And when the hypocrites and those in whose hearts was sickness said, 'God and His Apostle have only promised us deceitfully.' And when a party of them said, 'O people of Yathreb; there is no place for you (here), return then (to the city).' And a part of them asked leave of the prophet (to return), saying, 'Verily, our houses are defenceless but they were not defenceless, they only wished for flight.

But had they been entered upon from its environs and then been asked to show treason they would have done so; but they would only have tarried there a little while.

They had covenanted with God before, that they would not turn their backs; and God's covenant shall be enquired of. Say, 'Flight shall avail you naught; if ye fly from death or slaughter, even then ye shall be granted enjoyment only for a little!' Say, 'Who is it that can save you from God, if He wish you evil, or wish you mercy?' but they will not find beside God a patron or a helper.

Say, 'God knows the hinderers amongst you, and those who say to their brethren, "Come along unto us," and show but little valour;-covetous

towards you.' When fear comes thou wilt see them looking towards thee, their eyes rolling like one fainting with death; but when the fear has passed away they will assail you with sharp tongues, covetous of the best. These have never believed, and God will make vain their works, for that is easy with God. They reckoned that the confederates would never go away; and if the confederates should come they would fain be in the desert with the Arabs, asking for news of you! and if they were amongst you they would fight but little.

Ye had in the Apostle of God a good example' for him who hopes for God and the last day, and who remembers God much. And when the believers saw the confederates they said, 'This is what God and His Apostle promised us; God and His Apostle are true!' and it only increased them in faith and resignation.

Amongst the believers are men who have been true to their covenant with God, and there are some who have fulfilled their vow, and some who wait and have not changed with fickleness. That God might reward the truthful for their truth, and punish the hypocrites if He please, or turn again towards them;-verily, God is forgiving, merciful!

And God drove back the misbelievers in their rage; they gat no advantage;-God was enough for the believers in the fight, for God is strong, mighty!

And He drove down those of the people of the Book who had helped them from their fortresses and hurled dread into their hearts; a part ye slew and ye took captive a part: and He gave you their land, and their dwellings, and their property for an inheritance, and a land ye had not trodden, for God is ever mighty over all. O thou prophet! say to thy wives, 'If ye be desirous of the life of this world and its adornments, come, I will give you them to enjoy and I will let you range handsomely at large! But if ye be desirous of God and His Apostle and of the abode of the hereafter, verily, God has prepared for those of you who do good a mighty hire!' O ye women of the prophet! whosoever of you commits manifest fornication, doubled shall be her torment twice; and that is easy unto God!

But that one of you who is devoted to God and His Apostle and does right we will give her her her hire twice over, and we have prepared for her a noble provision.

O ye women of the prophet! ye are not like any other women; if ye fear God then be not too complaisant in speech, or he in whose heart is sickness will lust after you; but speak a reasonable speech. And stay still in your houses and show not yourselves with the ostentation of the ignorance of yore; and be steadfast in prayer, and give alms, and obey God and his Apostle;-God only wishes to take away from you the horror as people of His House and to purify you thoroughly.

And remember what is recited in your houses of the signs of God and of wisdom; verily, God is subtle and aware! Verily, men resigned and women resigned, and believing men and believing women, and devout men and devout women, and truthful men and truthful women, and patient men and patient women, and humble men and humble women, and almsgiving men and almsgiving women, and fasting men and fasting women, and men who guard their private parts, and women who guard their private parts, and men who remember God much, and women who remember Him,- God has prepared for them forgiveness and a mighty hire.

It is not for a believing man or for a believing woman, when God and His Apostle have decided an affair, to have the choice in that affair; and whoso rebels against God and His Apostle has erred with an obvious error.

And when thou didst say to him God had shown favour to and thou hadst shown favour to, 'Keep thy wife to thyself and fear God;' and thou didst conceal in thy soul what God was about to display; and didst fear men, though God is more deserving that thou shouldst fear Him; and when Zaid had fulfilled his desire of her we did wed thee to her that there should be no hindrance to the believers in the matter of the wives of their adopted sons when they have fulfilled their desire of them: and so God's bidding to be done. There is no hindrance to the prophet about what God has ordained for him;-(such was) the course of God with those who have passed away before,-and God's bidding is a decreed decree! Those who preach God's messages and fear Him and fear not any one except God,-but God is good enough at reckoning up.

Mohammed is not the father of any of your men, but the Apostle of God, and the Seal of the Prophets; for God all things doth know! O ye who believe! remember God with frequent remembrance, and celebrate His praises morning and evening.

He it is who prays for you and His angels too, to bring you forth out of the darkness into the light, for He is merciful to the believers.

Their salutation on the day they meet Him shall be 'Peace!' and He has prepared for them a noble hire.

O thou prophet! verily, we have sent thee as a witness and a herald of glad tidings and a warner, and to call (men) unto God by His permission, and as an illuminating lamp.

Give glad tidings then to the believers, that for them is great grace from God. And follow not the unbelievers and the hypocrites; but let alone their ill-treatment, and rely upon God, for God is guardian enough.

O ye who believe! when ye wed believing women, and then divorce them before ye have touched them, ye have no term that ye need observe; so make them some provision, and let them go handsomely at large. O thou prophet! verily, we make lawful for thee thy wives to whom thou hast given their hire, and what thy right hand possesses of the booty that God has granted thee and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts, provided they have fled with thee, and any believing woman if she give herself to the prophet, if the prophet desire to marry her;-a special privilege this for thee, above the other believers. We knew what we ordained for them concerning their wives and what their right hands possess, that there should be no hindrance to thee; and God is forgiving, merciful.

Put off whomsoever thou wilt of them and take to thyself whomsoever thou wilt, or whomsoever thou cravest of those whom thou hast deposed, and it shall be no crime against thee. That is nigher to cheering their eyes and that they should not grieve, and should be satisfied with what thou dost bring them all; but God knows best what is in their hearts; and God is knowing, clement. It is not lawful to thee to take women after (this), nor to change them for (other) wives, even though their beauty please thee; except what thy right hand possesses, for God is ever watchful over all. O ye who believe! do not enter the houses of the prophet, unless leave be given you, for a meal,-not watching till it is cooked! But when ye are invited, then enter; and when ye have fed, disperse, not engaging in familiar discourse. Verily, that would annoy the prophet and he would be ashamed for your sake, but God is not ashamed of the truth.

And when ye ask them for an article, ask them from behind a curtain; that is purer for your hearts and for theirs. It is not right for you to annoy the prophet of God, nor to wed his wives after him ever; verily, that is with God a serious thing.

If ye display a thing or conceal it, verily, God all things doth know.

There is no crime against them (if they speak unveiled) to their fathers, or their sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or what their right hands possess; but let them fear God,-verily, God is witness over all. Verily, God and His angels pray for the prophet. O ye who believe! pray for him and salute him with a salutation!

Verily, those who annoy God and His Apostle, God will curse them in this world and the next, and prepare for them shameful woe! And those who annoy the believers for what they have not earned, such have to bear (the guilt of) calumny and obvious sin. O thou prophet! tell thy wives and thy daughters, and the women of the believers, to let down over them their outer wrappers; that is nearer for them to be known and that they should not be annoyed; but God is forgiving, merciful.

Surely if the hypocrites and those in whose hearts is a sickness and the insurrectionists in Medinah do not desist, we will surely incite thee against them. Then they shall not dwell near thee therein save for a little while. Cursed wherever they are found,-taken and slain with slaughter!

God's course with those who have passed away before: and thou shalt never find in God's course any alteration. The folk will ask thee about the Hour; say, 'The knowledge thereof is only with God, and what is to make thee perceive that the Hour is haply nigh?'

Verily, God has cursed the misbelievers and has prepared for them a blaze!

To dwell therein for ever and for aye; they shall not find a patron or a helper!

On the day when their faces shall writhe in the fire they shall say, 'O, would that we had obeyed God and obeyed the Apostle!' And they shall say, 'Our Lord! verily, we obeyed our chiefs and our great men

and they led us astray from the path! Our Lord! give them double torment and curse them with a great curse! O ye who believe! be not like those who annoyed Moses; but God cleared him of what they said, and he was regarded in the sight of God.

O ye who believe! fear God and speak a straightforward speech. He will correct for you your works, and pardon you your sins; for he who obeys God and His Apostle has attained a mighty happiness. Verily, we offered the trust to the heavens and the earth and the mountains, but they refused to bear it, and shrank from it; but man bore it: verily, he is ever unjust and ignorant. That God may torment the hypocritical men and hypocritical women, and the idolaters and idolatresses; and that God may turn relenting towards the believing men and believing women; verily, God is ever forgiving, merciful.

THE CHAPTER OF THE ANGELS

(XXXV. Mecca.)

IN the name of the merciful and compassionate God. Praise belongs to God, the originator of the heavens and the earth; who makes the angels His messengers, endued with wings in pairs, or threes or fours; He adds to creation what He pleases; verily, God is mighty over all!

What God opens to men of His mercy there is none to withhold; and what He withholds, there is none can send it forth after Him; for He is the mighty, the wise.

O ye folk! remember the favours of God towards you; is there a creator beside God, who provides you from the heavens and from the earth? There is no god but He; how then can ye lie? And if they call thee liar, apostles were called liars before thee, and unto God affairs return.

O ye folk! verily, God's promise is true; then let not the life of this world beguile you, and let not the beguiler beguile you concerning God. Verily, the devil is to you a foe, so take him as a foe; he only calls his crew to be the fellows of the blaze. Those who misbelieve, for them is keen torment. But those who believe and do right, for them is forgiveness and a great hire.

What! is he whose evil act is made seemly for him, so that he looks upon it as good,--? Verily, God leads astray whom He pleases and guides whom He pleases; let not thy soul then be wasted in sighing for them; verily, God knows what they do!

It is God who sends the winds, and they stir up a cloud, and we irrigate therewith a dead country, and we quicken therewith the earth after its death; so shall the resurrection be! Whosoever desires honour-honour belongs wholly to God; to Him good words ascend, and a righteous deed He takes up; and those who plot evil deeds, for them is keen torment, and their plotting is in vain.

God created you from earth, then from a clot; then He made y'ou pairs; and no female bears or is delivered, except by His knowledge; nor does he who is aged reach old age, or is aught diminished from his life, without it is in the Book; verily, that is easy unto God. The two seas are not equal: one is sweet and fresh and pleasant to drink, and the other is salt and pungent; but from each do ye eat fresh flesh, and bring forth ornaments which ye wear; and thou mayest see the ships cleave through it, that ye may search after His grace, and haply ye may give thanks.

He turns the night into day, and He turns the day into night; and He subjects the sun and the moon, each of them runs on to an appointed goal; that is God, your Lord! His is the kingdom; but those ye call on beside Him possess not a straw.

If you call upon them they cannot hear your call, and if they hear they cannot answer you; and on the resurrection day they will deny your associating them with God; but none can inform thee like the One who is aware.

O ye folk! ye are in need of God; but God, He is independent, praiseworthy.

If He please He will take you off, and will bring a fresh creation; for that is no hard matter unto God.

And no burdened soul shall bear the burden of another; and if a heavily laden one shall call for its load (to be carried) it shall not be carried for it at all, even though it be a kinsman!-thou canst only warn those who fear

their Lord in the unseen and who are steadfast in prayer; and he who is pure is only pure for himself; and unto God the journey is.

The blind is not equal with him who sees, nor the darkness with the night, nor the shade with the hot blast; nor are the living equal with the dead; verily, God causes whom He pleases to hear, and thou canst not make those who are in their graves hear; thou art but a warner!

Verily, we have sent thee in truth a herald of glad tidings and a warner; and there is no nation but its warner has passed away with it. And if they called thee liar, those before thee called their apostles liars too, who came to them with manifest signs, and the Scriptures, and the illuminating Book.

Then I seized those who misbelieved, and what a change it was! Dost thou not see that God has sent down from the heaven water, and has brought forth therewith fruits varied in hue, and on the mountains dykes, white and red, various in hue, and some intensely black, and men and beasts and cattle, various in hue? thus! none fear God but the wise among His servants; but, verily, God is mighty, forgiving.

Verily, those who recite the Book of God, and are steadfast in prayer, and give alms of what we have bestowed in secret and in public, hope for the merchandise that shall not come to naught; that He may pay them their hire, and give them increase of His grace; verily, He is forgiving, grateful.

What we have inspired thee with of the Book is true, verifying what was before it; verily, God of His servants is well aware and sees.

Then we gave the Book for an inheritance to those whom we chose of our servants, and of them are some who wrong themselves, and of them are some who take a middle course, and of them are some who vie in good works by the permission of their Lord; that is great grace. Gardens of Eden shall they enter, adorned therein with bracelets of gold and pearls; and their garments therein shall be silk; and they shall say, 'Praise belongs to God, who has removed from us our grief; verily, our Lord is forgiving, grateful! who has made us alight in an enduring abode of His grace, wherein no toil shall touch us, and there shall touch us no fatigue.'

But those who misbelieve, for them is the fire of hell; it shall not be decreed for them to die, nor shall aught of the torment be lightened from them; thus do we reward every misbeliever; and they shall shriek therein, 'O our Lord! bring us forth, and we will do right, not what we used to do!'-Did we not let you grow old enough for every one who would be mindful to be mindful? and there came to you a warner!-So taste it, for the unjust shall have none to help! verily, God knows the unseen things of the heavens and of the earth; verily, He knows the nature of men's breasts, He it is who made you vicegerents in the earth, and he who misbelieves, his misbelief is against himself; but their misbelief shall only increase the misbelievers in hatred with their Lord; and their misbelief shall only increase the misbelievers in loss.

Say, 'Have ye considered your associates whom ye call on beside God?' show me what they created of the earth; have they a share in the heavens, or have we given them a book that they rest on a manifest sign? nay, the unjust promise each other naught but guile. Verily, God holds back the heavens and the earth lest they should decline; and if they should decline there is none to hold them back after Him; verily, He is clement, forgiving.

They swore by God with their most strenuous oath, verily, if there come to them a warner they would be more guided than any one of the nations; but when a warner comes to them, it only increases them in aversion, and in being big with pride in the earth, and in plotting evil; but the plotting of evil only entangles those who practise it; can they then expect aught but the course of those of yore? but thou shalt not find any alteration in the course of God; and they shall not find any change in the course of God.

Have they not journeyed on in the land and seen what was the end of those before them who were stronger than they? but God, nothing can ever make Him helpless in the heavens or in the earth; verily, He is knowing, powerful.

Were God to catch men up for what they earn, He would not leave upon the back of it a beast; but He respites them until an appointed time. When their appointed time comes, verily, God looks upon His servants.

THE CHAPTER OF THE TROOPS

(XXXIX. Mecca.)

IN the name of the merciful and compassionate God.

The sending down of the Book from God, the mighty, the wise. Verily, we have sent down to thee the Book in truth, then serve God, being sincere in religion unto Him. Aye! God's is the sincere religion: and those who take beside Him patrons-'We do not serve them save that they may bring us near to God-' Verily, God will judge between them concerning that whereon they do dispute. Verily, God guides not him who is a misbelieving liar. Had God wished to take to Himself a child, He would have chosen what He pleased from what He creates;-celebrated be His praises! He is God, the one, the victorious. He created the heavens and the earth in truth! It is He who clothes the day with night; and clothes the night with day; and subjects the sun and the moon, each one runs on to an appointed time; aye! He is the mighty, the forgiving! He created you from one soul; then He made from it its mate; and He sent down upon you of the cattle four pairs! He creates you in the bellies of your mothers,-creation after creation, in three darknesses. That is God for you! His is the kingdom, there is no god but He; how then can ye be turned away?

If ye be thankless, yet is God independent of you. He is not pleased with ingratitude in His servants; but if ye give thanks, He is pleased with that in you. But no burdened soul shall bear the burden of another; then unto your Lord is your return, and He will inform you of that which ye have done. Verily, He knows the natures of men's breasts!

And when distress touches a man he calls his Lord, turning repentant to Him; then when He confers on him a favour from Himself he forgets what he had called upon Him for before, and makes peers for God to lead astray from His way! Say, 'Enjoy thyself in thy misbelief a little, verily, thou art of the fellows of the Fire.' Shall he who is devout throughout the night, adoring and standing, cautious concerning the hereafter, and hoping for the mercy of his Lord...? Say, 'Shall those who know be deemed equal with those who know not? only those will remember, who are endowed with minds!' Say, 'O my servants who believe fear your Lord! for those who do well in this world is good, and God's earth is spacious; verily, the patient shall be paid their hire without count!'

Say, 'Verily, I am bidden to serve God, being sincere in religion to Him; and I am bidden that I be the first of those resigned.' Say, 'Verily, I fear, if I rebel against my Lord, the torment of a mighty day.' Say, 'God do I serve, being sincere in my religion to Him; serve then what ye will beside Him!' Say, 'Verily, the losers are those who lose themselves and their families on the resurrection day. Aye, that is the obvious loss.'

They shall have over them shades of fire, and under them shades; with that does God frighten His servants: O my servants! then fear me. But those who avoid Taghut and serve them not, but turn repentant unto God, for them shall be glad tidings. Then give glad tidings to my servants who listen to the word and follow the best thereof; they it is whom God guides, and they it is who are endowed with minds. Him against whom the word of torment is due,-canst thou rescue him from the fire?

But for those who fear their Lord for them are upper chambers, and upper chambers above them built, beneath which rivers flow; God's promise! God does not fail in His promise.

Hast thou not seen that God sends down from the heaven water, and conducts it into springs in the earth? then He brings forth therewith corn varied in kind, then it dries up, and ye see it grow yellow; then He makes it grit;-verily, in that is a reminder for those endowed with minds.

Is he whose breast God has expanded for Islam, and who is in light from his Lord....? And woe to those whose hearts are hardened against a remembrance of God! those are in obvious error. God has sent down the best of legends, a book uniform and repeating; whereat the skins of those who fear their Lord do creep! then their skins and their hearts soften at the remembrance of God. That is the guidance of God! He guides therewith whom He will. But he whom God leads astray there is no guide for him.

Shall he who must screen himself with his own face from the evil torment on the resurrection day....? And it shall be said of those who do wrong, taste what ye have earned.

Those before them called the (prophets) liars, and the torment came to them from whence they perceived it not; and God made them taste disgrace in the life of this world. But surely the torment of the hereafter

is greater, if they did but know. We have struck out for men in this Koran every sort of parable, haply they may be mindful. An Arabic Koran with no crookedness therein; haply they may fear! God has struck out a parable, a man who has partners who oppose each other; and a man who is wholly given up to another; shall they be deemed equal in similitude? praise be to God! nay, but most of them know not!

Verily, thou shalt die, and, verily, they shall die; then, verily, on the resurrection day before your Lord shall ye dispute. And who is more unjust than he who lies against God, and calls the truth a lie when it comes to him? Is there not in hell a resort for those who misbelieve? but whoso brings the truth and believes in it, these are they who fear.

For them is what they please with their Lord, that is the reward of those who do well; that God may cover for them their offences which they have done, and may reward them with their hire for the best of that which they have done.

Is not God sufficient for His servants? and yet they would frighten thee with those beside Him. But he whom God leads astray there is no guide for him; and he whom God guides there is none to lead him astray: is not God mighty, the Lord of vengeance? And if thou shouldst ask them who created the heavens and the earth, they will surely say, 'God!' Say, 'Have ye considered what ye call on beside God? If God wished me harm, could they remove His harm? or did He wish me mercy, could they withhold His mercy?' Say, 'God is enough for me, and on Him rely those who rely.' Say, 'O my people! act according to your power; I too am going to act; and ye shall know.'

He to whom the torment comes it shall disgrace him, and there shall alight upon him lasting torment.

Verily, we have sent down to thee the Book for men in truth; and whosoever is guided it is for his own soul: but whoso goes astray it is against them, and thou art not a guardian for them. God takes to Himself souls at the time of their death; and those which do not die (He takes) in their sleep; and He holds back those on whom He has decreed death, and sends others back till their appointed time;-verily, in that are signs unto a people who reflect. Do they take besides God intercessors? Say, 'What! though they have no control over anything and have no sense.' Say, 'God's is the intercession, all of it; His is the kingdom of the heavens and the earth; then unto Him shall ye be sent back.' And when

God alone is mentioned the hearts of those who believe not in the hereafter quake, and when those beside Him are mentioned, lo, they are joyful!

Say, 'O God! originator of the heavens and the earth, who knowest the unseen and the visible, thou wilt judge between thy servants concerning that whereon they do dispute!'

And had those who do wrong all that is in the earth, and the like thereof with it, they would ransom themselves therewith from the evil of the torment on the resurrection day! but there shall appear to them from God that which they had not reckoned on; and the evils of what they have earned shall appear to them; but that shall close in on them at which they mocked!

And when harm touches man he calls on us; then, when we grant him favour from us, he says, 'Verily, I am given it through knowledge!' nay, it is a trial,-but most of them do not know! Those before them said it too, but that availed them not which they had earned, and there befel them the evil deeds of what they had earned: and those who do wrong of these (Meccans), there shall befall them too the evil deeds of what they had earned, nor shall they frustrate Him.

Have they not known that God extends His provision to whom He pleases, or does it out? verily, in that are signs unto a people who believe.

Say, 'O my servants! who have been extravagant against their own souls!' be not in despair of the mercy of God; verily, God forgives sins, all of them; verily, He is forgiving, merciful. But turn repentant unto your Lord, and resign yourselves to Him, before there comes on you torment! then ye shall not be helped: and follow the best of what has been sent down to you from your Lord, before, there come on you the torment suddenly, ere ye can perceive! Lest a soul should say, 'O my sighing! for what I have neglected towards God! for, verily, I was amongst those who did jest!' or lest it should say, 'If God had but guided me, I should surely have been of those who fear!' or lest it should say, when it sees the torment, 'Had I another turn I should be of those who do well!' 'Yea! there came to thee my signs and thou didst call them lies, and wert too big with pride, and wert of those who misbelieved!' And on the resurrection day thou shalt see those who lied

against God, with their faces blackened. Is there not in hell a resort for those who are too big with pride?

And God shall rescue those who fear Him, into their safe place; no evil shall touch them, nor shall they be grieved. God is the creator of everything, and He is guardian over everything; His are the keys of the heavens and the earth; and those who misbelieve in the signs of God, they it is who lose! Say, 'What! other than God would you bid me serve, O ye ignorant ones? When He has inspired thee and those before thee that, "If thou dost associate aught with Him, thy work will surely be in vain, and thou shalt surely be of those who lose!" Nay, but God do thou serve, and be of those who do give thanks!'

And they do not value God at His true value; while the earth all of it is but a handful for Him on the resurrection day, and the heavens shall be rolled up in His right hand! Celebrated be His praise! and exalted be He above what they associate with Him! And the trumpet shall be blown, and those who are in the heavens and in the earth shall swoon, save whom God pleases. Then it shall be blown again, and, lo! they shall stand up and look on. And the earth shall beam with the light of its Lord, and the Book shall be set forth, and the prophets and martyrs shall be brought; and it shall be decreed between them in truth, and they shall not be wronged! And every soul shall be paid for what it has done, and He knows best that which they do; and those who misbelieve shall be driven to hell in troops; and when they come there, its doors shall be opened, and its keepers shall say to them, 'Did not apostles from amongst yourselves come to you to recite to you the signs of your Lord, and to warn you of the meeting of this day of yours?' They shall say, 'Yea, but the sentence of torment was due against the misbelievers!' It shall be said, 'Enter ye the gates of hell, to dwell therein for aye! Hell is the resort of those who are too big with pride!' But those who fear their Lord shall be driven to Paradise in troops; until they come there, its doors shall be opened, and its keepers shall say to them, 'Peace be upon you, ye have done well! so enter in to dwell for aye!' and they shall say, 'Praise be to God, who hath made good His promise to us, and hath given us the earth to inherit! We establish ourselves in Paradise wherever we please and goodly is the reward of those who work!'

And thou shalt see the angels circling round about the throne, celebrating the praise of their Lord; and it shall be decided between them in truth; and it shall be said, 'Praise be to God, the Lord of the worlds!'

THE CHAPTER OF THE BELIEVER

(XL. Mecca.)

IN the name of the merciful and compassionate God. HA MIM. The sending down of the Book from God, the mighty, the knowing, the forgiver of sin and acceptor of repentance, keen at punishment, long-suffering! there is no god but He! to whom the journey is!

None wrangle concerning the signs of God but those who misbelieve; then let not their going to and fro in the cities deceive thee. The people of Noah before them called the prophets liars; and the confederates after them; and every nation schemed against their Apostle to catch him. And they wrangled with falsehood that they might refute the truth thereby, but I seized them, and how was my punishment!

Thus was the sentence of thy Lord due against those who misbelieved, that they are the fellows of the Fire!

Those who bear the throne and those around it celebrate the praise of their Lord, and believe in Him, and ask pardon for those who believe: 'Our Lord! thou dost embrace all things in mercy and knowledge, then pardon those who turn repentant and follow thy way, and guard them from the torment of hell! Our Lord! make them enter into gardens of Eden which thou hast promised to them, and to those who do well of their fathers, and their wives, and their seed; verily, thou art the mighty, the wise! and guard them from evil deeds, for he whom thou shalt guard from evil deeds on that day, thou wilt have had mercy on, and that is mighty bliss!'

Verily, those who misbelieve shall be cried out to, 'Surely, God's hatred is greater than your hatred of each other when ye were called unto the faith and misbelieved!' They shall say, 'Our Lord! Thou hast killed us twice, and Thou hast quickened us twice; and we do confess our sins: is there then a way for getting out?' That is because when God alone was proclaimed ye did disbelieve; but when partners were joined to Him ye did believe; but judgment belongs to God, the high, the great! He it is who shows you His signs, and sends down to you from heaven provision; but none is mindful except him who turns repentant; then call on God, being sincere in your religion to Him, averse although the misbelievers be! Exalted of degrees! The Lord of the throne! He throws the spirit by His bidding upon whom He will of His servants, to give

warning of the day of meeting. The day when they shall be issuing forth, naught concerning them shall be hidden from God. Whose is the kingdom on that day?-God's, the one, the dominant! to-day shall every soul be recompensed for that which it has earned. There is no wrong to-day; verily, God is quick at reckoning up!

And warn them of the day that approaches, when hearts are choking in the gullets; those who do wrong shall have no warm friend, and no intercessor who shall be obeyed. He knows the deceitful of eye and what men's breasts conceal, and God decides with but those they call on beside Him do not decide at all: verily, God, He both hears and looks.

Have they not journeyed on in the earth and seen how was the end of those who journeyed on before They were stronger than them in might, and their vestiges are in the land; but God caught them up in their sins, and they had none to guard them against God. That is for that their apostles did come to them with manifest signs, and they misbelieved, and God caught them up; verily, He is mighty, keen to punish!

And we did send Moses with our signs, and with obvious authority, unto Pharaoh and Haman and Qarun. They said, 'A lying sorcerer!' and when they came to them with truth from us, they said, 'Kill the sons of those who believe with him, and let their women live!' but the stratagem of the misbelievers is only in error!

And Pharaoh said, 'Let me kill Moses; and then let him call upon his Lord! verily, I fear that he will change your religion, or that he will cause evil doing to appear in the land.'

And Moses said, 'Verily, I take refuge in my Lord and your Lord from every one who is big with pride and believes not on the day of reckoning.'

And a believing- man of Pharaoh's people, who concealed his faith, said, 'Will ye kill a man for saying, My Lord is God, when he has come to you with manifest signs from your Lord? and if he be a liar, against him is his lie; and if he be truthful, there will befall you somewhat of that which he threatens you; verily, God guides not him who is an extravagant liar. my people! yours is the kingdom to-day, ye are eminent in the land, but who will help us against the violence of God, if it comes upon us?'

Said Pharaoh, 'I will only show you what I see, and I will only guide you into the way of right direction.'

And he who believed said, 'O my people! verily, I fear for you the ike of the day of the confederates, the like of the- wont of the people of Noah and 'Ad and Haman, of those after them; for God desires not injustice for His servants. O my people! verily, I fear for you the day of crying 'Out,-the day when ye shall turn your backs, fleeing, with no defender for you against God; for he whom God leads astray, for him there is no guide!

'And Joseph came to you before with manifest signs, but ye ceased not to doubt concerning what he brought you, until, when he perished, ye said, God will not send after him an apostle;" thus does God lead astray him who is extravagant, a doubter. "Those who wrangle concerning the signs of God without authority having come to them are greatly hated by God and by those who believe; thus does God set a stamp upon the heart of every tyrant too big with pride!'

And Pharaoh said, 'O Haman! build for me a tower, haply I may reach the tracts,-the tracts of heaven, and may mount up to the God of Moses, for, verily, I think him a liar.'

And thus was his evil deed made seemly to Pharaoh, and he was turned from the way; but Pharaoh's stratagem ended only in ruin, and he who believed said, 'O my people! follow me, I will guide you to the way of the right direction. O my people! verily, the life of this world is but a provision, but, verily, the hereafter, that is the abode of stability! Whoso does evil, he shall only be recompensed with the like thereof; and whoso does right, be it male or female and a believer, these shall enter into Paradise; they shall be provided therein without count. O my people! why should I call you to salvation, and you call me to the fire? Ye call on me to disbelieve in God, and to join with Him what I have no knowledge of; but I call you to the mighty forgiving One! no doubt that what ye call me to, ought not to be called on in this world or in the hereafter, and that we shall be sent back to God, and that the extravagant, they are the fellows of the Fire!

'But ye shall remember what I say to you; and I entrust my affair to God, verily, God looks upon His servants!'

And God guarded him from the evils of what they plotted, and there closed in upon Pharaoh evil woe.

The fire-they shall be exposed to it morning and evening; and 'on the day the Hour shall arise, enter, O people of Pharaoh! into the keenest torment.

And when they argue together in the fire, and the weak say to those who were big with pride, 'Verily, we were followers of yours, can ye then avail us against a portion of the fire?' Those who were big with pride shall say, 'Verily, we are all in it; verily, God has judged between His servants.' And those who are in the fire shall say unto the keepers of hell, 'Call upon your Lord to lighten from us one day of the torment.' They shall say, 'Did not your apostles come to you with manifest signs?' They shall say, 'Yea!' They shall say, 'Then, call!'-but the call of the misbelievers is only in error.

Verily, we will help our apostles, and those who believe, in the life of this world and on the day when the witnesses shall stand up: the day when their excuse shall not avail the unjust; but for them is the curse, and for them is an evil abode.

And we did give Moses the guidance; and we made the children of Israel to inherit the Book, as a guidance and a reminder to those endowed with minds.

Be thou patient, then; verily, God's promise is true: and ask thou forgiveness for thy sins, and celebrate the praise of thy Lord in the evening and in the morn.

Verily, those who wrangle concerning the signs of God without authority having come to them, there is naught in their breasts but pride; but they shall not attain it: do thou then seek refuge in God; verily, He both hears and looks!

Surely the creation of the heavens and the earth is greater than the creation of man: but most men know it not.

The blind and the seeing shall not be deemed alike, nor those who believe and do right and the evildoer; little is it that they remember.

Verily, the Hour will surely come; there is no doubt therein; but most men do not believe!

And your Lord said, 'Call upon me, I will answer you; verily, those who are too big with pride to worship shall enter into hell, shrinking up.'

God it is who has made for you the night to repose therein, and the day to see by; verily, God is Lord of grace to men, but most men give no thanks!

There is God for you! your Lord! the creator of everything! there is no god but He, how then can ye lie? Thus did those lie who gainsaid the signs of God.

God it is who has made for you the earth as a resting-place, and a heaven as building, and has formed you and made excellent your forms; and has provided you with good things! there is God for you!-your Lord! then blessed be God, the Lord of the worlds! He is the living One, there is no god but He! then call on Him, being sincere in your religion to Him; praise be to God, the Lord of the worlds!

Say, 'Verily, I am forbidden to serve those whom ye call on beside God, since there have come to me manifest signs from my Lord, and I am bidden to be resigned unto the Lord of the worlds.' He it is who created you from the earth, then from a clot, then from congealed blood, then He brings you forth a child; then ye reach to puberty; then do ye become old men,-though of you there are some who are taken away before,-that ye may reach an appointed time, and haply ye may have some sense.

He it is who quickens and kills, and when He decrees a matter, then He only says to it, 'BE,' and it is.

Hast thou not seen those who wrangle concerning the signs of God how they are turned away? Those who call the Book, and what we have sent our apostles with, a lie, soon shall they know-when the fetters are on their necks and the chains, as they are dragged into hell!-then in the fire shall they be baked.

Then it shall be said to them, 'Where is what ye did associate beside God?' They shall say, 'They have strayed away from us; nay, we did not call before upon anything!' -thus does God lead the misbelievers astray.

There! for that ye did rejoice in the land without right; and for that ye did exult; enter ye the gates of hell, to dwell therein for aye; for evil is the resort of those who are too big with pride! But be thou patient; verily, the promise of God is true; and whether we show thee a part of what we promised them, or whether we surely take thee to ourself, unto us shall they be returned. And we did send apostles before thee: of them are some whose stories we have related to thee, and of them are some whose stories we have not related to thee; and no apostle might ever bring a sign except by the permission of God; but when God's bidding came it was decided with truth, and there were those lost who deemed it vain! God it is who has made for you cattle, that ye may ride on some of them;-and of them ye eat, and ye have in them advantages;-and that ye may attain thereon a want which is in your breasts; upon them and upon ships are ye borne.

He shows you His signs; which sign then of your Lord do ye deny? Have they not journeyed on in the land and seen how was the end of those before them, who were more numerous than they and stronger in might, and in their vestiges which are still in the land? but of no avail to them was that which they had earned. And when there came to them their apostles with manifest signs they rejoiced in what knowledge they had; but there closed in upon them that whereat they had mocked.

And when they saw our violence they said, 'We believe in God alone, and we disbelieve in what we once associated with Him.' But their faith was of no avail to them when they saw our violence-the course of God with His servants in time past, and there the misbelievers lose!

THE CHAPTER 'DETAILED'

(XLI. Mecca.)

IN the name of the merciful and compassionate God. HA MIM. A revelation from the merciful, the compassionate; a book whose signs are detailed; an Arabic Koran for a people who do know; a herald of glad tidings and a warning. But most of them turn aside and do not hear, and say, 'Our hearts are veiled from what thou dost call us to, and in our ears is dulness, and between us and thee there is a veil. Act thou;

verily, we are acting too!' Say, 'I am but a mortal like yourselves, I am inspired that your God is one God; then go straight to Him, and ask forgiveness of Him; and woe to the idolaters, who give not alms, and in the hereafter disbelieve!' Verily, those who believe and do right, for them is a hire that is not grudged.

Say, 'What! do ye really misbelieve in Him who created the earth in two days, and do ye make peers for Him?-that is the Lord of the worlds!'

And He placed thereon firm mountains above it and blessed it, and apportioned therein its foods in four days alike for those who ask. Then He made for the heaven and it was but smoke, and He said to it and to the earth, 'Come, ye two, whether ye will or no!' They said, 'We come willingly!'

And He decreed them seven heavens in two days, and inspired every heaven with its bidding: and we adorned the lower heaven with lamps and guardian angels; that is the decree of the mighty, the knowing One.

But if they turn aside, then say, 'I have warned you-of a thunder-clap like the thunder-clap of 'Ad and Thamud; when their apostles came to them from before them and from behind them (saying), "Serve ye none but God." They said, 'If our Lord pleased He would send down angels; so we in what ye are sent with disbelieve.' And as for 'Ad, they were big with pride in the land, without right, and said, 'Who is stronger than us in might?' Did they not see that God who created them He was stronger than they in might? But they did gainsay our signs. And we sent upon them a cold blast in unfortunate days, that we might make them taste the torment of disgrace in the life of this world;-but the torment of the hereafter is more disgraceful, and they shall not be helped. And as for Thamud we guided them; but they preferred blindness to guidance, and the thunderclap of the torment of abasement caught them for what they had earned; but we saved those who believed and who did fear.

And the day when the enemies of God shall be gathered. together into the fire, marshalled along; until when they come to it, their hearing and their eyesight and their skins shall bear witness against them of that which they have done. And they shall say to their skins, 'Why have ye borne witness against us?' they shall say, 'God gave us speech who has given. speech to. everything; He created you at first, and unto Him shall ye be returned; and ye could not conceal yourselves that your hearing

and your eyesight should not be witness against you, nor your skins; but ye thought that God did not know much of what ye do. And that thought of yours which ye thought concerning your Lord has destroyed you, and ye have now become of those who lose!

And if they are patient, still the fire is a resort for them; and if they ask for favour again, they shall not be taken into favour. We will allot to them mates, for they have made seemly to them what was before them and what was behind them; and due against them was the sentence on the nations who passed away before them; both of ginns and of mankind; verily, they were the losers! Those who misbelieve say, 'Listen not to this Koran, but talk foolishly about it, haply ye may gain the upper hand.' But we will make those who misbelieve taste keen torment; and we will recompense them with the worst of that which they have done. That is, the recompence of the enemies of God,-the fire! for them is an eternal abode therein: a recompence for that they did gainsay our signs. And those who misbelieved say, 'Our Lord, show us those who have led us astray amongst the ginns and mankind; we will place them beneath 'our feet, and they shall both be amongst those who are put down!' Verily, those who say, 'Our Lord is God,' and then go straight, the angels descend upon them-'fear not and be not grieved, but receive the glad tidings of Paradise which ye were promised; we are your patrons in the life of this world and in the next, and ye shall have therein what your souls desire, and ye shall have therein what ye call for,-an entertainment from the forgiving, the merciful!' And who speaks better than he who calls to God and does right, and says, 'Verily, I am of those resigned?'

Good and evil shall not be deemed alike; repel (evil) with what is best, and lo! He between whom and thyself was enmity is as though he were a warm patron. But none shall meet with it save those who are patient; and none shall meet with it save those who are endowed with mighty good fortune.

And if an incitement from the devil incites you, then seek refuge in God; verily, He both hears and knows.

And of His signs are the night and the day, and the sun and the moon. Adore ye not the sun, neither the moon; but adore God who created you, if it be Him ye serve.

But if they be too big with pride-yet those who are with thy Lord celebrate His praises by night and day, and they are never weary. And of His signs (is this), that thou mayest see the earth drooping, and when we send down water upon it it stirs and swells; verily, He who quickens it will surely quicken the dead; verily, He is mighty over all.

Verily, those who are inclined to oppose our signs are not hidden from us. Is he who is cast into the fire better, or he who comes safe on the resurrection day? Do what ye will: verily, He on what ye do doth look.

Verily, those who misbelieve in the reminder when it comes to them-and, verily, it is a glorious Book! falsehood shall not come to it, from before it, nor from behind it-a revelation from the wise, the praiseworthy One. Naught is said to thee but what was said to the apostles before thee, 'Verily, thy Lord is Lord of forgiveness and Lord of grievous torment!'

And had we made it a foreign Koran, they would have said, 'Unless its signs be detailed.... What! foreign and Arabic?' Say, 'It is, for those who believe, a guidance and a healing. But those who believe not, in their ears is dulness, and it is blindness to them; these are called to from a far-off place.'

And we gave Moses the Book, and it was disputed about; but had it not been for thy Lord's word already passed it would have been decided between them, for, verily, they were in hesitating doubt thereon. Whoso does right it is for his soul, and whoso does evil it is against it, for thy Lord is not unjust towards His servants. To Him is referred the knowledge of the Hour: and no fruits come forth from their husks, and no female conceives, or is delivered, save with His knowledge.

And the day when He shall call to them, 'Where are the partners ye did join with me?' they shall say, 'We do own to thee there is no witness amongst us!' and that on which they used to call before shall stray away from them, and they shall think there is no escape for them. Man is never tired of praying for good, but if evil touch him, then he is despairing and hopeless.

But if we make him taste mercy from us after distress has touched him he will surely say, 'This is for me, and I do not think the Hour is imminent; and if I be brought back to my Lord, verily, I shall surely

have good with Him;' but we will inform those who misbelieve of what they have done, and we will surely make them taste wretched torment.

And when we have been gracious to man, he turns away and goes aside; but when evil touches him he is one of copious prayer. Say, 'Let us see now! if it be from God and ye disbelieve in it, who is more in error than he who is in a remote schism?' We will show them our signs in the regions and in themselves, until it is plain to them that it is the truth. Is it not enough for thy Lord that He is witness over all? Ay, verily, they are in doubt about the meeting of their Lord! Ay, verily, He encompasses all!

THE CHAPTER OF COUNSEL

(XLII. Mecca.)

IN the name of the merciful and compassionate God. HA MIM, AIN SIN QAF. Thus does God, the mighty, the wise, inspire thee and those before thee.

His is what is in the heavens and what is in the earth, and He is the high, the mighty!

The heavens well-nigh cleave asunder from above them; and the angels celebrate the praises of their Lord, and ask forgiveness for those who are on the earth. Ay, verily, God, He is the forgiving and merciful! but those who take beside Him patrons, God watches over them, and thou hast not charge over them.

Thus have we revealed an Arabic Koran, that thou mayest warn the Mother of cities and all around it; and warn them of a day of gathering, there is no doubt therein;-a part in Paradise and a part in the blaze.

But had God pleased He would have made them one nation; but He makes whom He will enter into His mercy; and the unjust have neither patron nor help. Do they take other patrons besides Him, when God He is the patron, and He quickens the dead and He is mighty over all? But whatsoever ye dispute about, the judgment of it is God's. There is God for you!-my Lord! upon Him do I rely, and unto Him I turn repentant. The originator of the heavens and the earth, He has made for you from yourselves wives; and of the cattle mates; producing you thereby. There

is naught like Him, for He both hears and sees. His are the keys of the heavens and the earth, He extends provision to whom He will, or doles it out; verily, He knows everything.

He has enjoined upon you for religion what He prescribed to Noah and what we inspired thee with, and what we inspired Abraham and Moses and Jesus,-to be steadfast in religion, and not to part into sects therein-a great thing to the idolaters is that which ye call them to! God elects for Himself whom He pleases and guides unto Himself him who turns repentant.

But they did not part into sects until after the knowledge had come to them, through mutual envy; and had it not been for thy Lord's word already passed for an appointed time, it would surely have been decided between them; but, verily, those who have been given the Book as an inheritance after them, are in hesitating doubt concerning it.

Wherefore call thou, and go straight on as thou art bidden, and follow not their lusts; and say, 'I believe in the Book which God has sent down; and I am bidden to judge justly between you. God is our Lord and your Lord'; we have our works and ye have your works; there is no argument between us and you. God will assemble us together and unto Him the journey is.'

But those who argue about God after it has been assented to, their arguments shall be rebutted before their Lord; and upon them shall be wrath, and for them shall be keen torment.

God it is who has sent down the Book with truth, and the balance; and what shall make thee know whether haply the Hour be nigh? Those who believe not would hurry it on; and those who believe shrink with terror at it and know that it is true. Ay, verily, those who dispute concerning the Hour are in remote error!

God is kind to His servants; He provides whom He will, and He is the mighty, the glorious.

He who wishes for the tilth of the next world, we will increase for him the tilth; and he who desires the tilth of this world, we will give him thereof: but in the next he shall have no portion. Have they associates who have enjoined any religion on them which God permits not?- but were it not for the word of decision it would have been decreed to them.

Verily, the unjust,-for them is grievous woe. Thou shalt see the unjust shrink with terror from what they have gained as it falls upon them; and those who believe and do right, in meads of Paradise, they shall have what they please with their Lord;-that is great grace!

That is what God gives glad tidings of to His servants who believe and do righteous acts.

Say, 'I do not ask for it a hire-only the love of my kinsfolk.' And he who gains a good action we will increase good for him thereby; verily, God is forgiving and grateful! Or will they say he has forged against God a lie? But if God pleased He could set a seal upon thy heart; but God will blot out falsehood and verify truth by His word; verily, He knows the nature of men's breasts!

He it is who Accepts repentance from His servants and pardons their offences and knows that which ye do. And He answers the prayer of those who believe and do right, and gives them increase of His grace; but the misbelievers,- for them is keen torment. And if God were to extend provision to His servants they would be wanton in the earth. But He sends-down by measure what He pleases; verily, of His servants He is well aware and sees. He it is who sends down the rain after they have despaired; and disperses His mercy, for He is the praiseworthy patron. And of His signs is the creation the heavens and the earth, and what He hath spread abroad therein of beasts; and He is able to collect them when He will.

And what misfortunes befall you it is for what your hands have earned; but He pardons much; Yet ye cannot make Him helpless in the earth, nor have ye, besides God, either a patron or a helper. And of His signs are the ships that sail like mountains in the sea. If He will, He calms the wind, and they become motionless on the back thereof: verily, in that are signs to every patient, grateful person:-or He makes them foundered for what they have earned; but He pardons much. But let those who wrangle about our signs know that they shall have no escape!

And whatever ye are given it is but a provision of the life of this world; but what is with God is better and more lasting for those who believe and who upon their Lord rely, and those who avoid great sins and abominations, and who when they are wroth forgive, and who assent to their Lord, and are steadfast in prayer, and whose affairs go by counsel

amongst themselves, and who of what we have bestowed on them give alms, and who, when wrong, befalls them, help themselves.

For the recompence of evil is evil like unto it; but he who pardons and does well, then his reward is with God; verily, He loves not the unjust. And he who helps himself after he has been wronged, for these-there is no way against them. The way is only against those who wrong men and are wanton in the earth without right; these- for them is grievous woe.

But surely he who is patient and forgives,-verily that is a determined affair.

But whomsoever God leads astray he has no patron after Him; and thou mayest see the unjust when they see the torment say, 'Is there no way to avert this?' and thou mayest see them exposed to it, humbled with abasement, looking with a stealthy glance. And those who believe shall say, 'Verily, the losers are they who have lost themselves and their families too upon the resurrection day!' Ay, verily, the unjust are in lasting torment!

And they shall have no patrons to help them beside God, and whomsoever God leads astray, there is no way for him. Assent to your Lord before the day comes of which there is no averting from God; there is no refuge for you on that day; and for you there is no denial.

But if they turn aside, we have not sent thee to them as a guardian, thou hast only thy message to preach.

And, verily, when we have made man taste of mercy from us he rejoices therein; but if there befall them an evil for what their hands have done before then, verily, man is ungrateful! God's is the kingdom of the heavens and the earth, He creates what He pleases, He grants to whom He pleases females, and He grants to whom He pleases males, or He gives them in pairs, males and females; and He makes whom He pleases barren; verily, He is knowing, powerful! It is not for any mortal that God should speak to him, except by inspiration, or from behind a veil, or by sending an apostle and inspiring, by His permission, what He pleases; verily, He is high and wise!

And thus have we inspired thee by a spirit at our bidding; thou didst not know what the Book was, nor the faith: but we made it a light

whereby we guide whom we will of our servants. And, verily, thou shalt surely be guided into the right way,-the way of God, whose is what is in the heavens and what is in the earth. Ay, to God affairs do tend!

THE CHAPTER OF GILDING

(XLIII. Mecca.)

IN the name of the merciful and compassionate God. HA MIM. By the perspicuous Book, verily, we have made it an Arabic Koran; haply ye will have some sense. And it is in the Mother of the Book with us,-high and wise. Shall we then push aside from you the Reminder, because ye are a people who are extravagant? How many prophets have we sent amongst those of yore? and there never came to them a prophet but they did mock at him; then we destroyed them-more valiant than these; and the example of those of yore passed away.

And if thou shouldst ask them who created the heavens and the earth, they will surely say, 'The mighty, the knowing One created them, 'who made for you the earth a couch and placed for you therein roads, haply ye may be guided: and who sent down from the heaven water in due measure; and we raised up thereby a dead country; thus shall ye too be brought forth; and who has created all species; and has made for you the ships and the cattle whereon to ride that ye may settle yourselves on their backs; then remember the favour of your Lord when ye settled thereon, and say, 'Celebrated be the praises of Him who hath subjected this to us! We could not have got this ourselves; and, verily, unto our Lord shall we return!'

Yet they make for Him of His servants offspring; verily, man is surely obviously ungrateful.

Has He taken of what He creates daughters, and chosen sons for you? Yet when the tidings are given any one of that which he strikes out as a similitude for the Merciful One, his face grows black and he is choked. What! one brought up amongst ornaments, and who is always in contention without obvious cause?

And have they made the angels, who are the servants of the Merciful One, females? Were they witnesses of their creation? their witness shall be written down, and they shall be questioned; and they say, 'Had the

Merciful pleased we should never have worshipped them.' They have no knowledge of that, they only conjecture. Have we given them a book before it to which they might hold? Nay; they say, 'We found our fathers (agreed) upon a religion, and, verily, we are guided by their traces.'

Thus, too, did we never send before thee to a city any warner, but the affluent ones thereof said, 'Verily, we found our fathers (agreed) upon a religion, and, verily, we are led by their traces.' Say, 'What! if I come to you with what is a better guide than what ye found your fathers agreed upon?' and they will say, 'Verily, we in what ye are sent with disbelieve!'

Then we took vengeance on them, and see how was the end of those who called the (apostles) liars.

When Abraham said to his father and his people, 'Verily, I am clear of all that ye serve, except Him who created me; for, verily, He will guide me:' and he made it a word remaining among his posterity, that haply they might return.

Nay; but I let these (Meccans) and their fathers have enjoyment until the truth came to them, and an apostle. And when the truth came to them they said, 'This is magic, and we therein do disbelieve!' And they say, 'Unless this Koran were sent down to a man great in the two cities....'

Is it they who distribute the mercy of thy Lord? We distribute amongst them their livelihood in the life of this world, and we exalt some of them above others in degrees, that some may take others into subjection; but the mercy of thy Lord is better than that which they amass.

And but that men would then have been one nation, we would have made for those who misbelieve in the Merciful One roofs of silver for their houses, and steps up thereto which they might mount; and to their houses doors, and bedsteads on which they might recline; and gilding,- for, verily, all that is a provision of the life of this world, but the hereafter is better with thy Lord for those who fear! And whosoever turns from the reminder of the Merciful One, we will chain to him a devil, who shall be his mate; and, verily, these shall turn them from the path while they reckon that they are guided until when he comes to us he shall say, 'O, would that between me and thee there were the

distance of the two orients, for an evil mate (art thou)! But it shall not avail you on that day, since ye were unjust; verily, in the torment shall ye share! What! canst thou make the deaf to hear, or guide the blind, or him who is in obvious error?

Whether then we take thee off we will surely take vengeance on them; or whether we show thee that which we have promised them; for, verily, we have power over them.

Say, 'Dost thou hold to what is inspired thee verily, thou art in the right way, and, verily, it is a reminder to thee and to thy people, but in the end they shall be asked.

And ask those whom we have sent before thee amongst the prophets, 'Did we make gods beside the Merciful One for them to serve?' We did send Moses with our signs to Pharaoh and his chiefs, and he said, 'Verily, I am the apostle of the Lord of the worlds; but when he came to them with our signs, lo, they laughed at them!' And we did not show them a sign, but it was greater than its fellow; and we seized them with the torment, haply they might turn. And they said, 'O thou magician! pray for us to thy Lord, as He has engaged with thee: verily, we are guided.' And when we removed from them the torment, behold they broke their word.

And Pharaoh proclaimed amongst his people; said he, 'O my people! is not the kingdom of Egypt mine? and these rivers that flow beneath me? What! can ye then not see? Am I better than this fellow, who is contemptible, who can hardly explain himself? Unless then bracelets of gold be cast upon him, or there come with him angels as his mates...!' And he taught his people levity; and they obeyed him: verily, they were an abominable people.

And when they had annoyed us we took vengeance on them, and we drowned them all together, and we made them a precedent and an example to those after them.

And when the son of Mary was set forth as a parable, behold thy people turned away from him and said, 'Are our gods better, or is he?' They did not set it forth to thee save for wrangling. Nay, but they are a contentious people.

He is but a servant whom we have been gracious to, and we have made him an example for the children of Israel. And if we please we can make of you angels in the earth to succeed you. And, verily, he is a sign of the Hour. Doubt not then concerning it, but follow this right way; and let not the devil turn you away; verily, he is to you an open foe!

And when Jesus came with manifest signs he said, 'I am come to you with wisdom, and I will explain to you something of that whereon ye did dispute, then fear God, obey me; verily, God, He is Lord and your Lord, serve Him then, this is the right way.' But the confederates disputed amongst themselves; and woe to those who are unjust from the torment of a grievous day! Do they expect aught but that the Hour will come upon them suddenly while they do not perceive? Friends on that day shall be foes to each other, save those who fear.

O my servants! there is no fear for you on that day; nor shall ye be grieved who believe in our signs and who are resigned. Enter ye into Paradise, ye and your wives, happy!

Dishes of gold and pitchers shall be sent round to them; therein is what souls desire, and eyes shall be delighted, and ye therein shall dwell for aye; for that is Paradise which ye are given as an inheritance for that which ye have done. Therein shall ye have much fruit whereof to eat.

Verily, the sinners are in the torment of hell to dwell for aye. It shall not be intermitted for them, and they therein shall be confused. We have not wronged them, but it was themselves they wronged.

And they shall cry out, 'O Malik! let thy lord make an end of us;' he shall say, 'Verily, ye are to tarry here.'

We have brought you the truth, but most of you are averse from the truth. Have they arranged the affair? then will we arrange it too! Or do they reckon that we did not hear their secrets and their whispering? Nay, but our messengers are with them writing down. Say, 'If the Merciful One has a son then am I the first to worship him. Celebrated be the praise of the Lord of the heavens and the earth! the Lord of the throne, above all they attribute to Him! But leave them to ponder and to play until they meet that day of theirs which they are promised.

He it is who is in the heaven a God and in the earth a God! and He is the wise, the knowing. And blessed be he whose is the kingdom of the

heavens and the earth, and what is between both, and His is the knowledge of the Hour, and unto Him shall ye be brought back!

And those they call on beside Him shall not possess intercession except those only who bear witness for the truth and who do know. And if thou shouldst ask them who created them they will surely say, 'God!' How then can they lie?

And what he says, 'O Lord, verily, these are a people who do not believe; shun them then and say, "Peace!" for they at length shall know!'

THE CHAPTER OF SMOKE

(XLIV. Mecca.)

IN the name of the merciful and compassionate God. HA MIM. By the perspicuous Book! verily, we have sent it down on a blessed night;- verily, we had given warning-wherein is decided every wise affair, as an order from us. Verily, we were sending (apostles)-a mercy from thy Lord; verily, He both hears and knows: from the Lord of the heavens and the earth and what is between the two, if ye were but sure. There is no god but He, He quickens and He kills-your Lord and the Lord of your fathers of yore! Nay, they in doubt do play! But expect thou the day when the heaven shall bring obvious smoke to cover men-this is grievous torment!

Our Lord! remove from us the torment; verily, we are believers. How can they have the reminder (now), when they have had a plain apostle, and when they turned their backs away from him and said, 'Taught! mad!' Verily, we will remove the torment a little, (but) ye will surely return!

On the day when we will assault with the great assault, verily, we will take vengeance.

And we already tried the people of Pharaoh when there came to them a noble apostle: 'Send back to me God's servants; verily, I am to you a faithful apostle;' and, 'Exalt not yourselves above God; verily, I come to you with obvious authority. And, verily, I seek refuge in my Lord and your Lord, that ye stone me not. And if ye believe not in me then let me alone!'

Then he called upon his Lord, 'Verily, these are a sinful people.' So journey with my servants by night-verily, ye will be pursued. But leave the sea in quiet-verily, they are a host to be drowned! How many gardens and springs have they left, and corn lands and a noble place, and comfort wherein they did enjoy themselves! Thus-and we gave them for an inheritance to another people. And the heaven wept not for them, nor the earth, nor were they respited. But we saved the children of Israel from shameful woe!- from Pharaoh; verily, he was haughty, one of the extravagant! And we did choose them, wittingly, above the worlds; and we gave them signs wherein was an obvious trial!

Verily, these I say, I It is but our first death, so bring our fathers, if ye do speak the truth!

Are they better than the people of Tubba'h, and those before them?

We destroyed them verily, they were sinners!

Nor did we create the heavens and the earth, and what is between the two in sport: we did but create them in truth, though most of them know it not!

Verily, the day of separation is their appointed term; the day when master shall not avail client at all, nor shall they be helped; save whomsoever God shall have mercy on; verily, He is the mighty, the merciful!

Verily, the Zaqqum tree (shall be) the food of the sinful: as it were melting, shall it boil in their bellies like the boiling of hot water!-'Take him and hale him into the midst of hell! then pour over his head the torment of hot water!-Taste! verily, thou art the mighty, the honourable! Verily, this is that whereon ye did dispute!' Verily, the pious shall be in a safe place! in gardens and springs, they shall be clad in satin and stout silk face to face. Thus!-and we will wed them to bright and large-eyed maids! They shall call therein for every fruit in safety. They shall not taste therein of death save their first death, and we will keep them from the torment of hell! Grace from thy Lord, that is the grand bliss! And we have only made it easy for thy tongue, that haply they may be mindful. Then watch thou; verily, they are watching too!

THE CHAPTER OF THE KNEELING

(XLV. Mecca.)

IN the name of the merciful and compassionate God.

HA MIM. A revelation of the Book from God, the mighty, the wise. Verily, in the heavens and the earth are signs to those who believe; and in your creation and the beasts that are spread abroad are signs to a people who are sure; and in the alternation of night and day, and the provision that God has sent down from heaven and quickened thereby the earth after its death, and in the veering of the winds are signs unto a people who have sense.

These are the signs of God which we recite to thee in truth; and in what new story after God and His signs will they believe? Woe to every sinful liar who hears God's signs sent to him, then persists in being big with pride as though he heard them not-so give him the glad tidings of grievous woe-and when he knows something of our signs takes them for a jest! These,-for them is shameful woe, behind them is hell, and what they have earned shall not avail them aught, nor what they have taken besides God for patrons; and for them is mighty woe.

This is a guidance, and those who misbelieve in the signs of their Lord, for them is torment of a grievous plague. God it is who subjects to you the sea that the ships may sail thereon at his bidding, and that ye may crave of His grace, and that haply ye may give thanks; and He has subjected to you what is in the heavens and what is in the earth,-all from Him; verily, in that are signs unto a people who reflect.

Say to those who believe that they pardon those who hope not for God's days, that He may reward a people for that which they have earned.

Whosoever acts aright it is for his own soul, and whosoever does evil it is against it; then unto your Lord shall ye be returned. And we did bring the children of Israel the Book and judgment and prophecy, and we provided them with good things, and preferred them above the worlds. And we brought them manifest proofs of the affair, and they disputed not until after knowledge had come to them, through mutual envy. Verily, thy Lord will decide between them on the resurrection day concerning that whereon they did dispute. Then we did set thee over a law concerning the affair: follow it then, and follow not the lusts of those who do not know. Verily, they shall not avail thee against God at

all; and, verily, the wrongdoers are patrons of each other, but God is the patron of those who fear.

This is an insight for men and a guidance and a mercy to a people who are sure.

Do those who commit evil deeds count that we will make them like those who believe and work righteous deeds, equal in their life and their death?- ill it is they judge.

And God created the heavens and the earth in truth; and every soul shall be recompensed for, that which it has earned, and they shall not be wronged.

Hast thou considered him who takes his lusts for his god, and God leads him astray wittingly, and has set a seal upon his hearing and his heart, and has placed upon his eyesight dimness? who then shall guide him after God? Will they not then mind? They say, 'It is only our life in this world, we die and we live, and naught destroys us but time!' But they have no knowledge of this; they do but suspect.

And when our signs are rehearsed to them with evidences their only argument is to say, 'Bring our fathers, if ye speak the truth.' Say, 'God quickens you, then He kills you, then He will gather you unto the resurrection day, there is no doubt therein; but most men do not know.'

God's is the kingdom of the heavens and the earth, and on the day when, the Hour shall arise on that day shall those who call it vain be losers! And thou shalt see each nation kneeling, each nation summoned to its book, 'To-day are ye rewarded for that which ye have done.'

This is our Book that speaketh to you with truth; verily, we have written down what ye have done.

But as to those who believe and do righteous deeds their Lord will make them enter into His mercy: that is the obvious bliss. And as for those who misbelieve,- were not my signs recited to you and ye were too big with pride and ye were a sinful people? And when it was said, 'Verily, the promise of God is true, and the Hour there is no doubt therein;' ye said, 'We know not what the Hour is, we only suspect, and we are not sure.'

But there shall appear to them the evils of what they have done, and that shall encompass them at which they have been mocking. And it shall be said, 'To-day will we forget you as ye forgot the meeting of this day of yours, and your resort shall be the fire, and ye shall have no helpers. That is because ye took the signs of God for a jest and the life of this world deceived you; wherefore to-day ye shall not be brought forth therefrom, neither shall ye be taken back into favour.'

God's then is the praise, the Lord of the heavens and the Lord-of the earth, the Lord of the worlds! His is the grandeur in the heavens and the earth, and He is the mighty and the wise!

THE CHAPTER OF MOHAMMED, ALSO CALLED FIGHT

(XLVII. Medinah.)

IN the name of the merciful and compassionate God. Those who misbelieve and turn folk from God's way, He will make their works go wrong. But those who believe and do right and believe in what is revealed to Mohammed,-and it is the truth from their Lord,-He will cover for them their offences and set right their mind. That is because those who misbelieve follow falsehood, and those who believe follow the truth from their Lord. Thus does God set forth for men their parables.

And when ye meet those who misbelieve-then striking off heads until ye have massacred them, and bind fast the bonds! Then either a free grant (of liberty) or a ransom until the war shall have laid down its burdens. That!-but if God please He would conquer them-but (it is) that He may try some of you by the others. And those who are slain in God's cause, their works shall not go wrong; He will guide them and set right their mind; and will make them enter into Paradise which He has told them of. O ye who believe! if ye help God, He will help you, and will make firm your footsteps.

But as for those who misbelieve-confound them! and He will make their works go wrong.

That is because they were averse from what God has revealed; but their works shall be void!

Have they not journeyed through the land and seen how was the end of those before them? God destroyed them; and for the misbelievers is the like thereof.

That is because God is the patron of those who believe, and because the misbelievers have no patron.

Verily, God causes those who believe and do right to enter into gardens beneath which rivers flow; but those who misbelieve enjoy themselves and eat as the cattle eat; but the fire is the resort for them!

How many a city, stronger than thy city which has driven thee out, have we destroyed, and there was none to help them! Is he who rests upon a manifest sign from his Lord like him, the evil of whose works is made seemly to him, and who follow their lusts? The similitude of Paradise which is promised to the pious,-in it are rivers of water without corruption, and rivers of milk, the taste whereof changes not, and rivers of wine delicious to those who drink; and rivers of honey clarified; and there shall they have all kinds of fruit and forgiveness from their Lord! (Is that) like him who dwells in the fire for aye? and who are given to drink boiling water that shall rend their bowels asunder?

Some of them there are who listen to thee, until when they go forth from thee they say to those who have been given the knowledge, 'What is this which he says now?' These are those on whose hearts God has set a stamp and who follow their lusts. But those who are guided, He guides them the more, and gives them the due of their piety.

Do they wait for aught but the Hour, that it should come to them suddenly? The conditions thereof have come already; how, when it has come on them, can they have their reminder?

Know thou that there is no god but God; and ask pardon for thy sin and for the believers, men and women; for God knows your return and your resort!

Those who misbelieve say, 'Why has not a surah been revealed?' but when a decisive surah is revealed and fighting is mentioned therein, thou mayest see those in whose heart is sickness looking towards thee with the look of one fainting in death. Preferable for them were obedience and a reasonable speech! But when the matter is determined

on, then if they believed God it were better for them. Would ye perhaps, if ye had turned back, have done evil in the land and severed the bonds of kinship?

It is these whom God has cursed, and has made them deaf, and has blinded their eyesight! Do they not peruse the Koran? or are there locks upon their hearts?

Verily, those who turn their backs after the guidance that has been manifested to them-Satan induces them,- but (God) lets them go 'On for a time!

That is for that they say to those who are averse from what God has revealed, 'We will obey you in part of the affair!' but God knows their secrets! How will it be when the angels take their souls, smiting their faces and their backs?

This is because they follow what angers God and are averse from His goodwill; and their works are void.

Do those in whose hearts is sickness reckon that God will not bring their malice forth?

But did we please we would show thee them, and thou shouldst know them by their cognisances. But thou shalt know them by their distorting their speech, and God knows their works! But we will try you until we know those among you who fight strenuously and the patient; and we will try the reports concerning you.

Verily, those who misbelieve and turn folks off God's path, and break with the Apostle after the guidance that has been manifested to them, cannot harm God at all, and their works shall be void! O ye who believe! obey God, and obey the Apostle; and make not your works vain.

Verily, those who misbelieve and turn folks off God's path, and then die misbelievers, God will not pardon them.

Then faint not, nor cry for peace while ye have the upper hand; for God is with you and will not cheat you of your works! The life of this world is but a play and a sport; but if ye believe and fear God, He will give

you your hire. He does not ask you for (all) your property; if He were to ask you for it and to press you, ye would be niggardly, and he would bring your malice out.

Here are ye called upon to expend in God's cause, and among you are some who are niggardly; and he who is niggardly is but niggardly against his own soul: but God is rich and ye are poor, and if ye turn your backs He will substitute another people in your stead, then they will not be like you.

THE CHAPTER OF VICTORY

(XLVIII. Medinah.)

IN the name of the merciful and compassionate God. Verily, we have given thee an obvious victory! that God may pardon thee thy former and later sin, and may fulfil His favour upon thee, and guide thee in a right way, and that God may help thee with a mighty help.

It is He who sent down his shechina into the hearts of the believers that they might have faith added to their faith;-and God's are the hosts of the heavens and the earth, and God is knowing, wise- to make the believers, men and women, enter into gardens beneath which rivers flow, to dwell therein for aye; and to cover for them their offences; for that with God is a grand bliss: and to torment the hypocrites, men and women, and the idolaters, men and women, who think evil thoughts of God;-over them is a turn of evil fortune, and God will be wrath with them and curse them, and has prepared for them hell, and an evil journey shall it be!

God's are the hosts of the heavens and the earth, and God is mighty, wise!

Verily, we have sent thee as a witness, and a herald of glad tidings, and a warner;-that ye may believe in God and His Apostle, and may aid Him and revere Him and celebrate His praises morning and evening!

Verily, those who swear allegiance to thee do but swear allegiance to God;-God's hand is above their hands! and whoso perjures himself does but perjure himself against himself; but he who fulfils what he has covenanted with God, God shall bring him mighty hire. The desert

Arabs who were left behind shall say, Our wealth and our people occupied us; ask pardon then for us!'-they speak with their tongues what is not in their hearts!

Say, 'Who can control you aught from God, if He wish you harm or wish you advantage Nay, God of what ye do is well aware! Nay, ye thought that the Apostle and the believers would not ever return again to their families; that was made seemly in your hearts! and ye thought evil thoughts, and ye were a corrupt people. Whoso believes not in God and His Apostle- we have prepared for the unbelievers a blaze!

God's is the kingdom of the heavens and of the earth. He pardons whom He pleases, and torments whom He pleases; and God is forgiving, merciful.

Those who were left behind shall say when ye have gone forth to spoils that ye may take, 'Let us follow you;' they wish to change God's words. Say, 'Ye shall by no means follow us; thus did God say before!'

They will say, 'Nay! but ye envy us Nay! they did not understand save a little.

Say to those desert Arabs who were left behind, 'Ye shall be called out against a people endowed with vehement valour, and shall fight them or they shall become Muslims. And if ye obey, God will give you a good hire; but if ye turn your backs, as ye turned your backs before, He will torment you with grievous woe!' There is no compulsion on the blind, and no compulsion on the lame, and no compulsion on the sick, but whoso obeys God and His Apostle, He will make him enter gardens beneath which rivers flow; but whoso turns his back He will torment with grievous woe. God was well pleased with the believers when they did swear allegiance to thee beneath the tree; and He knew what was in their hearts, and He sent down His shechina upon them and rewarded them with a victory nigh at hand, and many spoils for them to take; for God is mighty, wise!

God promised you many spoils and hastened this on for you, and restrained men's hands from you; and it may be a sign for the believers and guide you in a right way;-and other (spoils) which ye could not gain; but God has encompassed them; for God is mighty over all.

And had those who misbelieved fought you, they would have turned their backs; then they would have found neither patron nor helper!- God's course which has been followed before, and thou shalt find no change in the course of God!

He it was who restrained their hands from you, and your hands from them in the mid-valley of Mecca after He had given you the victory over them; for God on what ye do doth look!

Those who misbelieved and turned (you) away from the Sacred Mosque, and (turned away) the offering, kept from arriving at its destined place; and had it not been for believing men and believing women whom ye knew not, whom ye might have trampled on, and so a crime might have occurred to you on their account without your knowledge-that God may make whomsoever He pleases enter into His mercy. Had they been distinct from one another, we would have tormented those of them who misbelieved with grievous woe. When those who misbelieved put in their hearts pique-the pique of ignorance-and God sent down His shechina upon His Apostle and upon the believers, and obliged them to keep to the word of piety, and they were most worthy of it and most suited for it; for God all things doth know.

God truly verified for His Apostle the vision that ye shall verily enter the Sacred Mosque, if God please, in safety with shaven heads or cut hair, ye shall not fear; for He knows what ye know not, and He has set for you, beside that, a victory nigh at hand. He it is who sent His Apostle with guidance and the religion of truth to set it above all religion for God is witness enough! Mohammed is the Apostle of God, and those who are with Him are vehement against the misbelievers,- compassionate amongst themselves; thou mayest see them bowing down, adoring, craving grace from God and His goodwill,- their marks are in their faces from the effects of adoration;-that is their similitude in the law and their similitude in the gospel; as a seedling puts forth its sprouts and strengthens it, and grows stout, and straightens itself upon its stem, delighting the sower!-that the misbelievers may be angry at them;-God has promised those of them who believe and do right-forgiveness and a mighty hire.

THE CHAPTER OF THE INNER CHAMBERS

(XLIX. Medinah.)

IN the name of the merciful and compassionate God. O ye who believe! do not anticipate God and His Apostle, but fear God; verily, God both hears and knows.

O ye who believe! raise not your voices above the voice of the prophet, and do not speak loud to him as ye speak loud to one another, lest your works become vain, while ye do not perceive. Verily, those who lower their voice before the Apostle of God, they are those whose hearts God has proved for piety, for them is forgiveness and a mighty hire.

Verily, those who cry out to thee from behind the inner chambers, most of them have no sense; but did they wait until thou come out to them, it were better for them;-but God is forgiving, merciful. O ye who believe! if there come to you a sinner with an information, then discriminate, lest ye fall upon a people in ignorance and on the morrow repent of what ye have done.

And know that among you is the Apostle of God; if he should obey you in many a matter ye would commit a sin; God has made faith beloved by you, and has made it seemly in your hearts, and has made misbelief and iniquity and rebellion hateful to you.-These are the rightly directed-grace from God and favour! and God is knowing, wise. And if the two parties of the believers quarrel, then make peace between them; and if one of the twain outrages the other, then fight the party that has committed the outrage until it return to God's bidding; and if it do return then make peace between them with equity, and be just; verily, God loves the just.

The believers are but brothers, so make peace between your two brethren and fear God, haply ye may obtain mercy! O ye who believe! let not one class ridicule another who are perchance better than they; nor let women ridicule other women who are perchance better than they; and do not defame each other, nor call each other bad names-an ill name is iniquity after faith! O ye who believe! carefully avoid suspicion; verily, some suspicion is a sin. And do not play the spy, nor backbite each other; would one of you like to eat his dead brother's flesh?- why! ye would abhor it! then fear God; verily, God is relentant, compassionate.

O ye folk! verily, we have created you of male and female, and made you races and tribes that ye may know each other. Verily, the most

honourable of you in the sight of God is the most pious of you; verily, God is knowing, aware!

The desert Arabs say, 'We believe.' Say, 'Ye do not believe; but say, "We have become Muslims;" for the faith has not entered into your hearts: but if ye obey God and His Apostle He will not defraud you of your works at all: verily, God is forgiving, compassionate!' The believers are only those who believe in God and His Apostle, and then doubt not, but fight strenuously with their wealth and persons in God's cause-these are the truth-tellers!

Say, 'Will ye teach God your religion? when God knows what is in the heavens and what is in the earth, and God all things doth know! They deem that they oblige thee by becoming Muslims. Say, 'Nay! deem not that ye oblige me by your becoming Muslims! God obliges you, by directing you to the faith, if ye do speak the truth!' Verily, God knows the unseen things of the heavens and the earth, and God on what ye do doth look.

THE CHAPTER OF THE INNER CHAMBERS

(XLIX. Medinah.)

IN the name of the merciful and compassionate God. O ye who believe! do not anticipate God and His Apostle, but fear God; verily, God both hears and knows.

O ye who believe! raise not your voices above the voice of the prophet, and do not speak loud to him as ye speak loud to one another, lest your works become vain, while ye do not perceive. Verily, those who lower their voice before the Apostle of God, they are those whose hearts God has proved for piety, for them is forgiveness and a mighty hire.

Verily, those who cry out to thee from behind the inner chambers, most of them have no sense; but did they wait until thou come out to them, it were better for them;-but God is forgiving, merciful. O ye who believe! if there come to you a sinner with an information, then discriminate, lest ye fall upon a people in ignorance and on the morrow repent of what ye have done.

And know that among you is the Apostle of God; if he should obey you in many a matter ye would commit a sin; God has made faith beloved by you, and has made it seemly in your hearts, and has made misbelief and iniquity and rebellion hateful to you.-These are the rightly directed-grace from God and favour! and God is knowing, wise. And if the two parties of the believers quarrel, then make peace between them; and if one of the twain outrages the other, then fight the party that has committed the outrage until it return to God's bidding; and if it do return then make peace between them with equity, and be just; verily, God loves the just.

The believers are but brothers, so make peace between your two brethren and fear God, haply ye may obtain mercy! O ye who believe! let not one class ridicule another who are perchance better than they; nor let women ridicule other women who are perchance better than they; and do not defame each other, nor call each other bad names-an ill name is iniquity after faith! O ye who believe! carefully avoid suspicion; verily, some suspicion is a sin. And do not play the spy, nor backbite each other; would one of you like to eat his dead brother's flesh?- why! ye would abhor it! then fear God; verily, God is relentant, compassionate.

O ye folk! verily, we have created you of male and female, and made you races and tribes that ye may know each other. Verily, the most honourable of you in the sight of God is the most pious of you; verily, God is knowing, aware!

The desert Arabs say, 'We believe.' Say, 'Ye do not believe; but say, "We have become Muslims;" for the faith has not entered into your hearts: but if ye obey God and His Apostle He will not defraud you of your works at all: verily, God is forgiving, compassionate!' The believers are only those who believe in God and His Apostle, and then doubt not, but fight strenuously with their wealth and persons in God's cause-these are the truth-tellers!

Say, 'Will ye teach God your religion? when God knows what is in the heavens and what is in the earth, and God all things doth know! They deem that they oblige thee by becoming Muslims. Say, 'Nay! deem not that ye oblige me by your becoming Muslims! God obliges you, by directing you to the faith, if ye do speak the truth!' Verily, God knows the unseen things of the heavens and the earth, and God on what ye do doth look.

THE CHAPTER OF THE SCATTERERS

(Ll. Mecca.)

IN the name of the merciful and compassionate God. By the scatterers who scatter! and by those pregnant with their burden! and by those running on easily! and by the distributors of affairs!-verily, what ye are threatened with is surely true! And, verily, the judgment will surely take place! By the heaven possessed of paths! verily, ye are at variance in what ye say!

He is turned from it who is turned.

Slain be the liars, who are heedless in a flood (of ignorance). They will ask, 'When is the day of judgment The day when at the fire they shall be tried.-'Taste your trial! this is what ye wished to hasten on!'

Verily, the pious are in gardens and springs, taking what their Lord brings them. Verily, they before that did well. But little of the night they slept; and at the dawn they asked forgiveness. And in their wealth was what was due to him who asked, and him who was kept back from asking.

And in the earth are signs to those who are sure, and in yourselves,-what! do ye not then see?

And in the heaven is your provision and that which ye are promised. But by the Lord of the heaven and the earth! verily, it is the truth,-like that which ye do utter!

Has the tale of Abraham's honoured guests reached thee? When they entered in unto him and said, 'Peace!' he said, 'Peace!-a people unrecognised.'

And he went aside unto his people and fetched a fat calf, and brought it nigh unto them; said he, 'Will ye then not eat?' And he felt a secret fear of them: said they, 'Fear not.' And they gave him glad tidings of a knowing boy.

And his wife approached with a noise, and smote her face, and said, 'An old woman, barren!'

Said they, 'Thus says thy Lord, He is knowing, wise.' Said he, 'And about what is your errand, O ye messengers?' They said, 'Verily, we are sent unto a sinful people, to send upon them stones of clay, marked from thy Lord for the extravagant.' And we sent out therefrom such as were in it of the believers; but we only found therein one house of Muslims.

And we left therein a sign to those who fear the grievous woe.

And in Moses; when we sent him to Pharaoh with obvious authority. But he turned his back towards his column and said, 'A sorcerer or mad!'

And we seized him and his hosts and hurled them into the sea; for he was to be blamed.

And in 'Ad, when we sent against them a desolating wind, that left naught on which it came without making it ashes! And in Thamud, when it was said to them, 'Enjoy yourselves for a season.' But they revolted against the bidding of their Lord; and the noise caught them as they looked on. And they could not stand upright, and they were not helped!

And the people of Noah of yore; verily, they were an abominable people.

And the heaven-we have built it with might, and, verily, we do surely give it ample space!

And the earth-we have spread it out; and how well we lay it out!

And of everything have we created pairs, haply ye may be mindful.

Flee then to God; verily, I am a plain warner from Him to you! And do not set with God another god; verily, I am a plain warner from Him to you!

Thus there came no apostle to those before them, but they said, 'A sorcerer, mad!'

Do they bequeath it to each other?

Yea, they are an outrageous people!

So turn thy back upon them, so thou wilt not be to blame.

And remind; for, verily, the reminder shall profit the believers. And I have not created the ginn and mankind save that they may worship me.

I do not desire any provision from them, and I do not wish them to feed me.

Verily, God, He is the provider, endowed with steady might. Verily, for those who injure (the Apostle) shall be a portion like the portion of their fellows, but let them not hurry me! Then woe to those who misbelieve from their day which they are threatened.

THE CHAPTER OF THE MOUNT

(LII. Mecca.)

IN the name of the merciful and compassionate God. By the mount! by the Book inscribed upon an outstretched vellum! by the frequented house! by the elevated roof! by the swelling sea! verily, the torment of thy Lord will come to pass;-there is none to avert it!

The day when the heavens shall reel about, and the mountains shall move about,-then woe upon that day to those who call (the apostles) liars, who plunge into discussion for a sport!

On the day when they shall be thrust away into the fire of hell,-'This is the fire, the which ye used to call a lie!-Is it magic, this? or can ye not see?-broil ye therein, and be patient thereof or be not patient, it is the same to you: ye are but rewarded for that which ye did do!'

Verily, the pious (shall be) in gardens and pleasure, enjoying what their Lord has given them; for their Lord will save them from the torment of hell.

'Eat and drink with good digestion, for that which ye have done!' Reclining on couches in rows; and we will wed them to large-eyed maids.

And those who believe and whose seed follows them in the faith, we will unite their seed with them; and we will not cheat them of their work at all;- every man is pledged for what he earns. And we will extend to them fruit and flesh such as they like. They shall pass to and fro therein a cup in which is neither folly nor sin. And round them shall go boys of theirs, as though they were hidden pearls.

And they shall accost each other and ask questions, and shall say, 'Verily, we were before amidst our families shrinking with terror, but God has been gracious to us and saved us from the torment of the hot blast.

'Verily, we used to call on Him before; verily, He is the righteous, the compassionate!'

Wherefore do thou remind them: for thou art, by the favour of thy Lord, neither a soothsayer nor mad!

Will they say, 'A poet; we wait for him the sad accidents of fate?'

Say, 'Wait ye then; for I too am of those who wait!'

Do their dreams bid them this? or are they an outrageous people? Or will they say, 'He has invented it?'-nay, but they do not believe!

But let them bring a discourse like it, if they tell the truth! Or were they created of nothing, or were they the creators? Or did they create the heavens and the earth?- nay, but they are not sure! Or have they the treasures of thy Lord? or are they the governors supreme?

Or have they a ladder whereon they can listen?-then let their listener bring obvious authority.

Has He daughters, while ye have sons?

Or dost thou ask them a hire, while they are borne down by debt?

Or have they the unseen, so that they write it down? Or do they desire a plot?- but those who misbelieve it is who are plotted against!

Or have they a god beside God? celebrated be God's praises above what they join with Him!

But if they should see a fragment of the sky falling down, they would say, 'Clouds in masses!'

But leave them till they meet that day of theirs whereon they shall swoon; the day when their plotting shall avail them naught, and they shall not be helped!

And, verily, there is a torment beside that for those who do wrong; but most of them do not know!

But wait thou patiently for the judgment of thy Lord, for thou art in our eyes. And celebrate the praises of thy Lord what time thou risest, and in the night, and at the fading of the stars!

THE CHAPTER OF THE STAR

(LIII. Mecca.)

IN the name of the merciful and compassionate God. By the star when it falls, your comrade errs not, nor is he deluded! nor speaks he out of lust! It is but an inspiration inspired! One mighty in power taught him, endowed with sound understanding, and appeared, he being in the loftiest tract.

Then drew he near and hovered o'er! until he was two bows' length off or nigher still! Then he inspired his servant what he inspired him; the heart belies not what he saw! What, will ye dispute with him on what he saw?

And he saw him another time, by the lote tree none may pass; near which is the garden of the Abode! When there covered the lote tree what did cover it! The sight swerved not nor wandered. He saw then the greatest of the signs of his Lord.

Have ye considered Allat and Al 'Huzza, and Manat the other third? Shall there be male offspring for Him and female for you? That were an unfair division! They are but names which ye have named, ye and your fathers! God has sent down no authority for them! They do but follow

suspicion and what their souls lust after!-And yet there has come to them guidance from their Lord.

Shall man have what he desires? But God's is the hereafter and the present!

How many an angel in the heaven!-their intercession avails not at all, save after God has given permission to whomsoever He will and is pleased with!

Verily, those who believe not in the hereafter do surely name the angels with female names!-but they have no knowledge thereof; they do but follow suspicion, and, verily, suspicion shall not avail against the truth at all!

But turn aside from him who turns his back upon our remembrance and desires naught but this world's life! This is their sum of knowledge; verily, thy Lord knows best who has erred from His way, and He knows best who is guided!

God's is what is in the heavens and what is in the earth, that He may reward those who do evil for what they have done; and may reward those who do good with good! those who shun great sins and iniquities,-all but venial faults,-verily, thy Lord is of ample forgiveness; He knows best about you, when He produced you from the earth, and when ye were embryos in the wombs of your mothers. Make not yourselves out, then to be pure; He knows best who it is that fears.

Hast thou considered him who turns his back? who gives but little and then stops? Has he then the knowledge of the unseen, so that he can see?

Has he not been informed of what is in the pages of Moses and Abraham who fulfilled his word? that no burdened soul shall bear the burden of another? and that man shall have only that for which he strives; and that his striving shall at length be seen? Then shall he be rewarded for it with the most full reward; and that unto thy Lord is the limit; and that it is He who makes men laugh and weep; and that it is He who kills and makes alive; and that He created pairs, male and female, from a clot when it is emitted; and that for Him is the next production; and that he enriches and gives possession; and that He is the Lord of the Dog-star, and that He it was who destroyed 'Ad of yore,

and Thamud, and left none of them; and the people of Noah before them,-verily, they were most unjust and outrageous!

And the overthrown (cities) He threw down; and there covered them what did cover them!

Which then of your Lord's benefits do ye dispute?

This is a warner, one of the warners of yore!

The approaching day approaches; there is none to discover it but God.

At this new discourse then do ye wonder? and do ye laugh and not weep? and ye divert yourselves the while!

But adore God and serve (Him).

THE CHAPTER OF THE MOON

(LIV. Mecca.)

IN the name of the merciful and compassionate God. The Hour draws nigh, and the moon is split asunder. But if they see a sign they turn aside and say, 'Magic, continuous!' And they call it a lie and follow their lusts; but every matter is settled!

There has come to them some information with restraint in it-wisdom far-reaching-but warners avail not!

But turn thy back on them!

The day when the caller shall call to an awkward thing. Humbly casting down their looks shall they come forth from their graves, as though they were locusts scattered abroad! Hurrying forwards to the caller! the misbelievers shall say, 'This is a difficult day!'

Noah's people before them called (the apostles) liars; they called our servant a liar; and they said, 'Mad!' and he was rejected. And he called upon his Lord, 'Verily, I am overcome, come then to my help!'

And we opened the gates of heaven with water pouring down! And we made the earth burst forth in springs, and the waters met at a bidding already decreed.

But we bore him on the thing of planks and nails; sailing on beneath our eyes, a reward for him who had been disbelieved! And we left it a sign;- but is there any one who will mind? 'Ad called the apostles liars, and how was my punishment and my warning?

Verily, we sent on them a cold storm wind on a day of continuous ill-luck!

It reft men away as though they had been palm stumps torn up! We have made the Koran easy as a reminder- but is there any one who will mind?

Thamud called the warnings lies, and said, 'A mortal, one of us, alone, shall we follow him? then indeed were we in error and excitement!

'Is the warning cast on him alone among us? nay, he is an insolent liar!

'They shall know to-morrow about the insolent liar! 'Verily, we are about to send the she-camel as a trial for them, then watch them and have patience! and inform them that the water is shared between them (and her); each draught shall be sought by turns.' Then they called their companion, and he plied (a knife) and hamstrung her.

Then how was my punishment and my warning? Verily, we sent against them one noise, and they were like the dry sticks of him who builds a fold.

We have made the Koran easy as a reminder but is there any one who will mind?

Lot's people called the apostles liars; verily, we sent against them a heavy sand storm; all, save Lot's family, we saved them at the dawn. As a favour from us; so do we reward him who gives thanks! He indeed had warned them of our assault, but they doubted of the warning.

And they desired his guest, and we put out their eyes.-So taste ye my torment and warning!

And there overtook them on the morning a settled punishment!-So taste ye my torment and warning!’

We have made the Koran easy as a reminder-but is there any one who will mind?

The warning came to Pharaoh’s people; they called our signs all lies, and we seized on them with the seizing of a mighty powerful one. Are your misbelievers better than they? or have ye an exemption in the Scriptures? Or do they say we are a victorious company? The whole shall be routed and shall turn their backs in flight. Nay, the Hour is their promised time! and the Hour is most severe and bitter!

Verily, the sinners are in error and excitement. On the day when they shall be dragged to the fire upon their faces!-‘Taste ye the touch of hell.’

Verily, everything have we created by decree, and our bidding is but one (word), like the twinkling of an eye!

We have destroyed the like of you-but is there any who will mind? And everything they do is in the books, and everything small and great is written down.

Verily, the pious shall be amid gardens and rivers, in the seat of truth, with the powerful king.

THE CHAPTER OF THE MERCIFUL

(LV. Mecca.)

IN the name of the merciful and compassionate God.

The Merciful taught the Koran;

He created man, taught him plain speech.

The sun and the moon have their appointed time;

The herbs and the trees adore;

And the heavens, He raised them and set the balance, that ye should not be outrageous in the balance;

But weigh ye aright, and stint not the balance.

And the earth He has set it for living creatures therein are fruits and palms, with sheaths; and grain with chaff and frequent shoots;

Then which of your Lord's bounties will ye twain deny?

He created men of crackling clay like the potters.

And He created the ginn from smokeless fire.

Then which of your Lord's bounties will ye twain deny?

The Lord of the two easts and the Lord of the two wests!

Then which of your Lord's bounties will ye twain deny?

He has let loose the two seas that meet together; between them is a barrier they cannot pass!

Then which of your Lord's bounties will ye twain deny?

He brings forth from each pearls both large and small!

Then which of your Lord's bounties will ye twain deny?

His are the ships which rear aloft in the sea like mountains.

Then which of your Lord's bounties will ye twain deny?

Every one upon it is transient, but the face of thy Lord endowed with majesty and honour shall endure.

Then which of your Lord's bounties will ye twain deny?

Of Him whosoever is in the heaven and the earth does beg; every day
He is in (some fresh) business!

Then which of your Lord's bounties will ye twain deny?

We shall be at leisure for you, O ye two weighty ones!

Then which of your Lord's bounties will ye twain deny?

O assembly of ginns and mankind! if ye are able to pass through the
confines of heaven and earth then pass through them!-ye cannot pass
through save by authority!

Then which of your Lord's bounties will ye twain deny?

There shall be sent against you a flash of fire,

and molten copper, and ye shall not be helped!

Then which of your Lord's bounties will ye twain deny?

And when the heaven is rent asunder and become rosy red - (melting)
like grease!

Then which of your Lord's bounties will ye twain deny?

On that day neither man nor ginn shall be asked about his crime!

Then which of your Lord's bounties will ye twain deny?

The sinners shall be known by their marks, and shall be seized by the
forelock and the feet!

Then which of your Lord's bounties will ye twain deny?

'This is hell, which the sinners did call it lie! They shall circulate
between it and water boiling quite!'

Then which of your Lord's bounties will ye twain deny?

But for him who fears the station of his Lord are gardens twain!

Then which of your Lord's bounties will ye twain deny?

Both furnished with branching trees.

Then which of your Lord's bounties will ye twain deny?

In each are flowing springs.

Then which of your Lord's bounties will ye twain deny?

In each are, of every fruit, two kinds.

Then which of your Lord's bounties will ye twain deny?

Reclining on beds the linings of which are of brocade, and the fruit of the two gardens within reach to cull.

Then which of your Lord's bounties will ye twain deny?

Therein are maids of modest glances whom no man nor ginn has deflowered before.

Then which of your Lord's bounties will ye twain deny?

As though they were rubies and pearls.

Then which of your Lord's bounties will ye twain deny?

Is the reward of goodness aught but goodness?

Then which of your Lord's bounties will ye twain deny?

And besides these, are gardens twain,

Then which of your Lord's bounties will be twain deny?

With dark green foliage.

Then which of your Lord's bounties will ye twain deny?

In each two gushing springs.

Then which of your Lord's bounties will ye twain deny?

In each fruit and palms and pomegranates.

Then which of your Lord's bounties will ye twain deny?

In them maidens best and fairest!

Then which of your Lord's bounties will ye twain deny?

Bright and large-eyed maids kept in their tents.

Then which of your Lord's bounties will ye twain deny?

Whom no man nor ginn has deflowered before them.

Then which of your Lord's bounties will ye twain deny?

Reclining on green cushions and beautiful carpets.

Then which of your Lord's bounties will ye twain deny?

Blessed be the name of thy Lord possessed of majesty and honour!

THE CHAPTER OF THE INEVITABLE

(LVI. Mecca.)

IN the name of the merciful and compassionate God.

When the inevitable happens; none shall call its

happening a lie!- abasing- exalting!

When the earth shall quake, quaking! and the mountains

shall crumble, crumbling, and become like motes dispersed!

And ye shall be three sorts;

And the fellows of the right hand-what right lucky

fellows!

And the fellows of the left hand-what unlucky fellows!

And the foremost foremost!

These are they who are brought nigh,

In gardens of pleasure!

A crowd of those of yore,

And a few of those of the latter day!

And gold-weft couches, reclining on them face to face.

Around them shall go eternal youths, with goblets and ewers and a cup of flowing wine; no headache shall they feel therefrom, nor shall their wits be dimmed!

And fruits such as they deem the best;

And flesh of fowl as they desire;

And bright and large-eyed maids like hidden pearls;

A reward for that which they have done!

They shall hear no folly there and no sin;

Only the speech, 'Peace, Peace!'

And the fellows of the right-what right lucky fellows!

Amid thornless lote trees.

And tal'h trees with piles of fruit;

And outspread shade,

And water out-poured;

And fruit in abundance, neither failing nor forbidden;

And beds upraised!

Verily, we have produced them a production.

And made them virgins, darlings of equal age

(with their spouses) for the fellows of the right!

A crowd of those of yore, and a crowd of those of the

latter day!

And the fellows of the left-what unlucky fellows!

In hot blasts and boiling water;

And a shade of pitchy smoke,

Neither cool nor generous!

Verily, they were affluent ere this, and did persist in

mighty crime; and used to say, 'What, when we die and have become dust and bones, shall we then indeed be raised? or our fathers of yore?'

Say, 'Verily, those of yore and those of the latter day

shall surely be gathered together unto the tryst of the well-known day.'

Then ye, O ye who err! who say it is a lie! shall eat of

the Zaqqum tree! and fill your bellies with it! and drink thereon of boiling water! and drink as drinks the thirsty camel.

This is their entertainment on the judgment day!

We created you, then why do ye not credit?

Have ye considered what ye emit?

Do we create it, or are we the creators?

We have decreed amongst you death; but we are not

forestalled from making the likes of you in exchange, or producing you as ye know not of.

Ye do know the first production-why then do ye not mind?

Have ye considered what ye till?

Do ye make it bear seed, or do we make it bear seed?

If we pleased we could make it mere grit, so that ye

would pause to marvel:

'Verily, we have got into debt and we are excluded.'

Have ye considered the water which ye drink?

Do ye make it come down from the clouds, or do we make

it come down?

If we pleased we could make it pungent-why then do ye

not give thanks?

Have ye considered the fire which ye strike?

Do ye produce the tree that gives it, or do we

produce it?

We have made it a memorial and a chattel for the

traveller of the waste?

Then celebrate the grand name of thy Lord!

So I will not swear by the positions of the stars; and,

verily, it is a grand oath if ye did but know—that,
verily, this is the honourable Koran- in the laid-up
Book!

Let none touch it but the purified!

A revelation from the Lord of the worlds.

What! this new discourse will ye despise?

And make for your provision, that you call it a lie?

Why then-when it comes up to the throat, and ye at that time look on,
though we are nearer to him than you are, but ye cannot see,- why, if ye
are not to be judged, do ye not send it back, if ye do tell the truth?

But either, if he be of those brought nigh to God,- then rest and
fragrance and the garden of pleasure!

Or, if he be of the fellows of the right! then 'Peace to thee!' from the
fellows of the right!

Or, if he be of those who say it is a lie,-who err! Then an entertainment of boiling water! and broiling in hell!

Verily, this is surely certain truth!

So celebrate the grand name of thy Lord!

THE CHAPTER OF THE WRANGLER

(LVIII. Medinah.)

GOD has heard the speech of her who wrangled with you about her husband, and complained to God; and God hears your gossip; verily, God both hears and sees.

Those among you who back out of their wives they are not their mothers their mothers are only those who gave them birth and, verily, they speak a wrong speech and a false. Verily, God both pardons and forgives. But those who back out of their wives and then would recall their speech,- then the manumission of a captive before they touch each other; that is what ye are admonished, and God of what ye do is well aware! But he who finds not (the means) then a fast for two months consecutively, before they touch each other; and he who cannot endure that:- then the feeding of sixty poor folk. That is that ye may believe in God and His Apostle; and these are the bounds of God; and for the misbelievers is grievous woe!

Verily, those who oppose God and His Apostle shall be upset, as those before them were upset.

We have sent down manifest signs: for the misbelievers is shameful woe on the day when God shall raise them all together, and shall inform them of what they have done. God has taken account of it, but they forget it; for God is witness over all!

Dost thou not see that God knows what is in the heavens and what is in the earth? and that there cannot be a privy discourse of three but He makes the fourth? nor of five but He makes the sixth? nor less than that nor more, but that He is with them wheresoe'er they be? then He will inform them of what they have done upon the resurrection day; verily, God all things doth know! Dost thou not look at those who were

prohibited from privy talk, and then returned to that they were forbidden? and they too discourse together with sin and enmity and rebellion against the Apostle; and when they come to thee they greet thee with what God greets thee not; and they say in themselves, Why does not God torment us for what we say? Hell is enough for them! they shall broil therein, and an ill journey shall it be!

O ye who believe! when ye discourse together, then discourse not in sin and enmity and rebellion against the Apostle; but discourse together in righteousness and piety; and fear God, for unto Him ye shall be gathered!

Privy talk is only from the devil, that those who do believe may grieve: it cannot hurt them at all, except by the permission of God: and upon God let the believers rely.

O ye who believe! when it is said to you, 'Make room in your assemblies,' then make room; God will make room for you; and when it is said to you, 'Rise up,' then rise up; God will raise all you who believe, as well as those who are given knowledge, in rank; for God of what ye do is well aware!

O ye who believe! when ye address the Apostle, then give in charity before addressing him; that is better for you, and more pure. But if ye find not the means,- then God is forgiving, compassionate. What! do ye shrink from giving in charity before addressing him? then if ye do it not, and God relents towards you, then be steadfast in prayer, and give alms, and fear God and His Apostle; for God is well aware of what ye do! Dost thou not look at those who take for patrons a people God is wrath with? they are neither of you nor of them, and they swear to you a lie the while they know; for them God has prepared severe torment; verily, evil is it they have done!

They take their faith for a cloak; and they turn men aside from the path of God; and for them is shameful woe! Their wealth shall not avail them, nor their children at all, against God; they are the fellows of the Fire, and they shall dwell therein for aye!

On the day when God raises them all together, then will they swear to Him as they swore to you; and they will think that they rest on somewhat.- Ay, verily, they are liars!

Satan hath overridden them, and made them forget the remembrance of God: they are the crew of Satan; ay, the crew of Satan, they are the losers!

Verily, those who oppose God and His Apostle are amongst the most vile.

God has written, I will surely prevail, I and my apostles; verily, God is strong and mighty!

Thou shalt not find a people who believe in God and the last day loving him who opposes God and His Apostle, even though it be their fathers, or their sons, or their brethren, or their clansmen. He has written faith in their hearts, and He aids them with a spirit from Him; and will make them enter into gardens beneath which rivers flow, to dwell therein for aye! God is well pleased with them, and they well pleased with Him: they are God's crew; ay, God's crew, they shall prosper!

THE CHAPTER OF THE EMIGRATION

(LIX. Medinah.)

IN the name of the merciful and compassionate God. What is in the heavens and in the earth celebrates God's praises; He is the mighty, the wise!

He it was who drove those of the people of the Book who misbelieved forth from their houses, at the first emigration; ye did not think that they would go forth, and they thought that their fortresses would defend them against God; but God came upon them from whence they did not reckon, and cast dread into their hearts! They ruined their houses with their own hands and the hands of the believers; wherefore take example, O ye who are endowed with sight! Had it not been that God had prescribed for them banishment, He would have tormented them in this world; but for them in the next shall be the torment of the Fire! that is because they opposed God and His Apostle: and whoso opposes God, verily, God is keen to punish! What palm trees ye did cut down or what ye left standing upon their roots was by God's permission, and to disgrace the workers of abomination; and as for the spoils that God gave to His Apostle from these (people) ye did not press forward after them with horse or riding camel; but God gives His Apostle authority over whom He pleases, for God is mighty over all!

What God gave as spoils to His Apostle of the people of the cities is God's, and the Apostle's, and for kinsfolk, orphans, and the poor, and the wayfarer, so that it should not be circulated amongst the rich men of you.

And what the Apostle gives you, take; and what he forbids you, desist from; and fear God, verily, God is keen to punish! And (it is) for the poor who fled, who were driven forth from their houses and their wealth, who crave grace from God and His goodwill, and help God and the Apostle; they are the truthful. And those who were settled in the abode and the faith before them, love those who fled to them; and they do not find in their breasts a need of what has been given to them; preferring them to themselves, even though there be poverty amongst them; and whoso is preserved from his own coveteousness, these are the prosperous! And those who came after them say, 'Our Lord, forgive us and our brethren who were beforehand with us in the faith, and place not in our hearts ill-will towards those who believe-our Lord! verily, thou art kind, compassionate!'

Dost thou not look on those who were hypocritical, saying to their brethren who misbelieved amongst the people of the Book, 'If ye be driven forth we will go forth with you; and we will never obey any one concerning you; and if ye be fought against we will help you.' But God bears witness that they are surely liars!

If they be driven forth, these will not go forth with them; and if they be fought against, these will not help them; or if they do help them, they will turn their backs in flight;- then shall they not be helped!

Ye indeed are a keener source of fear in their hearts than God; that is because they are a people who do not understand! They will not fight against you in a body save in fortified cities, or from behind walls; their valour is great amongst themselves;-thou dost reckon them as one body, but their hearts are separated. That is because they are a people who have no sense! Like unto those before them, recently; they tasted the evil result of their affair, and for them is grievous woe.

Like unto the devil when he said to man, 'Disbelieve.' But when he disbelieved, he said, 'Verily, I am clear of thee! Verily, I fear God the Lord of the worlds!' And the end of them both shall be that they shall both be in the Fire, to dwell therein for aye! for that is the reward of the unjust!

O ye who believe! fear God; and let each soul look to what it sends on for the morrow; and fear God; verily, God is well aware of what ye do!

And be ye not like those who forget God, and He makes them forget themselves; they are the workers of abomination! Not deemed alike shall be the fellows of the Fire and the fellows of Paradise: the fellows of Paradise they are the blissful! Had we sent down this Koran upon a mountain, thou wouldst have seen it humbling itself, splitting asunder from the fear of God! These parables do we strike out for men; haply they may reflect! He is God than whom there is no god; who knows the unseen and the visible; He is the merciful, the compassionate! He is God than whom there is no god; the King, the Holy, the Peace-Giver, the Faithful, the Protector, the Mighty, the Repairer, the Great!- celebrated be the praises of God above what they join with Him. He is God, the Creator, the Maker, the Fashioner; His are the excellent names! His praises, whatever are in the heavens and the earth do celebrate; for God is the mighty, the wise!

THE CHAPTER OF THE TRIED

(LX. Medinah.)

IN the name of the merciful and compassionate God. O ye who believe! take not my enemy and your enemy for patrons, encountering them with love; for they misbelieve in the truth that is to come to you; they drive out the Apostle and you for that ye believe in God your Lord!

If ye go forth fighting strenuously in my cause and craving my good pleasure, and secretly show love for them, yet do I know best what ye conceal and what ye display! and he of you who does so has erred from the level path.

If they find you they will be enemies to you, and they will stretch forth against you their hands and their tongues for evil, and would fain that ye should disbelieve; neither your kindred nor your children shall profit you upon the resurrection day; it will separate you! but God on what ye do doth look! Ye had a good example in Abraham and those with him, when they said to their people, 'Verily, we are clear of you and of what ye serve beside God. We disbelieve in you: and between us and you is enmity and hatred begun for ever, until ye believe in God alone!' But not the speech of Abraham to his father, 'Verily, I will ask forgiveness

for thee, though I cannot control aught from God!' O our Lord! on thee do we rely! and unto thee we turn! and unto thee the journey is!

Our Lord! make us not a trial for those who misbelieve; but forgive us! Our Lord! verily, thou art mighty, wise! Ye had in them a good example for him who would hope in God and the last day. But whoso turns his back, verily, God, He is rich and to be praised.

Mayhap that God will place love between you and between those of them ye are hostile towards: for God is powerful, and God is forgiving, compassionate.

God forbids you not respecting those who have not fought against you for religion's sake, and who have not driven you forth from your homes, that ye should act righteously and justly towards them; verily, God loves the just!

He only forbids you to make patrons of those who have fought against you for religion's sake, and driven you forth from your homes, or have aided in your expulsion; and whoever makes patrons of them, they are the unjust!

O ye who believe! when there come believing women who have fled, then try them: God knows their faith. If ye know them to be believers do not send them back to the misbelievers;- they are not lawful for them, nor are the men lawful for these;- but give them what they have expended, and it shall be no crime against you that ye marry them, when ye have given them their hire. And do not ye retain a right over misbelieving women; but ask for what ye have spent, and let them ask for what they have spent. That is God's judgment: He judges between you, for God is knowing, wise!

And if any of your wives escape from you to the misbelievers, and your turn comes, then give to those whose wives have gone away the like of what they have spent; and fear God, in whom it is that ye believe.

O thou prophet! when believing women come to thee and engage with thee that they will not associate aught with God, and will not steal, and will not fornicate, and will not kill their children, and will not bring a calumny which they have forged between their hands and feet, and that they will not rebel against thee in what is reasonable, then engage with them and ask forgiveness for them of God;-verily, God is forgiving,

compassionate. O ye who believe! take not for patrons a people whom God is wrath against; they despair of the hereafter, as the misbelievers despair of the fellows of the tombs!

THE CHAPTER OF THE RANKS

(LXI. Mecca.)

IN the name of the merciful and compassionate God. What is in the heavens and what is in the earth celebrates the praises of God, for He is the mighty, the wise! O ye who believe! say not what ye do not. It is most hateful to God that ye say what ye do not.

Verily, God loves those who fight in His cause in ranks as though they were a compact building.

When Moses said to his people, my people! why do ye hurt me, when ye know that I am the apostle of God to you? and when they swerved, God made their hearts to swerve; for God guides not the people who work abomination!

And when Jesus the son of Mary said, 'O children of Israel! verily, I am the apostle of God to you, verifying the law that was before me and giving you glad tidings of an apostle who shall come after me, whose name shall be A'hmed!'-but when he did come to them with manifest signs, they said, 'This is manifest sorcery!' And who is more unjust than he who forges against God a lie when called unto Islam? but God guides not the unjust people. They desire to put out the light of God with their mouths; but God will perfect His light, averse although the misbeliever be! He it is who sent His Apostle with guidance and the religion of truth to set it above all religion; averse although the idolaters may be.

O ye who believe! shall I lead you to a merchandise which will save you from grievous woe?

To believe in God and His Apostle, and to fight strenuously in God's cause with your property and your persons; that is better for you if ye did but know!

He will pardon you your sins, and bring you into gardens beneath which rivers flow, and goodly dwellings in gardens of Eden;- that is the mighty bliss!

And other things which ye love,- help from God and victory nigh!-so do thou give the glad tidings unto the believers! O ye who believe! be ye the helpers of God as Jesus son of Mary said to the apostles, 'Who are my helpers for God?' Said the apostles, 'We are God's helpers!'

And a party of the children of Israel believed, and a party misbelieved. And we aided those who believed against their enemies, and they were on the morrow superior!

THE CHAPTER OF THE CONGREGATION

(LXII. Medinah.)

IN the name of the merciful and compassionate God. What is in the heavens and what is in the earth celebrates the praises of God the King, the holy, the mighty, the wise! He it is who sent unto the Gentiles a prophet amongst themselves to recite to them His signs and to purify them, and to teach them the Book and the wisdom, although they were before in obvious error. And others of them have not yet overtaken them; but He is the mighty, the wise!

That is God's grace, He gives it to whomsoever He will; for God is Lord of mighty grace.

The likeness of those who were charged with the law and then bore it not is as the likeness of an ass bearing books: sorry is the likeness of the people who say God's signs are lies! but God guides not an unjust people.

Say, 'O ye who are Jews! if ye pretend that ye are the clients of God, beyond other people; then wish for death if ye do speak the truth!'

But they never wish for it, through what their hands have sent before! but God knows the unjust.

Say, 'Verily, the death from which ye flee will surely meet you; then shall ye be sent back to Him who knows the unseen and the visible, and

He will inform you of that which ye have done!' O ye who believe! when the call to prayer is made upon the Congregation Day, then hasten to the remembrance of God, and leave off traffic; that is better for you, if ye did but know! And when prayer is performed, then disperse abroad in the land, and crave of God's grace; and remember God much; haply ye may prosper! But when they see merchandise or sport they flock to it and leave thee standing! Say, 'What is with God is better than sport and than merchandise, for God is the best of providers!'

THE CHAPTER OF THE HYPOCRITES

(LXIII. Medinah.)

IN the name of the merciful and compassionate God. When the hypocrites come to thee, they say, 'We bear witness that thou art surely the Apostle of God;' but God knows that thou art His Apostle: and God bears witness that the hypocrites are liars! They take their faith for a cloak, and then they turn folks from God's way:- evil is that which they have done! That is because they believed and then disbelieved, wherefore is a stamp set on their hearts so that they do not understand!

And when thou seest them, their persons please thee; but if they speak, thou listenest to their speech: they are like timber propped up: they reckon every noise against them! They are the foe, so beware of them!- God fight against them, how they lie! And when it is said to them, 'Come, and the Apostle of God will ask forgiveness for you! they turn away their heads, and thou mayest see them turning away since they are so big with pride! It is the same to them whether thou dost ask forgiveness for them, or whether thou dost not ask forgiveness for them,- God will not forgive them; verily, God guides not a people who work abomination! They it is who say, 'Expend not in alms upon those who are with the Apostle of God, in order that they may desert him!'- but God's are the treasures of the heavens and the earth; but the hypocrites have no sense!

They say, 'If we return to el Medinah, the mightier will surely drive out the meaner therefrom;' but to God belongs the might, and to His Apostle and to the believers; but the hypocrites do not know! O ye who believe! let not your property nor your children divert you from the remembrance of God,- for whosoever does that, they are those who lose!

But expend in alms of what we have bestowed upon you before death come on any one of you, and he says, 'My Lord! wouldst thou but have respited me till an appointed time nigh at hand, then would I surely give in charity and be among the righteous!' But God will never respite a soul when its appointed time has come: and God of what ye do is well aware!

THE CHAPTER OF CHEATING

(LXIV. Place of origin doubtful.)

IN the name of the merciful and compassionate God. What is in the heavens and what is in the earth celebrates God's praises; His is the kingdom, and His is the praise, and He is mighty over all!

He it is who created you, and of you is (one) a misbeliever and (one) a believer; and God on what ye do does look. He created the heavens and the earth in truth; and has formed you and made excellent your forms; and unto Him the journey is! He knows what is in the heavens and the earth, and knows what ye conceal and what ye display; for God knows the nature of men's breasts!

Has there not come to you the story of those who misbelieved before, and tasted the evil result of their affair, and for them was grievous woe?

That is because their apostles came to them with manifest signs, and they said, 'Shall mortals guide us?' and they misbelieved and turned their backs. But God was independent of them; for God is rich and to be praised!

Those who misbelieve pretend that they shall surely not be raised:

say, 'Yea! by my Lord! ye shall surely be raised: then ye shall be informed of that which ye have done;' for that is easy unto God. So believe in God and His Apostle and the light which we have sent down; for God of what ye do is well aware!

On the day when he shall gather you to the day of gathering, that is the day of cheating! but whoso believes in God and acts aright, He will cover for him his offences, and will bring him into gardens beneath which rivers flow, to dwell therein for aye! that is the mighty bliss!

But those who misbelieve and say our signs are lies, they are the fellows of the Fire, to dwell therein for aye! and evil shall the journey be!

No calamity befalls but by the permission of God: and whoso believes in God, He will guide his heart; for God all things doth know! So obey God and obey the Apostle: but if ye turn your backs-our Apostle has only his plain message to preach! God, there is no god but He; and upon Him let the believers rely! O ye who believe! verily, among your wives and children are foes of yours: so beware of them! But if ye pardon, and overlook it, and forgive,- verily, God is forgiving, compassionate! Your property and your children are but a trial; and God, with Him is mighty hire!

Then fear God as much as ye can! and hear, and obey, and expend in alms: it is better for yourselves. But whosoever is saved from his own covetousness-these are the prosperous!

If ye lend to God a goodly loan, He will double it for you, and will forgive you; for God is grateful, clement!

He knows the unseen and the visible; the mighty, the wise!

THE CHAPTER OF DIVORCE

(LXV. Medinah.)

IN the name of the merciful and compassionate God. O thou prophet! when ye divorce women, then divorce them at their term, and calculate the term and fear God your Lord. Do not drive them out of their houses unless they have committed manifest adultery. These are God's bounds, and whoso transgresses God's bounds has wronged himself. Thou knowest not whether haply God may cause something fresh to happen after that.

And when they have reached their appointed time, then retain them with kindness, or separate from them with kindness; and bring as witnesses men of equity from among you; and give upright testimony to God. That is what He admonishes him who believes in God and the last day; and whosoever fears God, He will make for him a (happy) issue, and will provide for him from whence he reckoned not. And whosoever relies on God, He is sufficient for him: verily, God will attain

His purpose:- God has set for everything a period. And such of your women as despair of menstruation,-if ye doubt, then their term is three months; and such as have not menstruated too. And those who are heavy with child their appointed time is when they have laid down their burden; and whosoever fears God, He will make for him an easy affair.

That is God's command, He has sent it down to you; and whosoever fears God He will cover for him his offences and will make grand for him his hire.

Let them dwell where ye dwell, according to your means, and do not harm them, to reduce them to straits; and if they be heavy with child, then pay for them until they lay down their burdens; and if they suckle (the child) for you, then give them their hire, and consult among yourselves in reason; but if ye be in difficulties, and another woman shall suckle the child for him, let him who has plenty expend of his plenty; but he whose provision is doled out, let him expend of what God has given him; God will not compel any soul beyond what He has given it;-God will make after difficulty ease! How many a city has turned away from the bidding of its Lord and His apostles; and we called them to a severe account, and we tormented them with an unheard-of torment!

And they tasted the evil results of their conduct; and the end of their conduct was loss!

God prepared for them severe torment;-then fear God, ye who are endowed with minds!

Ye who believe! God has sent down to you a reminder;-an apostle to recite to you God's manifest signs;-to bring forth those who believe and act aright from darkness into light! and whoso believes in God and acts right He will bring him into gardens beneath which rivers flow, to dwell therein for ever and for aye! God has made goodly for him his provision!

God it is who created seven heavens, and of the earth the like thereof. The bidding descends between them, that ye may know that God is mighty over all, and that God has encompassed all things with His knowledge!

THE CHAPTER OF PROHIBITION

(LXVI. Medinah.)

IN the name of the merciful and compassionate God. O thou prophet! wherefore dost thou prohibit what God has made lawful to thee, craving to please thy wives? but God is forgiving, compassionate!

God has allowed you to expiate your oaths; for God is your sovereign, and He is the knowing, the wise!

And when the prophet told as a secret to one of his wives a recent event, and when she gave information thereof and exposed it, he acquainted her with some of it and avoided part of it. But when he informed her of it, she said, 'Who told thee this?' he said, 'The wise one, the well-aware informed me.'

'If ye both turn repentant unto God,-for your hearts have swerved!-but if ye back each other up against him,-verily, God, He is the sovereign; and Gabriel and the righteous of the believers, and the angels after that, will back him up.'

'It may be that his Lord if he divorce you will give him in exchange wives better than you, Muslims, believers, devout, repentant, worshipping, giving to fasting-such as have known men and virgins too.'

O ye who believe! save yourselves and your families from the fire, whose fuel is men and stones;-over it are angels stout and stern; they disobey not God in what He bids them, but they do what they are bidden!

O ye who disbelieve! excuse not yourselves today;-ye shall only be rewarded for that which ye have done.

O ye who believe! turn repentant to God with sincere repentance; it may be that thy Lord will cover for you your offences and will bring you into gardens beneath which rivers flow!-the day God will not disgrace the Prophet nor those who believe with him; their light shall run on before them, and at their right hands! they shall say, 'Our Lord! perfect for us our light and forgive us; verily, Thou art mighty over all!'

O thou prophet! fight strenuously against the misbelievers and hypocrites and be stern towards them; for their resort is hell, and an evil journey shall it be!

God strikes out a parable to those who misbelieve: the wife of Noah and the wife of Lot; they were under two of our righteous servants, but they betrayed them: and they availed them nothing against God; and it was said, 'Enter the fire with those who enter.' And God strikes out a parable for those who believe: the wife of Pharaoh, when she said, 'My Lord, build for me a house with Thee in Paradise, and save me from Pharaoh and his works, and save me from the unjust people!'

And Mary, daughter of Imran, who guarded her private parts, and we breathed therein of our spirit and she verified the words of her Lord and His books, and was of the devout.

THE CHAPTER OF THE KINGDOM

(LXVII. Mecca.)

IN the name of the merciful and compassionate God. Blessed be He in whose hand is the kingdom, for He is mighty over all!

Who created death and life, to try you, which of you does best; for He is the mighty, the forgiving!

Who created seven heavens in stories; thou canst not see any discordance in the creation of the Merciful!

Why, look again! canst thou see a flaw? Then look again twice!-they look shall return to thee driven back and dulled! And we have adorned the lower heaven with lamps; and set them to pelt the devils with; and we have prepared for them the torment of the blaze!

And for those who disbelieve in their Lord is the torment of hell, and an evil journey shall it be!

When they shall be cast therein they shall hear its braying as it boils—it will well-nigh burst for rage!

Whenever a troop of them is thrown in, its treasurers shall ask them,
'Did not a warner come to you?'

They shall say, 'Yea! a warner came to us, and we called him liar, and said, "God has not sent down aught; ye are but in great error!"' And they shall say, 'Had we but listened or had sense we had not been amongst the fellows of the blaze!'

And they will confess their sins; but 'Avaunt to the fellows of the blaze!'

Verily, those who fear their Lord in secret, for them is forgiveness and a great hire!

Speak ye secretly or openly, verily, He knows the nature of men's breasts!

Ay! He knows who created! for he is the subtle, the well-aware! He it is who made the earth flat for you; so walk in the spacious sides thereof and eat of His provision; for unto Him the resurrection is!

Are ye sure that He who is in the heaven will not cleave the earth with you, and that it then shall quake?

Or are ye sure that He who is in the heaven will not send against you a heavy sand storm, and that ye then shall know how the warning was?

But those before them did call the apostles liars, and what a change it was!

Or have they not looked at the birds above them expanding their wings or closing them?- none holds them in except the Merciful One; for He on everything doth look.

Or who is this who will be a host for you, to help you against the Merciful?- the misbelievers are only in delusion! Or who is this who will provide you if He hold back His provision?-Nay, but they persist in perverseness and aversion! Is he who walks prone upon his face more guided than he who walks upright upon a straight path?

Say, 'It is He who produced you and made for you hearing and sight and hearts'-little is it that ye give thanks.

Say, 'It is He who sowed you in the earth, and unto Him shall ye be gathered!'

They say, 'When shall this threat be, if ye do speak the truth?'

Say, 'The knowledge is only with God; and I am but a plain warner!' And when they see it nigh, sorry shall be the faces of those who misbelieve; and it shall be said, 'This is that for which ye used to call!'

Say, 'Have ye considered, whether God destroy me and those with me, or whether we obtain mercy, yet who will protect the misbelievers from grievous torment?'

Say, 'He is the Merciful; we believe in Him, and upon Him do we rely; and ye shall shortly know who it is that is in obvious error!' Say, 'Have ye considered if your waters on the morrow should have sunk, who is to bring you flowing water?'

THE CHAPTER OF THE INFALLIBLE

(LXIX. Mecca.)

IN the name of the merciful and compassionate God. The Infallible, what is the Infallible? and what should make thee know what the Infallible is?

Thamud and 'Ad called the Striking Day a lie; but as for Thamud they perished by the shock; and as for 'Ad they perished with the violent cold blast of wind, which He subjected against them for seven nights and eight days consecutively. Thou mightest see the people therein prostrate as though they were palm stumps thrown down, and canst thou see any of them left?

And Pharaoh and those before him of the overturned cities committed sins, and they rebelled against the apostle of their Lord, and He seized them with an excessive punishment. Verily, we, when the water surged, bore you on it in a sailing ship, to make it a memorial for you, and that the retentive ear might hold it.

And when the trumpet shall be blown with one blast, and the earth shall be borne away, and the mountains too, and both be crushed with

one crushing; on that day shall the inevitable happen; and the heaven on that day shall be cleft asunder, for on that day shall it wane! and the angels upon the sides thereof; and above them on that day shall eight bear the throne of thy Lord!

On the day when ye shall be set forth no hidden thing of yours shall be concealed.

And as for him who is given his book in his right hand, he shall say, 'Here! take and read my book. Verily, I thought that I should meet my reckoning;' and he shall be in a pleasing life, in a lofty garden, whose fruits are nigh to cull- 'Eat ye and drink with good digestion, for what ye did aforetime in the days that have gone by!' But as for him who is given his book in his left hand he shall say, 'O, would that I had not received my book! I did not know what my account would be. O, would that it had been an end of me! my wealth availed me not! my authority has perished from me!' him and fetter him, then in hell broil him! then into a chain whose length is seventy cubits force him! verily, he believed not in the mighty God, nor was he particular to feed the poor: therefore he has not here to-day any warm friend, nor any food except foul ichor, which none save sinners shall eat!

I need not swear by what ye see or what ye do not see, verily, it is the speech of a noble apostle; and it is not the speech of a poet:-little is it ye believe!

And it is not the speech of a soothsayer,-little is it that ye mind!-a revelation from the Lord of the worlds. Why if he had invented against us any sayings, we would have seized him by the right hand, then we would have cut his jugular vein; nor could any one of you have kept us off from him. Verily, it is a memorial to the pious; and, verily, we know that there are amongst you those who say it is-a lie; and, verily, it is a source of sighing to the misbelievers; and, verily, it is certain truth!

Therefore celebrate the name of thy mighty Lord!

THE CHAPTER OF THE ASCENTS

(LXX. Mecca.)

IN the name of the merciful and compassionate God. An asker asked for torment that must befall, for the unbelievers; there is no repelling it; from God the Lord of the ascents, whereby ascend the angels and the Spirit unto Him in a day whose length is fifty thousand years.

Wherefore be patient with fair patience; verily, they see it as afar off, but we see it nigh!

The day when the heaven shall be as molten brass, and the mountains shall be like flocks of wool; when no warm friend shall question friend; they shall gaze on each other, and the sinner would fain give as a ransom from the torment of that day his sons and his mate, and his brother and his kin who stand by him, and all who are in the earth, that yet it might rescue him!

Nay, verily, it is a flame,-dragging by the scalp! it shall call those who retreated and turned their backs and who amassed and hoarded!

Verily, man is by nature rash! when evil touches him, very impatient; when good touches him, niggardly; all save those who pray, who remain at their prayers, and in whose wealth is a reasonable due (set aside) for him who asks and him who is kept from asking, and those who believe in a day of judgment, and those who shrink in terror from the torment of their Lord;-verily, the torment of their Lord is not safe;-and those who guard their private parts, except for their wives or the (slave girls) whom their right hands possess, for they are not to be blamed; but whoso craves beyond this, they are the transgressors; and those who observe their trusts and their compacts, and those who are upright in their testimonies, and those who keep their prayers, these shall dwell in gardens honoured. What ails the misbelievers that they hurry on before thee, crowding together on the right and on the left? Does every man of them wish to enter the garden of pleasure?

Nay, we created them of what they know!

And I need not swear by the Lord of the easts and the wests; verily, we are able to change them for others better, nor are we prevented! So leave them to plunge in discussion, and to play until they meet that day of theirs which they are threatened with, the day when they shall come forth in haste from the graves, as though they flock to a standard! with their looks abashed; meanness shall cover them! That is the day which they were promised!

THE CHAPTER OF NOAH

(LXXI. Mecca.)

IN the name of the merciful and compassionate God. Verily, we sent Noah to his people, 'Warn thy people before there come to them a grievous torment!'

Said he, 'O my people! verily, I am to you an obvious warner, that ye serve God and fear Him and obey me. He will pardon you your sins, and will defer you unto an appointed time; verily, God's appointed time when it comes will not be deferred, did ye but know!' Said he, 'My Lord! verily, I have called my people by night and day, and my call did but increase them in flight; and, verily, every time I called them, that Thou mightest pardon them, they placed their fingers in their ears and tried to cover themselves with their garments and persisted, and were very big with pride. Then I called them openly; then I published to them and I spoke to them in secret, and I said, "Ask forgiveness of your Lord, verily, He is very forgiving. He will send the rain upon you in torrents, and will extend to you wealth and children, and will make for you gardens, and will make for you rivers. What ails you that ye hope not for something serious from God, when He has created you by steps? Do ye not see how God has created the seven heavens in stories, and has set the moon therein for a light, and set the sun for a lamp? and God has made you grow out of the earth, and then He will make you return thereto, and will make you come forth therefrom; and God has made for you the earth a carpet that ye may walk therein in broad paths."

Said Noah, 'My Lord! verily, they have rebelled against me, and followed him whose wealth and children have but added to his loss, and they have plotted a great plot, and said, "Ye shall surely not leave your gods: ye shall surely neither leave Wadd, nor Suwa'h, nor Yaghuth, nor Ya'uq, nor Nasr, and they led astray many.'" And thou (Mohammed) wilt only increase the unjust in their error-because of their sins they were drowned and made to enter into the fire, and they found no helpers against God!

And Noah said, 'My Lord! leave not upon the earth one dweller of the misbelievers. Verily, Thou, if Thou shouldst leave them, they will lead astray Thy servants, and they will only bear for children sinners and misbelievers. My Lord! pardon me and my two parents, and

whomsoever enters my house believing, and (pardon) the believers men and women-but Thou shalt only increase the unjust in loss.'

THE CHAPTER OF THE GINN

(LXXII. Mecca.)

IN the name of the merciful and compassionate God. Say, 'I have been inspired that there listened a company of the ginn, and they said, "We have heard a marvellous Koran that guides to the right direction; and we believe therein, and we join no one with our Lord, for, verily, He-may the majesty of our Lord be exalted!-has taken to Himself neither consort nor son. And, verily, a fool among us spake against God wide of the mark! "And we thought that men and ginn would never speak a lie against God.

"And there are persons amongst men who seek for refuge with persons amongst the ginn; but increase them in their perverseness. And they thought, as ye thought, that God would not raise up any one from the dead.

"But we touched the heavens and found them filled with a mighty guard and shooting-stars; and we did sit in certain seats thereof to listen; but whoso of us listens now finds a shooting-star for him on guard.

"And, verily, we know not whether evil be meant for those who are in the earth, or if their Lord means right by them. "And of us are some who are pious, and of us are some who are otherwise: we are in separate bands.

"And we thought that we could not frustrate God in the earth, and could not frustrate Him by flight.

"But, verily, when we heard the guidance we believed therein, and he who believes in his Lord shall fear neither diminution nor loss. "And, verily, of us are some who are Muslims, and of us some are trespassers; but those of us who are Muslims they strive after right direction; and as for the trespassers they are fuel for hell." And if they will go right upon the way, we will irrigate them with copious water to try them thereby; and whoso turns from the remembrance of his Lord He will drive him

to severe torment. And (say) that the mosques are God's, and that ye should not call on any one with God, and that when God's servant stood up to pray they called out to him and well-nigh crowded upon him. Say, 'I only call upon my Lord, and I join no one with Him.'

Say, 'Verily, I cannot control for you either harm, or right direction.'

Say, 'Verily, as for me none can protect me against God, nor do I find any refuge beside Him,-except delivering the message from God and His errands: and whoso rebels against God and His Apostle, verily, for him is the fire of hell for them to dwell therein for ever and for aye!'

Until when they see what they are threatened with, then shall they surely know who is most weak at helping and fewest in numbers! Say, 'I know not if what ye are threatened with be nigh, or if my Lord will set for it a term. He knows the unseen, and He lets no one know His unseen, save such apostle as He is well pleased with: for, verily, he sends marching before him and behind him a guard!' That He may know that they have delivered the errands of their Lord, for He compasses what they have, and reckons everything by number.

THE CHAPTER OF THE ENWRAPPED

(LXXIII. Mecca.)

IN the name of the merciful and compassionate God. O thou who art enwrapped! rise by night except a little- the half, or deduct therefrom a little, or add thereto, and chant the Koran chanting. Verily, we will cast on thee a heavy speech. Verily, the early part of the night is stronger in impressions and more upright in speech!

Verily, thou hast by day a long employment; but mention the name of thy Lord and devote thyself thoroughly to Him, the Lord of the east and the west; there is no god but He; then take Him for a guardian! And endure patiently what they say, and flee from them with a decorous flight.

And leave me and those who say it is a lie, who are possessed of comfort; and let them bide for a while.

Verily with us are heavy fetters and hell-fire, and food that chokes, and mighty woe!

On the day when the earth and the mountains shall tremble and the earth shall be as a crumbling sand-hill!

Verily, we have sent unto yoti an apostle bearing witness against you, as we sent an apostle unto Pharaoh.

But Pharaoh rebelled against the apostle, and we seized him with an overpowering punishment.

Then how will ye shield yourselves if ye misbelieve from the day which shall make children grey-headed, whereon the heaven cleaves-its promise shall be fulfilled!

Verily, this is a memorial, and whoso will, let him take unto his Lord a way.

Verily, thy Lord knows that thou dost stand up to pray nearly two-thirds of the night, or the half of it or the third of it, as do part of those who are with thee; for God measures the night and the day; He knows that ye cannot calculate it, and He turns relentant towards you.

So read what is easy of the Koran. He knows that there will be of you some who are sick and others who beat about in the earth craving the grace of God, and others who are fighting in the cause of God. Then read what is easy of it and be steadfast in prayer, and give alms, and lend to God a goodly loan, for what ye send forward for yourselves of good ye will find it with God. It is better and a greater hire; and ask ye pardon of God: verily, God is forgiving, merciful!

THE CHAPTER OF THE 'COVERED'

(LXXIV. Mecca.)

IN the name of the merciful and compassionate God.

O thou who art covered! rise up and warn!

And thy Lord magnify!

And thy garments purify!

And abomination shun!

And grant not favours to gain increase!

And for thy Lord await!

And when the trump is blown,-for that day is a difficult day! for the misbelievers aught but easy!

Leave me alone with him I have created, and for whom I have made extensive wealth, and sons that he may look upon, and for whom I have smoothed things down. Then he desires that I should increase! nay, verily, he is hostile to our signs! I will drive him up a hill! Then he reflected and planned! May he be killed,-how he planned! Again, may he be killed,-how he planned! Then he looked; then he frowned and scowled; then he retreated and was big with pride and said, 'This is only magic exhibited! this is only mortal speech!'- I will broil him in hell-fire! and what shall make thee know what hell-fire is? It will not leave and will not let alone. It scorches the flesh; over it are nineteen (angels).

We have made only angels guardians of the fire, and we have only made their number a trial to those who misbelieve; that those who have been given the Book may be certain, and that those who believe may be increased in faith; and that those who have been given the Book and the believers may not doubt; and that those in whose hearts is sickness, and the misbelievers may say, 'What does God mean by this as a parable?'

Thus God leads astray whom He pleases, and guides him He pleases:

and none knows the hosts of thy Lord save Himself; and it is only a reminder to mortals!

Nay, by the moon!

And the night when it retires!

And the morning when it brightly dawns!

Verily, it is one of the greatest misfortunes; a warning to mortals; for him amongst you who wishes to press forward or to tarry! Every soul is pledged for what it earns; except the fellows of the right: in gardens shall they ask each other about the sinners!-'What drove you into hell-fire?'

They shall say, 'We weren't of those who prayed; we didn't feed the poor; but we did plunge into discussion with those who plunged, and we called the judgment day a lie until the certainty did come to us!'

But there shall not profit them the intercession of the intercessors.

What ailed them that they turned away from the memorial as though they were timid asses fleeing from a lion?

Nay, every man of them wished that he might have given him books spread open!

Nay, but they did not fear the hereafter!

Nay, it is a memorial! and let him who will remember it; but none will remember it except God please. He is most worthy of fear; and he is most worthy to forgive!

THE CHAPTER OF THE RESURRECTION

(LXXV. Mecca.)

IN the name of the merciful and compassionate God.

I need not swear by the resurrection day!

Nor need I swear by the self-accusing soul!

Does man think that we shall not collect his bones? Able are we to arrange his finger tips!

Nay, but man wishes to be wicked henceforward! he asks, When is the resurrection day?

But when the sight shall be dazed, and the moon be eclipsed, and the sun and the moon be together, and man shall say upon that day, 'Where is a place to flee to?'-nay, no refuge! and to thy Lord that day is the sure settlement: He will inform man on that day of what He has sent forward or delayed!

Nay, man is an evidence against himself, and even if he thrusts forward his excuses-.

Do not move thy tongue thereby to hasten it. It is for us to collect it and to read it; and when we read it then follow its reading. And again it is for us to explain it.

Nay, indeed, but ye love the transient life, and ye neglect the hereafter!

Faces on that day shall be bright, gazing on their Lord!

And faces on that day shall be dismal!

Thou wilt think that a back-breaking calamity has happened to them! Nay, but when the [soul] comes up into the throat, and it is said, 'Who will charm it back?' and he will think that it is his parting [hour]. And leg shall be pressed on leg; unto thy Lord on that day shall the driving be.

For he did not believe and did not pray; but he said it was a lie, and turned his back! Then he went to his people haughtily- woe to thee, and woe to thee! again woe to thee, and woe to thee! Does man think that he shall be left to himself? Wasn't he a clot of emitted seed? Then he was congealed blood, and (God) created him, and fashioned him, and made of him pairs, male and female.

Is not He able to quicken the dead?

THE CHAPTER OF MAN

(LXXVI. Mecca.)

IN the name of the merciful and compassionate God. Does there not come on man a portion of time when he is nothing worth mentioning?

Verily, we created man from a mingled clot, to try him; and we gave him hearing and sight. Verily, we guided him in the way, whether he be grateful or ungrateful.

Verily, we have prepared for those who misbelieve chains and fetters and a blaze!

Verily, the righteous shall drink of a cup tempered with Kafur, a spring from which God's servants shall drink and make it gush out as they please!

They who fulfil their vows, and fear a day, the evil which shall fly abroad, and who give food for His love to the poor and the orphan and the captive. 'We only feed you for God's sake; we desire not from you either reward or thanks; we fear from our Lord a frowning, calamitous day!'

And God will guard them from the evil of that day and will cast on them brightness and joy; and their reward for their patience shall be Paradise and silk! reclining therein upon couches they shall neither see therein sun nor piercing cold; and close down upon them shall be its shadows; and lowered over them its fruits to cull; and they shall be served round with vessels of silver and goblets that are as flagons—flagons of silver which they shall mete out! and they shall drink therein a cup tempered with Zingabil, a spring therein named Silsabil! and there shall go round about them eternal boys; when thou seest them thou wilt think them scattered pearls; and when thou seest them thou shalt see pleasure and a great estate! On them shall be garments of green embroidered satin and brocade; and they shall be adorned with bracelets of silver; and their Lord shall give them to drink pure drink! Verily, this is a reward for you, and your efforts are thanked.

Verily, we have sent down upon thee the Koran. Wherefore wait patiently for the judgment of thy Lord, and obey not any sinner or misbeliever amongst them. But remember the name of thy Lord morning, and evening, and through the night, and adore Him, and celebrate His praises the whole night long.

Verily, these love the transitory life, and leave behind them a heavy day!

We created them and strengthened their joints and if we please we can exchange for the likes of them in their stead. Verily, this is a memorial, and whoso will, let him take unto his Lord a way. But ye will not please except God please! Verily, God is knowing, wise.

He makes whomsoever He pleases to enter into His mercy; but the unjust He has prepared for them a grievous woe!

THE CHAPTER OF THOSE SENT

(LXXVII. Mecca.)

IN the name of the merciful and compassionate God.

By those sent in a series!

And by those who speed swiftly!

And by the dispensers abroad!

And by the separators apart!

And by those who instil the reminder, as an excuse

or warning!

Verily, what ye are threatened with shall surely happen!

And when the stars shall be erased!

And when the heaven shall be cleft!

And when the mountains shall be winnowed!

And when the apostles shall have a time appointed

for them!

For what day is the appointment made?

For the day of decision! and what shall make thee

know what the decision is?

Woe on that day for those who say it is a lie!

Have we not destroyed those of yore, and then followed

them up with those of the latter day? Thus do we with the sinners.

Woe on that day for those who say it is a lie!

Did we not create you from contemptible water, and place

it in a sure depository unto a certain, decreed term? for we are able and well able too!

Woe on that day for those who say it is a lie!

Have we not made for them the earth to hold the living

and the dead? and set thereon firm mountains reared aloft? and given you to drink water in streams?

Woe on that day for those who say it is a lie!

Go off to that which ye did call a lie! Go off to the

shadow of three columns, that shall not shade nor avail against the flame! Verily, it throws off sparks like towers,-as though they were yellow camels!

Woe on that day for those who say it is a lie!

This is the day when they may not speak,- when they are

not permitted to excuse themselves!

Woe on that day for those who say it is a lie!

This is the day of decision! We have assembled you with

those of yore; if ye have any stratagem employ it now!

Woe on that day for those who say it is a lie!

Verily, the pious are amid shades and springs and

fruit such as they love.-'Eat and drink with good digestion, for
that which ye have done!'

Verily, thus do we reward those who do well.

Woe on that day for those who say it is a lie!

'Eat and enjoy yourselves for a little; verily, ye are

sinner!'

Woe on that day for those who say it is a lie!

And when it is said to them bow down, they bow not down.

Woe on that day for those who say it is a lie!

And in what new discourse after it will they believe?

THE CHAPTER OF THE INFORMATION

(LXXVIII. Mecca.)

IN the name of the merciful and compassionate God. Of what do they ask each other?-Of the mighty information whereon they do dispute? nay, they shall know too well! Again, nay, they shall know too well!

Have we not set the earth as a couch, and the mountains as stakes, and created you in pairs, and made your sleep for rest, and made the night a garment, and made the day for livelihood, and built above you seven solid (heavens) and set a burning lamp, and sent down from the rain expressing clouds water pouring forth, to bring out thereby the grain and herb and gardens thickly planted? Verily, the day of decision is an appointed time; and the day when the trumpet shall be blown, and ye shall come in troops, and the heavens shall be opened, and shall be all doors, and the mountains shall be moved, and shall be like a mirage!

Verily, hell is an ambuscade; a reward for the outrageous, to tarry therein for ages. They shall not taste therein cool nor drink, but only boiling water and pus;-a fit reward!

Verily, they did not hope for the account; but they ever said our signs were lies.

Everything have we remembered in a book.

Then taste, for we will only increase your torment!' Verily, for the pious is a blissful place,-gardens and vineyards, and girls with swelling breasts of the same age as themselves, and a brimming cup; they shall hear therein no folly and no lie;-a reward from thy Lord, a sufficient gift! The Lord of the heavens and the earth, and what is between them both,-the Merciful,-they cannot obtain audience of Him!

The day when the Spirit and the angels shall stand in ranks, they shall not speak save to whom the Merciful permits, and who speaks aright.

That is the true day; and whoso pleases let him take to a resort unto his Lord!

Verily, we have warned you of a torment that is nigh: on a day when man shall see what his two hands have sent forward; and the misbeliever shall say, 'Would that I were dust!'

THE CHAPTER OF THOSE WHO TEAR OUT

(LXXIX. Mecca.)

IN the name of the merciful and compassionate God.

By those who tear out violently!

And by those who gaily release!

And by those who float through the air!

And the preceders who precede!

And those who manage the affair!

On the day when the quaking quakes which the following one shall succeed! Hearts on that day shall tremble; eyes thereon be humbled! They say, 'Shall we be sent back to our old course?- What! when we are rotten bones?' they say, 'That then were a losing return!' But it will only be one scare, and lo! they will be on the surface! Has the story of Moses come to you? when his Lord addressed him in the holy valley of Tuva, 'Go unto Pharaoh, verily, he is outrageous; and say, "Hast thou a wish to purify thyself, and that I may guide thee to thy Lord, and thou mayest fear?"'

So he showed him the greatest sign; but he called him a liar and rebelled. Then he retreated hastily, and gathered, and proclaimed, and said, 'I am your Lord most High!' but God seized him with the punishment of the future life and of the former. Verily, in that is a lesson to him who fears!

Are ye harder to create or the heaven that He has built? He raised its height and fashioned it; and made its night to cover it, and brought forth its noonday light; and the earth after that He did stretch out. He brings forth from it its water and its pasture. And the mountains He did firmly set, a provision for you and for your cattle.

And when the great predominant calamity shall come, on the day when man shall remember what he strove after, and hell shall be brought out for him who sees!

And as for him who was outrageous and preferred the life of this world, verily, hell is the resort!

But as for him who feared the station of his Lord, and prohibited his soul from lust, verily, Paradise is the resort! They shall ask thee about the Hour, for when it is set. Whereby canst thou mention it? Unto thy Lord its period belongs. Thou art only a warner to him who fears it.

On the day they see it, it will be as though they had only tarried an evening or the noon thereof.

THE CHAPTER OF THE FOLDING UP

(LXXXI. Mecca.)

IN the name of the merciful and compassionate God.

When the sun is folded up,

And when the stars do fall,

And when the mountains are moved,

And when the she-camels ten months' gone with young
shall be neglected,

And when the beasts shall be crowded together,

And when the seas shall surge up,

And when souls shall be paired with bodies,

And when the child who was buried alive shall be asked
for what sin she was slain,

And when the pages shall be spread out,

And when the heaven shall be flayed,

And when hell shall be set ablaze,

And when Paradise shall be brought nigh,

The soul shall know what it has produced!

I need not swear by the stars that slink back, moving swiftly,
slinking into their dens!

Nor by the night when darkness draws on!

Nor by the morn when it first breathes up!

Verily, it is the speech of a noble apostle, mighty, standing sure with the
Lord of the throne, obeyed and trusty too!

Your comrade is not mad; he saw him on the plain horizon, nor does he
grudge to communicate the unseen.

Nor is it the speech of a pelted devil.

Then whither do ye go?

It is but a reminder to the worlds, to whomsoever of you pleases to go
straight:- but ye will not please, except God, the Lord of the world,
should please.

THE CHAPTER OF THE CLEAVING ASUNDER

(LXXXII. Mecca.)

IN the name of the merciful and compassionate God.

When the heaven is cleft asunder,

And when the stars are scattered,

And when the seas gush together,

And when the tombs are turned upside down, The soul shall know what it has sent on or kept back! O man! what has seduced thee concerning thy generous Lord, who created thee, and fashioned thee, and gave thee symmetry, and in what form He pleased composed thee?

Nay, but ye call the judgment a lie! but over you are guardians set, noble, writing down! they know what ye do! Verily, the righteous are in pleasure, and, verily, the wicked are in hell; they shall broil therein upon the judgment day; nor shall they be absent therefrom!

And what shall make thee know what is the judgment day? Again, what shall make thee know what is the judgment day? a day when no soul shall control aught for another; and the bidding on that day belongs to God!

THE CHAPTER OF THOSE WHO GIVE SHORT WEIGHT

(LXXXIII. Mecca.)

IN the name of the merciful and compassionate God. Woe to those who give short weight! who when they measure against others take full measure; but when they measure to them or weigh to them, diminish!

Do not these think that they shall be raised again at the mighty day? the day when men shall stand before the Lord of the worlds! Nay, verily, the book of the wicked is in Siggin; and what shall make thee know what Siggin is a book inscribed! Woe on that day for those who say it is a lie! Who call the judgment day a lie! but none shall call it a lie except every sinful transgressor, who, when our signs are read to him, says, 'Old folks' tales!'

Nay, but that which they have gained has settled upon their hearts. Nay, verily, from their Lord on that day are they veiled; and then, verily, they shall broil in hell; then it shall be said, 'This is what ye once did call a lie!'

Nay, verily, the book of the righteous is in 'Illiyun; and what shall make thee know what 'Illiyun is? book inscribed! those nigh to God shall witness it.

Verily, the righteous shall be in pleasure; upon couches shall they gaze; thou mayest recognise in their faces the brightness of pleasure; they shall be given to drink wine that is sealed, whose seal is musk; for that then let the aspirants aspire!-and it shall be tempered with Tasnim,-a spring from which those nigh to God shall drink.

Verily, those who sin do laugh at those who believe; and when they pass by they wink at one another, and when they return to their family they return ridiculing them; and when they see them they say, 'Verily, these do go astray!'-but they are not sent as guardians over them! But to-day those who believe shall at the misbelievers laugh! Upon couches shall they gaze; are the misbelievers rewarded for what they have done?

THE CHAPTER OF THE RENDING ASUNDER

(LXXXIV. Mecca.)

IN the name of the merciful and compassionate God. When the heaven is rent asunder and gives ear unto its Lord, and is dutiful!

And when the earth is stretched out and casts forth what is in it, and is empty, and gives ear unto its Lord, and is dutiful! O man! verily, thou are toiling after thy Lord, toiling; wherefore shalt thou meet Him!

And as for him who is given his book in his right hand, he shall be reckoned with by an easy reckoning; and he shall go back to his family joyfully.

But as for him who is given his book behind his back, he shall call out for destruction, but he shall broil in a blaze! Verily, he was amongst his family joyful. Verily, he thought that he should never return to God.

Yea, verily, his Lord on him did look!

I need not swear by the evening glow,

Or by the night, and what it drives together,

Or by the moon when it is at its full,

Ye shall be surely transferred from state to state! What ails them that they do not believe? and, when the Koran is read to them, do not adore? Nay, those who misbelieve do say it is a lie, but God knows best the (malice) that they hide. So give them the glad tidings of grievous woe! save those who believe and act aright, for them is hire that is not grudged!

THE CHAPTER OF THE ZODIACAL SIGNS

(LXXXV. Mecca.)

IN the name of the merciful and compassionate God.

By the heaven with its zodiacal signs!

And the promised day!

And the witness and the witnessed!

The fellows of the pit were slain;

And the fire with its kindling,

When they sat over it

And witnessed the while what they were doing with those
who believed.

And they took not vengeance on them save for their belief in God,

The mighty, the praiseworthy,

Whose is the kingdoms of the heavens and the earth;

For God is witness over all!

Verily, those who make trial of the believers, men and women, and then do not repent, for them is the torment of hell, and for them is the torment of the burning!

Verily, those who believe and act aright, for them are gardens beneath which rivers flow,- that is the great bliss! Verily, the violence of thy Lord is keen!

Verily, He produces and returns, and He is the forgiving, the loving, the Lord of the glorious throne; the doer of what He will! Has there come to thee the story of the hosts of Pharaoh and Thamud? Nay, those who misbelieve do say it is a lie; but God is behind them- encompassing!

Nay, it is a glorious Koran in a preserved tablet.

THE CHAPTER OF THE NIGHT STAR

(LXXXVI. Mecca.)

IN the name of the merciful and compassionate God. By the heaven and by the night star! And what shall make thee know what the night star is?- The star of piercing brightness. Verily, every soul has a guardian over it.

Then let man look from what he is created: he is created from water poured forth, that comes out from between the loins and the breast bones.

Verily, He is able to send him back again, on the day when the secrets shall be tried, and he shall have no strength nor helper. By the heaven that sends back the rain!

And the earth with its sprouting!

Verily, it is indeed a distinguishing speech, and it is no frivolity!

Verily, they do plot a plot!

But I plot my plot too! let the misbelievers bide; do thou then let them bide awhile!

THE CHAPTER OF THE MOST HIGH

(LXXXVII. Mecca.)

IN the name of the merciful and compassionate God. Celebrated the name of thy Lord most High, who created and fashioned, and who decreed and guided, and who brings forth the pasture, and then makes it dusky stubble!

We will make thee recite, and thou shalt not forget, save what God pleases. Verily, He knows the open and what is concealed; and we will send thee easily to ease; wherefore remind, for, verily, the reminder is useful.

But he who fears will be mindful; but the wretch will avoid it; he who will broil on the great fire, and then therein shall neither die nor live!

Prosperous is he who purifies himself, and remembers the name of his Lord and prays!

Nay! but ye prefer the life of this world, while the hereafter is better and more lasting.

Verily, this was in the books of yore,-the books of Abraham and Moses.

THE CHAPTER OF THE OVERWHELMING

(LXXXVIII. Mecca.)

IN the name of the merciful and compassionate God.

Has there come to thee the story of the overwhelming? Faces on that day shall be humble, labouring, toiling,- shall broil upon a burning fire; shall be given to drink from a boiling spring! no food shall they have save from the foul thorn, which shall not fatten nor avail against hunger!

Faces on that day shall be comfortable, content with their past endeavours,-in a lofty garden wherein they shall hear no foolish word; wherein is a flowing fountain; wherein are couches raised on high, and

goblets set down, and cushions arranged, and carpets spread! Do they not look then at the camel how she is created?

And at the heaven how it is reared?

And at the mountains how they are set up?

And at the earth how it is spread out?

But remind: thou art only one to remind; thou art not in authority over them; except such as turns his back and misbelieves, for him will God torment with the greatest torment.

Verily, unto us is their return, and, verily, for us is their account!

THE CHAPTER OF THE DAWN

(LXXXIX. Mecca.)

IN the name of the merciful and compassionate God.

By the dawn and ten nights!

And the single and the double!

And the night when it travels on!

Is there in that an oath for a man of sense?

Hast thou not seen how thy Lord did with 'Ad?-with Iram of the columns? the like of which has not been created in the land? And Thamud when they hewed the stones in the valley?

And Pharaoh of the stakes?

Who were outrageous in the land, and did multiply wickedness therein, and thy Lord poured out upon them the scourge of torment. Verily, thy Lord is on a watch tower! and as for man, whenever his Lord tries him and honours him and grants him favour, then he says, 'My Lord has honoured me;' but whenever he tries him and doles out to him his

subsistence, then he says, 'My Lord despises me!' Nay, but ye do not honour the orphan, nor do ye urge each other to feed the poor, and ye devour the inheritance (of the weak) with a general devouring, and ye love wealth with a complete love! Nay, when the earth is crushed to pieces, and thy Lord comes with the angels, rank on rank, and hell is brought on that day,-on that day shall man be reminded! but how shall he have a reminder? He will say, 'Would that I had sent something forward for my life! But on that day no one shall be tormented with a torment like his, and none shall be bound with bonds like his!

O thou comforted soul! return unto thy Lord, well pleased and well pleased with!

And enter amongst my servants, and enter my Paradise!

THE CHAPTER OF THE LAND

(XC. Mecca.)

IN the name of the merciful and compassionate God. I need not swear by the Lord of this land, and though a dweller in this land!

Nor by the begetter and what he begets!

We have surely created man in trouble.

Does he think that none can do aught against him? He says, I have wasted wealth in plenty;' does he think that no one sees him?

Have we not made for him two eyes and a tongue, and two lips? and guided him in the two highways? but he will not attempt the steep! And what shall make thee know what the steep is? It is freeing captives, or feeding on the day of famine, an orphan who is akin, or a poor man who lies in the dust; and again (it is) to be of these who believe and encourage each other to patience, and encourage each other to mercy,-these are the fellows of the right!

But those who disbelieve in our signs, they are the fellows of the left, for them is fire that closes in!

THE CHAPTER OF THE SUN

(XCI. Mecca.)

IN the name of the merciful and compassionate God.

By the sun and its noonday brightness!

And the moon when it follows him!

And the day when it displays him!

And the night when it covers him!

And the heaven and what built it!

And the earth and what spread it!

And the soul and what fashioned it, and taught it

its sin and its piety!

Prosperous is he who purifies it!

And disappointed is he who corrupts it!

Thamud called the apostle a liar in their outrage, when their wretch rose up and the apostle of God said to them, 'God's she-camel! so give her to drink.'

But they called him a liar, and they ham-strung her; but their Lord destroyed them in their sins, and served them all alike; and He fears not the result thereof!

THE CHAPTER OF THE NIGHT

(XCII. Mecca.)

IN the name of the merciful and compassionate God.

By the night when it veils!

And the day when it is displayed!

And by what created male and female!

Verily, your efforts are diverse!

But as for him who gives alms and fears God,

And believes in the best,

We will send him easily to ease!

But as for him who is niggardly,

And longs for wealth,

And calls the good a lie,

We will send him easily to difficulty!

And his wealth shall not avail him

When he falls down (into hell)!

Verily, it is for us to guide;

And, verily, ours are the hereafter and the former life!

And I have warned you of a fire that flames! None shall broil thereon, but the most wretched, who says it is a lie and turns his back.

But the pious shall be kept away from it, he who gives his wealth in alms, and who gives no favour to any one for the sake of reward, but only craving the face of his Lord most High; in the end he shall be well pleased!

THE CHAPTER OF THE FORENOON

(XCIII. Mecca.)

IN the name of the merciful and compassionate God.

By the forenoon!

And the night when it darkens!

Thy Lord has not forsaken thee, nor hated thee! and surely the hereafter is better for thee than the former; and in the end thy Lord will give thee, and thou shalt be well pleased! Did He not find thee an orphan, and give thee the shelter? and find thee erring, and guide thee? and find thee poor with a family, and nourish thee?

But as for the orphan oppress him not; and as for the beggar drive him not away; and as for the favour of thy Lord discourse thereof.

THE CHAPTER OF 'HAVE WE NOT EXPANDED?'

(XCIV. Mecca.)

IN the name of the merciful and compassionate God. Have we not expanded for thee thy breast? and set down from thee thy load which galled thy back? and exalted for thee thy renown? Verily, with difficulty is ease! verily, with difficulty is ease! And when thou art at leisure then toil, and for thy Lord do thou yearn!

THE CHAPTER OF POWER

(XCVII. Place of origin doubtful.)

IN the name of the merciful and compassionate God.

Verily, we sent it down on the Night of Power! And what shall make thee know what the Night of Power is?— the Night of Power is better than a thousand months!

The angels and the Spirit descend therein, by the permission of their Lord with every bidding.

Peace it is until rising of the dawn!

THE CHAPTER OF THE MANIFEST SIGN

(XCVIII. Place of origin doubtful.)

IN the name of the merciful and compassionate God. Those of the people of the Book and the idolaters who misbelieve did not fall off until there came to them the manifest sign,-An apostle from God reading pure pages wherein are right scriptures:

Nor did those who were given the Book divide into sects until after there came to them the manifest sign.

But they were not bidden aught but to worship God, being sincere in religion unto Him as 'Hanifs, and to be steadfast in prayer, and to give alms: for that is the standard religion.

Verily, those who disbelieve amongst the people of the Book and the idolaters shall be in the fire of hell, to dwell therein for aye; they are wretched creatures!

Verily, those who believe and act aright, they are the best of creatures; their reward with their Lord is gardens of Eden, beneath which rivers flow, to dwell therein for aye; God shall be well pleased with them, and they with Him! that is for him who fears his Lord!

THE CHAPTER OF THE EARTHQUAKE

(XCIX. Place of origin doubtful.)

IN the name of the merciful and compassionate God.

When the earth shall quake with its quaking! And the earth shall bring forth her burdens, and man shall say, 'What ails her!'

On that day she shall tell her tidings, because thy Lord inspires her.

On the day when men shall come up in separate bands to show their works: and he who does the weight of an atom of good shall see it! and he who does the weight of an atom of evil shall see it!

THE CHAPTER OF THE CHARGERS

(C. Mecca.)

IN the name of the merciful and compassionate God.

By the snorting chargers!

And those who strike fire with their hoofs!

And those who make incursions in the morning, And raise up dust therein, And cleave through a host therein!

Verily, man is to his Lord ungrateful; and, verily, he is a witness of that.

Verily, he is keen in his love of good.

Does he not know when the tombs are exposed, and what is in the breasts is brought to light?

Verily, thy Lord upon that day indeed is well aware.

THE CHAPTER OF THE BACKBITER

(CIV. Mecca.)

IN the name of the merciful and compassionate God. Woe to every slanderous backbiter, who collects wealth and counts it.

He thinks that his wealth can immortalize him.

Not so! he shall be hurled into El'Hutamah!

And what shall make thee understand what El'Hutamah is?- the fire of God kindled; which rises above the hearts. Verily, it is an archway over them on long-drawn columns.

THE CHAPTER OF THE 'NECESSARIES'

(CVII. Place of origin doubtful.)

IN the name of the merciful and compassionate God. Hast thou considered him who calls the judgment a lie? He it is who pushes the orphan away; and urges not (others) to feed the poor. But woe to those who pray and who are careless in their prayers, Who pretend and withhold necessities.

THE CHAPTER OF EL KAUTHAR

(CVIII. Mecca.)

IN the name of the merciful and compassionate God.

Verily, we have given thee El Kauthar;

So pray to thy Lord and slaughter (victims).

Verily, he who hates thee shall be childless.

THE CHAPTER OF MISBELIEVERS

(CIX. Mecca.)

IN the name of the merciful and compassionate God. Say, 'O ye misbelievers! I do not serve what ye serve; nor will ye serve what I serve; nor will I serve what ye serve; nor will ye serve what I serve;-ye have your religion, and I have my religion!'

THE CHAPTER OF HELP

(CX. Mecca.)

IN the name of the merciful and compassionate God.

When there comes God's help and victory,

And thou shalt see men enter into God's religion by troops, Then celebrate the praises of thy Lord, and ask forgiveness of Him, verily, He is relentant!

THE CHAPTER OF ABU LAHEB

(CXI. Mecca.)

IN the name of the merciful and compassionate God.

Abu Laheb's two hands shall perish, and he shall perish!

His wealth shall not avail him, nor what he has earned! He shall broil in a fire that flames, and his wife carrying faggots!- on her neck a cord of palm fibres.

THE CHAPTER OF UNITY

(CXII. Place of origin doubtful.)

IN the name of the merciful and compassionate God.

Say, 'He is God alone!

God the Eternal!

He begets not and is not begotten!

Nor is there like unto Him any one!'

THE CHAPTER OF THE DAYBREAK

(CXIII. Place of origin doubtful.)

IN the name of the merciful and compassionate God. Say, 'I seek refuge in the Lord of the daybreak, from the evil of what He has created; and

from the evil of the night when it cometh on; and from the evil of the blowers upon knots; and from the evil of the envious when he envies.'

THE CHAPTER OF MEN

(CXIV. Place of origin doubtful.)

IN the name of the merciful and compassionate God. Say, 'I seek refuge in the Lord of men, the King of men, the God of men, from the evil of the whisperer, who slinks off, who whispers into the hearts of men!-from ginns and men!'

THE END

The Hadith

Portions of the Hadith of Bukhari

The Hadith of Bukhari, Translator Unknown

Volume One

Hadith 1:1

Narrated 'Umar bin Al-Khattab:

I heard Allah's Apostle saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Hadith 1:2

Narrated 'Aisha:

(the mother of the faithful believers) Al-Harith bin Hisham asked Allah's Apostle "O Allah's Apostle! How is the Divine Inspiration

revealed to you?" Allah's Apostle replied, "Sometimes it is (revealed) like the ringing of a bell, this form of Inspiration is the hardest of all and then this state passes ' off after I have grasped what is inspired. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aisha added: Verily I saw the Prophet being inspired Divinely on a very cold day and noticed the Sweat dropping from his forehead (as the Inspiration was over).

Hadith 1:3

Narrated 'Aisha:

(the mother of the faithful believers) The commencement of the Divine Inspiration to Allah's Apostle was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship (Allah alone) continuously for many days before his desire to see his family. He used to take with him the journey food for the stay and then come back to (his wife) Khadija to take his food like-wise again till suddenly the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet replied, "I do not know how to read.

The Prophet added, "The angel caught me (forcefully) and pressed me so hard that I could not bear it any more. He then released me and again asked me to read and I replied, 'I do not know how to read.' Thereupon he caught me again and pressed me a second time till I could not bear it any more. He then released me and again asked me to read but again I replied, 'I do not know how to read (or what shall I read)?' Thereupon he caught me for the third time and pressed me, and then released me and said, 'Read in the name of your Lord, who has created (all that exists) has created man from a clot. Read! And your Lord is the Most Generous.' (96.1, 96.2, 96.3) Then Allah's Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid and said, "Cover me! Cover me!" They covered him till his fear was over and after that he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones."

Khadija then accompanied him to her cousin Waraqa bin Naufal bin Asad bin 'Abdul 'Uzza, who, during the PreIslamic Period became a Christian and used to write the writing with Hebrew letters. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija said to Waraqa, "Listen to the story of your nephew, O my cousin!" Waraqa asked, "O my nephew! What have you seen?" Allah's Apostle described whatever he had seen. Waraqa said, "This is the same one who keeps the secrets (angel Gabriel) whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out." Allah's Apostle asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility; and if I should remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

of pause in revelation reporting the speech of the Prophet "While I was walking, all of a sudden I heard a voice from the sky. I looked up and saw the same angel who had visited me at the cave of Hira' sitting on a chair between the sky and the earth. I got afraid of him and came back home and said, 'Wrap me (in blankets).' And then Allah revealed the following Holy Verses (of Quran):

'O you (i.e. Muhammad)! wrapped up in garments!' Arise and warn (the people against Allah's Punishment),... up to 'and desert the idols.' (74.1-5) After this the revelation started coming strongly, frequently and regularly."

Hadith 1:4

Narrated Said bin Jubair:

Ibn 'Abbas in the explanation of the Statement of Allah. 'Move not your tongue concerning (the Quran) to make haste therewith.' (75.16) Said "Allah's Apostle used to bear the revelation with great trouble and used to move his lips (quickly) with the Inspiration." Ibn 'Abbas moved his lips saying, "I am moving my lips in front of you as Allah's Apostle used to move his." Said moved his lips saying: "I am moving my lips, as I saw Ibn 'Abbas moving his." Ibn 'Abbas added, "So Allah revealed 'Move not your tongue concerning (the Qur'an) to make haste therewith. It is for us to collect it and to give you (O Muhammad) the

ability to recite it (the Qur'an) (75.16-17) which means that Allah will make him (the Prophet) remember the portion of the Qur'an which was revealed at that time by heart and recite it. The Statement of Allah: And 'When we have recited it to you (O Muhammad through Gabriel) then you follow its (Qur'an) recital' (75.18) means 'listen to it and be silent.' Then it is for Us (Allah) to make It clear to you' (75.19) means 'Then it is (for Allah) to make you recite it (and its meaning will be clear by itself through your tongue). Afterwards, Allah's Apostle used to listen to Gabriel whenever he came and after his departure he used to recite it as Gabriel had recited it."

Hadith 1:5

Narrated Ibn 'Abbas:

Abu Sufyan bin Harb informed me that Heraclius had sent a messenger to him while he had been accompanying a caravan from Quraish. They were merchants doing business in Sham (Syria, Palestine, Lebanon and Jordan), at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. So Abu Sufyan and his companions went to Heraclius at Ilya (Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him. He called for his translator who, translating Heraclius's question said to them, "Who amongst you is closely related to that man who claims to be a Prophet?" Abu Sufyan replied, "I am the nearest relative to him (amongst the group)."

Heraclius said, "Bring him (Abu Sufyan) close to me and make his companions stand behind him." Abu Sufyan added, Heraclius told his translator to tell my companions that he wanted to put some questions to me regarding that man (The Prophet) and that if I told a lie they (my companions) should contradict me." Abu Sufyan added, "By Allah! Had I not been afraid of my companions labeling me a liar, I would not have spoken the truth about the Prophet. The first question he asked me about him was:

'What is his family status amongst you?'

I replied, 'He belongs to a good (noble) family amongst us.'

Heraclius further asked, 'Has anybody amongst you ever claimed the same (i.e. to be a Prophet) before him?'

I replied, 'No.'

He said, 'Was anybody amongst his ancestors a king?'

I replied, 'No.'

Heraclius asked, 'Do the nobles or the poor follow him?'

I replied, 'It is the poor who follow him.'

He said, 'Are his followers increasing decreasing (day by day)?'

I replied, 'They are increasing.'

He then asked, 'Does anybody amongst those who embrace his religion become displeased and renounce the religion afterwards?'

I replied, 'No.'

Heraclius said, 'Have you ever accused him of telling lies before his claim (to be a Prophet)?'

I replied, 'No. '

Heraclius said, 'Does he break his promises?'

I replied, 'No. We are at truce with him but we do not know what he will do in it.' I could not find opportunity to say anything against him except that.

Heraclius asked, 'Have you ever had a war with him?'

I replied, 'Yes.'

Then he said, 'What was the outcome of the battles?'

I replied, 'Sometimes he was victorious and sometimes we.'

Heraclius said, 'What does he order you to do?'

I said, 'He tells us to worship Allah and Allah alone and not to worship anything along with Him, and to renounce all that our ancestors had said. He orders us to pray, to speak the truth, to be chaste and to keep good relations with our Kith and kin.'

Heraclius asked the translator to convey to me the following, I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom.

I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostle have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet.' Heraclius then asked for the letter addressed by Allah's Apostle

which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as

follows: "In the name of Allah the Beneficent, the Merciful (This letter is) from Muhammad the slave of Allah and His Apostle to Heraclius the ruler of Byzantine. Peace be upon him, who follows the right path. Furthermore I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

'O people of the scripture! Come to a word common to you and us that we worship none but Allah and that we associate nothing in worship with Him, and that none of us shall take others as Lords beside Allah. Then, if they turn away, say: Bear witness that we are Muslims (those who have surrendered to Allah).' (3:64).

Abu Sufyan then added, "When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him. Then I started to become sure that he (the Prophet) would be the conqueror in the near future till I embraced Islam (i.e. Allah guided me to it)."

The sub narrator adds, "Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Sham. Ibn An-Natur narrates that once while Heraclius was visiting Ilya' (Jerusalem), he got up in the morning with a sad mood. Some of his priests asked him why he was in that mood? Heraclius was a foreteller and an astrologer. He replied, 'At night when I looked at the stars, I saw that the leader of those who practice circumcision had appeared (become the conqueror). Who are they who practice circumcision?' The people replied, 'Except the Jews nobody practices circumcision, so you should not be afraid of them (Jews).

'Just Issue orders to kill every Jew present in the country.'

While they were discussing it, a messenger sent by the king of Ghassan to convey the news of Allah's Apostle to Heraclius was brought in. Having heard the news, he (Heraclius) ordered the people to go and see whether the messenger of Ghassan was circumcised. The people, after seeing him, told Heraclius that he was circumcised. Heraclius then asked him about the Arabs. The messenger replied, 'Arabs also practice circumcision.'

(After hearing that) Heraclius remarked that sovereignty of the 'Arabs had appeared. Heraclius then wrote a letter to his friend in Rome who was as good as Heraclius in knowledge. Heraclius then left for Homs. (a town in Syrian and stayed there till he received the reply of his letter from his friend who agreed with him in his opinion about the emergence of the Prophet and the fact that he was a Prophet. On that Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said, 'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

(On hearing the views of Heraclius) the people ran towards the gates of the palace like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said, 'What already said was just to test the strength of your conviction and I have seen it.' The people prostrated before him and became pleased with him, and this was the end of Heraclius's story (in connection with his faith).

Allah's Apostle was the most generous of all the people, and he used to reach the peak in generosity in the month of Ramadan when Gabriel met him. Gabriel used to meet him every night of Ramadan to teach him the Qur'an. Allah's Apostle was the most generous person, even more generous than the strong uncontrollable wind (in readiness and haste to do charitable deeds).

Hadith 1:7

Narrated Ibn 'Umar:

Allah's Apostle said: Islam is based on (the following) five (principles):

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.

2. To offer the (compulsory congregational) prayers dutifully and perfectly.
3. To pay Zakat (i.e. obligatory charity) .
4. To perform Hajj. (i.e. Pilgrimage to Mecca)
5. To observe fast during the month of Ramadan.

Hadith 1:8

Narrated Abu Huraira:

The Prophet said, "Faith (Belief) consists of more than sixty branches (i.e. parts). And Haya (This term "Haya" covers a large number of concepts which are to be taken together; amongst them are self respect, modesty, bashfulness, and scruple, etc.) is a part of faith."

Hadith 1:9

Narrated 'Abdullah bin 'Amr:

The Prophet said, "A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden."

Hadith 1:10

Narrated Abu Musa:

Some people asked Allah's Apostle, "Whose Islam is the best? i.e. (Who is a very good Muslim)?" He replied, "One who avoids harming the Muslims with his tongue and hands."

Hadith 1:11

Narrated 'Abdullah bin 'Amr:

A man asked the Prophet , "What sort of deeds or (what qualities of) Islam are good?" The Prophet replied, "To feed (the poor) and greet

those whom you know and those whom you do not Know (See Hadith No. 27).

Hadith 1:12

Narrated Anas:

The Prophet said, "None of you will have faith till he wishes for his (Muslim) brother what he likes for himself."

Hadith 1:13

Narrated Abu Huraira:

"Allah's Apostle said, "By Him in Whose Hands my life is, none of you will have faith till he loves me more than his father and his children."

Hadith 1:14

Narrated Anas:

The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

Hadith 1:15

Narrated Anas:

The Prophet said, "Whoever possesses the following three qualities will have the sweetness (delight) of faith:

1. The one to whom Allah and His Apostle becomes dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.

3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."

Hadith 1:16

Narrated Anas:

The Prophet said, "Love for the Ansar is a sign of faith and hatred for the Ansar is a sign of hypocrisy."

Hadith 1:17

Narrated 'Ubada bin As-Samit:

who took part in the battle of Badr and was a Naqib (a person heading a group of six persons), on the night of Al-'Aqaba pledge: Allah's Apostle said while a group of his companions were around him, "Swear allegiance to me for:

1. Not to join anything in worship along with Allah.
2. Not to steal.
3. Not to commit illegal sexual intercourse.
4. Not to kill your children.
5. Not to accuse an innocent person (to spread such an accusation among people).
6. Not to be disobedient (when ordered) to do good deed."

The Prophet added: "Whoever among you fulfills his pledge will be rewarded by Allah. And whoever indulges in any one of them (except the ascription of partners to Allah) and gets the punishment in this world, that punishment will be an expiation for that sin. And if one indulges in any of them, and Allah conceals his sin, it is up to Him to forgive or punish him (in the Hereafter)." 'Ubada bin As-Samit added: "So we swore allegiance for these." (points to Allah's Apostle)

Hadith 1:18

Narrated Abu Said Al-Khudri:

Allah's Apostle said, "A time will come that the best property of a Muslim will be sheep which he will take on the top of mountains and the places of rainfall (valleys) so as to flee with his religion from afflictions."

Hadith 1:19

Narrated 'Aisha:

Whenever Allah's Apostle ordered the Muslims to do something, he used to order them deeds which were easy for them to do, (according to their strength endurance). They said, "O Allah's Apostle! We are not like you. Allah has forgiven your past and future sins." So Allah's Apostle became angry and it was apparent on his face. He said, "I am the most Allah fearing, and know Allah better than all of you do."

Hadith 1:20

Narrated Anas:

The Prophet said, "Whoever possesses the following three qualities will taste the sweetness of faith:

1. The one to whom Allah and His Apostle become dearer than anything else.
2. Who loves a person and he loves him only for Allah's sake.
3. Who hates to revert to disbelief (Atheism) after Allah has brought (saved) him out from it, as he hates to be thrown in fire."

Hadith 1:21

Narrated Abu Said Al-Khudri:

The Prophet said, "When the people of Paradise will enter Paradise and the people of Hell will go to Hell, Allah will order those who have had faith equal to the weight of a grain of mustard seed to be taken out from Hell. So they will be taken out but (by then) they will be blackened (charred). Then they will be put in the river of Haya' (rain) or Hayat (life) (the Narrator is in doubt as to which is the right term), and they will revive like a grain that grows near the bank of a flood channel. Don't you see that it comes out yellow and twisted"

Hadith 1:22

Narrated Abu Said Al-Khudri:

Allah's Apostle said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Apostle?" He (the Prophet) replied, "It is the Religion."

Hadith 1:22

Narrated Abu Said Al-Khudri:

Allah's Apostle said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that. Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Apostle?" He (the Prophet) replied, "It is the Religion."

Hadith 1:23

Narrated 'Abdullah (bin 'Umar):

Once Allah's Apostle passed by an Ansari (man) who was admonishing to his brother regarding Haya'. On that Allah's Apostle said, "Leave him as Haya' is a part of faith." (See Hadith No. 8)

Hadith 1:24

Narrated Ibn 'Umar:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform a that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Hadith 1:25

Narrated Abu Huraira:

Allah's Apostle was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform Hajj (Pilgrim age to Mecca) 'Muhrur, (which is accepted by Allah and is performed with the intention of seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

Hadith 1:26

Narrated Sa'd:

Allah's Apostle distributed (Zakat) amongst (a group of) people while I was sitting there but Allah's Apostle left a man whom I thought the best of the lot. I asked, "O Allah's Apostle! Why have you left that person? By Allah I regard him as a faithful believer." The Prophet commented: "Or merely a Muslim." I remained quiet for a while, but could not help repeating my question because of what I knew about him. And then asked Allah's Apostle, "Why have you left so and so? By Allah! He is a faithful believer." The Prophet again said, "Or merely a Muslim." And I could not help repeating my question because of what I knew about him. Then the Prophet said, "O Sa'd! I give to a person while another is dearer to me, for fear that he might be thrown on his face in the Fire by Allah."

Hadith 1:27

Narrated 'Abdullah bin 'Amr:

A person asked Allah's Apostle . "What (sort of) deeds in or (what qualities of) Islam are good?" He replied, "To feed (the poor) and greet those whom you know and those whom you don't know."

Hadith 1:28

Narrated Ibn 'Abbas:

The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands and are ungrateful for the favors and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them and then she sees something in you (not of her liking), she will say, 'I have never received any good from you.'"

Hadith 1:29

Narrated Al-Ma'rur:

At Ar-Rabadha I met Abu Dhar who was wearing a cloak, and his slave, too, was wearing a similar one. I asked about the reason for it. He replied, "I abused a person by calling his mother with bad names." The Prophet said to me, 'O Abu Dhar! Did you abuse him by calling his mother with bad names You still have some characteristics of ignorance. Your slaves are your brothers and Allah has put them under your command. So whoever has a brother under his command should feed him of what he eats and dress him of what he wears. Do not ask them (slaves) to do things beyond their capacity (power) and if you do so, then help them.' "

Hadith 1:31

Narrated 'Abdullah:

When the following Verse was revealed: "It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.)" (6:83), the companions of Allah's Apostle asked, "Who is

amongst us who had not done injustice (wrong)?" Allah revealed: "No doubt, joining others in worship with Allah is a great injustice (wrong) indeed." (31.13)

Hadith 1:32

Narrated Abu Huraira:

The Prophet said, "The signs of a hypocrite are three:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest. (If you keep something as a trust with him, he will not return it.)"

Hadith 1:33

Narrated 'Abdullah bin 'Amr:

The Prophet said, "Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up.

1. Whenever he is entrusted, he betrays.
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner."

Hadith 1:34

Narrated Abu Huraira:

Allah's Apostle said, "Whoever establishes the prayers on the night of

Qadr out of sincere faith and hoping to attain Allah's rewards (not to show off) then all his past sins will be forgiven."

Hadith 1:35

Narrated Abu Huraira:

The Prophet said, "The person who participates in (Holy battles) in Allah's cause and nothing compels him to do so except belief in Allah and His Apostles, will be recompensed by Allah either with a reward, or booty (if he survives) or will be admitted to Paradise (if he is killed in the battle as a martyr). Had I not found it difficult for my followers, then I would not remain behind any sariya going for Jihad and I would have loved to be martyred in Allah's cause and then made alive, and then martyred and then made alive, and then again martyred in His cause."

Hadith 1:36

Narrated Abu Huraira:

Allah's Apostle said: "Whoever establishes prayers during the nights of Ramadan faithfully out of sincere faith and hoping to attain Allah's rewards (not for showing off), all his past sins will be forgiven."

Hadith 1:37

Narrated Abu Huraira:

Allah's Apostle said, "Whoever observes fasts during the month of Ramadan out of sincere faith, and hoping to attain Allah's rewards, then all his past sins will be forgiven."

Hadith 1:38

Narrated Abu Huraira:

The Prophet said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the

good tidings that you will be rewarded; and gain strength by worshipping in the mornings, the nights." (See Fath-ul-Bari, Page 102, Vol 1).

Hadith 1:39

Narrated Al-Bara' (bin 'Azib):

When the Prophet came to Medina, he stayed first with his grandfathers or maternal uncles from Ansar. He offered his prayers facing Baitul-Maqdis (Jerusalem) for sixteen or seventeen months, but he wished that he could pray facing the Ka'ba (at Mecca). The first prayer which he offered facing the Ka'ba was the 'Asr prayer in the company of some people. Then one of those who had offered that prayer with him came out and passed by some people in a mosque who were bowing during their prayers (facing Jerusalem). He said addressing them, "By Allah, I testify that I have prayed with Allah's Apostle facing Mecca (Ka'ba)." Hearing that, those people changed their direction towards the Ka'ba immediately. Jews and the people of the scriptures used to be pleased to see the Prophet facing Jerusalem in prayers but when he changed his direction towards the Ka'ba, during the prayers, they disapproved of it.

Al-Bara' added, "Before we changed our direction towards the Ka'ba (Mecca) in prayers, some Muslims had died or had been killed and we did not know what to say about them (regarding their prayers.) Allah then revealed: And Allah would never make your faith (prayers) to be lost (i.e. the prayers of those Muslims were valid)." (2:143).

Hadith 1:40

Narrated Abu Huraira:

Allah's Apostle said, "If any one of you improve (follows strictly) his Islamic religion then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is."

Hadith 1:41

Narrated 'Aisha:

Once the Prophet came while a woman was sitting with me. He said, "Who is she?" I replied, "She is so and so," and told him about her (excessive) praying. He said disapprovingly, "Do (good) deeds which is within your capacity (without being overtaxed) as Allah does not get tired (of giving rewards) but (surely) you will get tired and the best deed (act of Worship) in the sight of Allah is that which is done regularly."

Hadith 1:42

Narrated Anas:

The Prophet said, "Whoever said "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a barley grain will be taken out of Hell. And whoever said: "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of a wheat grain will be taken out of Hell. And whoever said, "None has the right to be worshipped but Allah and has in his heart good (faith) equal to the weight of an atom will be taken out of Hell."

Hadith 1:43

Narrated 'Umar bin Al-Khattab:

Once a Jew said to me, "O the chief of believers! There is a verse in your Holy Book Which is read by all of you (Muslims), and had it been revealed to us, we would have taken that day (on which it was revealed as a day of celebration." 'Umar bin Al-Khattab asked, "Which is that verse?" The Jew replied, "This day I have perfected your religion For you, completed My favor upon you, And have chosen for you Islam as your religion." (5:3) 'Umar replied,"No doubt, we know when and where this verse was revealed to the Prophet. It was Friday and the Prophet was standing at 'Arafat (i.e. the Day of Hajj)"

Hadith 1:44

Narrated Talha bin 'Ubaidullah:

A man from Najd with unkempt hair came to Allah's Apostle and we heard his loud voice but could not understand what he was saying, till he came near and then we came to know that he was asking about Islam. Allah's Apostle said, "You have to offer prayers perfectly five times in a day and night (24 hours)." The man asked, "Is there any more (praying)?" Allah's Apostle replied, "No, but if you want to offer the Nawafil prayers (you can)." Allah's Apostle further said to him: "You have to observe fasts during the month of Ramad, an." The man asked, "Is there any more fasting?" Allah's Apostle replied, "No, but if you want to observe the Nawafil fasts (you can.)" Then Allah's Apostle further said to him, "You have to pay the Zakat (obligatory charity)." The man asked, "Is there any thing other than the Zakat for me to pay?" Allah's Apostle replied, "No, unless you want to give alms of your own." And then that man retreated saying, "By Allah! I will neither do less nor more than this." Allah's Apostle said, "If what he said is true, then he will be successful (i.e. he will be granted Paradise)."

Hadith 1:45

Narrated Abu Huraira:

Allah's Apostle said, "(A believer) who accompanies the funeral procession of a Muslim out of sincere faith and hoping to attain Allah's reward and remains with it till the funeral prayer is offered and the burial ceremonies are over, he will return with a reward of two Qirats. Each Qirat is like the size of the (Mount) Uhud. He who offers the funeral prayer only and returns before the burial, will return with the reward of one Qirat only."

Hadith 1:46

Narrated 'Abdullah:

The Prophet said, "Abusing a Muslim is Fusuq (an evil doing) and "Allah's Apostle went out to inform the people about the (date of the) night of decree (Al-Qadr) but there happened a quarrel between two Muslim men. The Prophet said, "I came out to inform you about (the date of) the night of Al-Qadr, but as so and so and so and so quarrelled, its knowledge was taken away (I forgot it) and maybe it was better for you. Now look for it in the 7th, the 9th and the 5th (of the last 10 nights of the month of Ramadan)."

Hadith 1:47

Narrated Abu Huraira:

One day while the Prophet was sitting in the company of some people, (The angel) Gabriel came and asked, "What is faith?" Allah's Apostle replied, 'Faith is to believe in Allah, His angels, (the) meeting with Him, His Apostles, and to believe in Resurrection.' Then he further asked, "What is Islam?" Allah's Apostle replied, "To worship Allah Alone and none else, to offer prayers perfectly to pay the compulsory charity (Zakat) and to observe fasts during the month of Ramadan." Then he further asked, "What is Ihsan (perfection)?" Allah's Apostle replied, "To worship Allah as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allah's Apostle replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents.

1. When a slave (lady) gives birth to her master.
2. When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of five things which nobody knows except Allah.

The Prophet then recited: "Verily, with Allah (Alone) is the knowledge of the Hour--." (31. 34) Then that man (Gabriel) left and the Prophet asked his companions to call him back, but they could not see him. Then the Prophet said, "That was Gabriel who came to teach the people their religion." Abu 'Abdullah said: He (the Prophet) considered all that as a part of faith.

Hadith 1:48

Narrated 'Abdullah bin 'Abbas:

I was informed by Abu Sufyan that Heraclius said to him, "I asked you whether they (followers of Muhammad) were increasing or decreasing. You replied that they were increasing. And in fact, this is the way of true Faith till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his (the Prophets) religion (Islam) became displeased and discarded it. You replied in the negative,

and in fact, this is (a sign of) true faith. When its delight enters the heart and mixes with them completely, nobody can be displeased with it."

Hadith 1:49

Narrated An-Nu'man bin Bashir:

I heard Allah's Apostle saying, 'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the Hima (private pasture) of someone else and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

Hadith 1:50

Narrated Abu Jamra:

I used to sit with Ibn 'Abbas and he made me sit on his sitting place. He requested me to stay with him in order that he might give me a share from his property. So I stayed with him for two months. Once he told (me) that when the delegation of the tribe of 'Abdul Qais came to the Prophet, the Prophet asked them, "Who are the people (i.e. you)? (Or) who are the delegate?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome! O people (or O delegation of 'Abdul Qais)! Neither will you have disgrace nor will you regret." They said, "O Allah's Apostle! We cannot come to you except in the sacred month and there is the infidel tribe of Mudar intervening between you and us. So please order us to do something good (religious deeds) so that we may inform our people whom we have left behind (at home), and that we may enter Paradise (by acting on them)." Then they asked about drinks (what is legal and what is illegal). The Prophet ordered them to do four things and forbade them from four things. He ordered them to believe in Allah Alone and asked them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "It means:

1. To testify that none has the right to be worshipped but Allah and Muhammad is Allah's Apostle.
2. To offer prayers perfectly
3. To pay the Zakat (obligatory charity)
4. To observe fast during the month of Ramadan.
5. And to pay Al-Khumus (one fifth of the booty to be given in Allah's Cause).

Then he forbade them four things, namely, Hantam, Dubba,' Naqir Ann Muzaffat or Muqaiyar; (These were the names of pots in which Alcoholic drinks were prepared) (The Prophet mentioned the container of wine and he meant the wine itself). The Prophet further said (to them): "Memorize them (these instructions) and convey them to the people whom you have left behind."

Hadith 1:51

Narrated 'Umar bin Al-Khattab:

Allah's Apostle said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended. So whoever emigrated for Allah and His Apostle, then his emigration was for Allah and His Apostle. And whoever emigrated for worldly benefits or for a woman to marry, his emigration was for what he emigrated for."

Hadith 1:52

Narrated Abu Mas'ud:

The Prophet said, "If a man spends on his family (with the intention of having a reward from Allah) sincerely for Allah's sake then it is a (kind of) alms-giving in reward for him.

Hadith 1:53

Narrated Sa'd bin Abi Waqqas:

Allah's Apostle said, "You will be rewarded for whatever you spend for Allah's sake even if it were a morsel which you put in your wife's mouth."

Hadith 1:54

Narrated Jarir bin Abdullah:

I gave the pledge of allegiance to Allah's Apostle for the following:

1. offer prayers perfectly
2. pay the Zakat (obligatory charity)
3. and be sincere and true to every Muslim.

Hadith 1:55

Narrated Ziyad bin' Illaqa:

I heard Jarir bin 'Abdullah (Praising Allah). On the day when Al-Mughira bin Shu'ba died, he (Jarir) got up (on the pulpit) and thanked and praised Allah and said, "Be afraid of Allah alone Who has none along with Him to be worshipped.(You should) be calm and quiet till the (new) chief comes to you and he will come to you soon. Ask Allah's forgiveness for your (late) chief because he himself loved to forgive others." Jarir added, "Amma badu (now then), I went to the Prophet and said, 'I give my pledge of allegiance to you for Islam.'" The Prophet conditioned (my pledge) for me to be sincere and true to every Muslim so I gave my pledge to him for this. By the Lord of this mosque! I am sincere and true to you (Muslims). Then Jarir asked for Allah's forgiveness and came down (from the pulpit).

Hadith 1:56

Narrated Abu Huraira:

While the Prophet was saying something in a gathering, a Bedouin came and asked him, "When would the Hour (Doomsday) take place?" Allah's Apostle continued his talk, so some people said that Allah's Apostle had heard the question, but did not like what that Bedouin had

asked. Some of them said that Allah's Apostle had not heard it. When the Prophet finished his speech, he said, "Where is the questioner, who enquired about the Hour (Doomsday)?" The Bedouin said, "I am here, O Allah's Apostle ." Then the Prophet said, "When honesty is lost, then wait for the Hour (Doomsday)." The Bedouin said, "How will that be lost?" The Prophet said, "When the power or authority comes in the hands of unfit persons, then wait for the Hour (Doomsday.)"

Hadith 1:57

Narrated 'Abdullah bin 'Amr:

Once the Prophet remained behind us in a journey. He joined us while we were performing ablution for the prayer which was over-due. We were just passing wet hands over our feet (and not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice: "Save your heels from the fire."

Hadith 1:58

Narrated Ibn 'Umar:

Allah's Apostle said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree but felt shy to answer the others then asked, "What is that tree, O Allah's Apostle ?" He replied, "It is the date-palm tree."

Hadith 1:59

Narrated Ibn 'Umar:

The Prophet said, "Amongst the trees, there is a tree, the leaves of which do not fall and is like a Muslim. Tell me the name of that tree." Everybody started thinking about the trees of the desert areas. And I thought of the date-palm tree. The others then asked, "Please inform us what is that tree, O Allah's Apostle?" He replied, "It is the date-palm tree."

Hadith 1:63

Narrated Anas bin Malik:

While we were sitting with the Prophet in the mosque, a man came riding on a camel. He made his camel kneel down in the mosque, tied its foreleg and then said: "Who amongst you is Muhammad?" At that time the Prophet was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm." The an then addressed him, "O Son of 'Abdul Muttalib."

The Prophet said, "I am here to answer your questions." The man said to the Prophet, "I want to ask you something and will be hard in questioning. So do not get angry." The Prophet said, "Ask whatever you want." The man said, "I ask you by your Lord, and the Lord of those who were before you, has Allah sent you as an Apostle to all the mankind?" The Prophet replied, "By Allah, yes." The man further said, "I ask you by Allah. Has Allah ordered you to offer five prayers in a day and night (24 hours).? He replied, "By Allah, Yes." The man further said, "I ask you by Allah! Has Allah ordered you to observe fasts during this month of the year (i.e. Ramadan)?" He replied, "By Allah, Yes." The man further said, "I ask you by Allah. Has Allah ordered you to take Zakat (obligatory charity) from our rich people and distribute it amongst our poor people?" The Prophet replied, "By Allah, yes." Thereupon that man said, "I have believed in all that with which you have been sent, and I have been sent by my people as a messenger, and I am Dimam bin Tha'laba from the brothers of Bani Sa'd bin Bakr."

Hadith 1:64

Narrated 'Abdullah bin Abbas:

Once Allah's Apostle gave a letter to a person and ordered him to go and deliver it to the Governor of Bahrain. (He did so) and the Governor of Bahrain sent it to Chousroes, who read that letter and then tore it to pieces. (The sub-narrator (Ibn Shihab) thinks that Ibn Al-Musaiyab said that Allah's Apostle invoked Allah against them (saying), "May Allah tear them into pieces, and disperse them all totally.")"

Hadith 1:65

Narrated Anas bin Malik:

Once the Prophet wrote a letter or had an idea of writing a letter. The Prophet was told that they (rulers) would not read letters unless they were sealed. So the Prophet got a silver ring made with "Muhammad Allah's Apostle" engraved on it. As if I were just observing its white glitter in the hand of the Prophet

Hadith 1:66

Narrated Abu Waqid Al-Laithi:

While Allah's Apostle was sitting in the mosque with some people, three men came. Two of them came in front of Allah's Apostle and the third one went away. The two persons kept on standing before Allah's Apostle for a while and then one of them found a place in the circle and sat there while the other sat behind the gathering, and the third one went away. When Allah's Apostle finished his preaching, he said, "Shall I tell you about these three persons? One of them be-took himself to Allah, so Allah took him into His grace and mercy and accommodated him, the second felt shy from Allah, so Allah sheltered Him in His mercy (and did not punish him), while the third turned his face from Allah and went away, so Allah turned His face from him likewise. "

Hadith 1:67

Narrated 'Abdur Rahman bin Abi Bakra's father:

Once the Prophet was riding his camel and a man was holding its rein. The Prophet asked, "What is the day today?" We kept quiet, thinking that he might give that day another name. He said, "Isn't it the day of Nahr (slaughtering of the animals of sacrifice)" We replied, "Yes." He further asked, "Which month is this?" We again kept quiet, thinking that he might give it another name. Then he said, "Isn't it the month of Dhul-Hijja?" We replied, "Yes." He said, "Verily! Your blood, property and honor are sacred to one another (i.e. Muslims) like the sanctity of this day of yours, in this month of yours and in this city of yours. It is incumbent upon those who are present to inform those who are absent because those who are absent might comprehend (what I have said) better than the present audience."

Hadith 1:68

Narrated Ibn Mas'ud:

The Prophet used to take care of us in preaching by selecting a suitable time, so that we might not get bored. (He abstained from pestering us with sermons and knowledge all the time).

Hadith 1:69

Narrated Anas bin Malik:

The Prophet said, "Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)."

Hadith 1:70

Narrated Abu Wail:

'Abdullah used to give a religious talk to the people on every Thursday. Once a man said, "O Aba 'Abdur-Rahman! (By Allah) I wish if you could preach us daily." He replied, "The only thing which prevents me from doing so, is that I hate to bore you, and no doubt I take care of you in preaching by selecting a suitable time just as the Prophet used to do with us, for fear of making us bored."

Hadith 1:71

Narrated Muawiya:

I heard Allah's Apostle saying, "If Allah wants to do good to a person, He makes him comprehend the religion. I am just a distributor, but the grant is from Allah. (And remember) that this nation (true Muslims) will keep on following Allah's teachings strictly and they will not be harmed by any one going on a different path till Allah's order (Day of Judgment) is established."

Hadith 1:72

Narrated Ibn 'Umar:

We were with the Prophet and a spadix of date-palm tree was brought to him. On that he said, "Amongst the trees, there is a tree which resembles a Muslim." I wanted to say that it was the date-palm tree but as I was the youngest of all (of them) I kept quiet. And then the Prophet said, "It is the date-palm tree."

Hadith 1:73

Narrated 'Abdullah bin Mas'ud:

The Prophet said, "Do not wish to be like anyone except in two cases. (The first is) A person, whom Allah has given wealth and he spends it righteously; (the second is) the one whom Allah has given wisdom (the Holy Qur'an) and he acts according to it and teaches it to others." (Fateh-al-Bari page 177 Vol. 1)

Hadith 1:74

Narrated Ibn 'Abbas:

That he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of (the Prophet) Moses. Ibn 'Abbas said that he was Khadir. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him, saying "My friend (Hur) and I have differed regarding Moses' companion whom Moses, asked the way to meet. Have you heard the Prophet mentioning something about him? He said, "Yes. I heard Allah's Apostle saying, "While Moses was sitting in the company of some Israelites, a man came and asked him. "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: 'Yes, Our slave Khadir (is more learned than you.)' Moses asked (Allah) how to meet him (Khadir). So Allah made the fish as a sign for him and he was told that when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish in the sea. The servant-boy of Moses said to him: Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said: 'That is what we have been seeking? (18.64) So they went back retracing their foot-steps, and found Khadir. (And) what happened further to them is narrated in the Holy Qur'an by Allah. (18.54 up to 18.82)

Hadith 1:75

Narrated Ibn 'Abbas:

Once the Prophet embraced me and said, "O Allah! Bestow on him the knowledge of the Book (Qur'an)."

Hadith 1:76

Narrated Ibn 'Abbas:

Once I came riding a she-ass and had (just) attained the age of puberty. Allah's Apostle was offering the prayer at Mina. There was no wall in front of him and I passed in front of some of the row while they were offering their prayers. There I let the she-ass loose to graze and entered the row, and nobody objected to it.

Hadith 1:77

Narrated Mahmud bin Rabi'a:

When I was a boy of five, I remember, the Prophet took water from a bucket (used far getting water out of a well) with his mouth and threw it on my face.

Hadith 1:78

Narrated Ibn 'Abbas:

that he differed with Hur bin Qais bin Hisn Al-Fazari regarding the companion of the Prophet Moses. Meanwhile, Ubai bin Ka'b passed by them and Ibn 'Abbas called him saying, "My friend (Hur) and I have differed regarding Moses' companion whom Moses asked the way to meet. Have you heard Allah's Apostle mentioning something about him? Ubai bin Ka'b said: "Yes, I heard the Prophet mentioning something about him (saying) while Moses was sitting in the company of some Israelites, a man came and asked him: "Do you know anyone who is more learned than you? Moses replied: "No." So Allah sent the Divine Inspiration to Moses: '--Yes, Our slave Khadir is more learned than you. Moses asked Allah how to meet him (Al-Khadir). So Allah made the fish a sign for him and he was told when the fish was lost, he should return (to the place where he had lost it) and there he would meet him (Al-Khadir). So Moses went on looking for the sign of the fish

in the sea. The servant-boy of Moses said: 'Do you remember when we betook ourselves to the rock, I indeed forgot the fish, none but Satan made me forget to remember it. On that Moses said, 'That is what we have been seeking.' So they went back retracing their footsteps, and found Kha,dir. (and) what happened further about them is narrated in the Holy Qur'an by Allah." (18.54 up to 18.82)

Hadith 1:79

Narrated Abu Musa:

The Prophet said, "The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allah benefited the people with it and they utilized it for drinking, making their animals drink from it and for irrigation of the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allah's religion and gets benefit (from the knowledge) which Allah has revealed through me (the Prophets and learns and then teaches others. The last example is that of a person who does not care for it and does not take Allah's guidance revealed through me (He is like that barren land.)"

Hadith 1:80

Narrated Anas:

Allah's Apostle said, "From among the portents of the Hour are (the following):

1. Religious knowledge will be taken away (by the death of Religious learned men).
2. (Religious) ignorance will prevail.
3. Drinking of Alcoholic drinks (will be very common).
4. There will be prevalence of open illegal sexual intercourse.

Hadith 1:81

Narrated Anas:

I will narrate to you a Hadith and none other than I will tell you about after it. I heard Allah's Apostle saying: From among the portents of the Hour are (the following):

1. Religious knowledge will decrease (by the death of religious learned men).
2. Religious ignorance will prevail.
3. There will be prevalence of open illegal sexual intercourse.
4. Women will increase in number and men will decrease in number so much so that fifty women will be looked after by one man.

Hadith 1:82

Narrated Ibn 'Umar:

Allah's Apostle said, "While I was sleeping, I saw that a cup full of milk was brought to me and I drank my fill till I noticed (the milk) its wetness coming out of my nails. Then I gave the remaining milk to 'Umar Ibn Al-Khattab" The companions of the Prophet asked, "What have you interpreted (about this dream)? "O Allah's Apostle !" he replied, "(It is religious) knowledge."

Hadith 1:83

Narrated 'Abdullah bin Amr bin Al 'Aas:

Allah's Apostle stopped (for a while near the Jimar) at Mina during his last Hajj for the people and they were asking him questions. A man came and said, "I forgot and got my head shaved before slaughtering the Hadi (sacrificing animal)." The Prophet said, "There is no harm, go and do the slaughtering now." Then another person came and said, "I forgot and slaughtered (the camel) before Rami (throwing of the

pebbles) at the Jamra." The Prophet said, "Do the Rami now and there is no harm."

The narrator added: So on that day, when the Prophet was asked about anything (as regards the ceremonies of Hajj) performed before or after its due time, his reply was: "Do it (now) and there is no harm."

Hadith 1:84

Narrated Ibn 'Abbas:

Somebody said to the Prophet (during his last Hajj), "I did the slaughtering before doing the Rami." The Prophet beckoned with his hand and said, "There is no harm in that." Then another person said, "I got my head shaved before offering the sacrifice." The Prophet beckoned with his hand saying, "There is no harm in that."

Hadith 1:85

Narrated Abu Huraira:

The Prophet said, "(Religious) knowledge will be taken away (by the death of religious scholars) ignorance (in religion) and afflictions will appear; and Harj will increase." It was asked, "What is Harj, O Allah's Apostle?" He replied by beckoning with his hand indicating "killing." (Fateh-al-Bari Page 192, Vol. 1)

Hadith 1:86

Narrated Asma:

I came to 'Aisha while she was praying, and said to her, "What has happened to the people?" She pointed out towards the sky. (I looked towards the mosque), and saw the people offering the prayer. Aisha said, "Subhan Allah." I said to her, "Is there a sign?" She nodded with her head meaning, "Yes." I, too, then stood (for the prayer of eclipse) till I became (nearly) unconscious and later on I poured water on my head. After the prayer, the Prophet praised and glorified Allah and then said,

"Just now at this place I have seen what I have never seen before, including Paradise and Hell. No doubt it has been inspired to me that

you will be put to trials in your graves and these trials will be like the trials of Masiah-ad-Dajjal or nearly like it (the sub narrator is not sure which expression Asma' used). You will be asked, 'What do you know about this man (the Prophet Muhammad)?' Then the faithful believer (or Asma' said a similar word) will reply, 'He is Muhammad Allah's Apostle who had come to us with clear evidences and guidance and so we accepted his teachings and followed him. And he is Muhammad.' And he will repeat it thrice. Then the angels will say to him, 'Sleep in peace as we have come to know that you were a faithful believer.' On the other hand, a hypocrite or a doubtful person will reply, 'I do not know, but I heard the people saying something and so I said it.' (the same). "

Hadith 1:87

Narrated Abu Jamra:

I was an interpreter between the people and Ibn 'Abbas. Once Ibn 'Abbas said that a delegation of the tribe of Abdul Qais came to the Prophet who asked them, "Who are the people (i.e. you)? (Or) who are the delegates?" They replied, "We are from the tribe of Rabi'a." Then the Prophet said to them, "Welcome, O people (or said, "O delegation (of 'Abdul Qais).") Neither will you have disgrace nor will you regret." They said, "We have come to you from a distant place and there is the tribe of the infidels of Mudar intervening between you and us and we cannot come to you except in the sacred month. So please order us to do something good (religious deeds) and that we may also inform our people whom we have left behind (at home) and that we may enter Paradise (by acting on them.)" The Prophet ordered them to do four things, and forbade them from four things. He ordered them to believe in Allah Alone, the Honorable the Majestic and said to them, "Do you know what is meant by believing in Allah Alone?" They replied, "Allah and His Apostle know better." Thereupon the Prophet said, "(That means to testify that none has the right to be worshipped but Allah and that Muhammad is His Apostle, to offer prayers perfectly, to pay Zakat, to observe fasts during the month of Ramadan, (and) to pay Al-Khumus (one fifth of the booty to be given in Allah's cause)."

Then he forbade them four things, namely Ad-Dubba.' Hantam, Muzaffat (and) An-Naqir or Muqaiyar (These were the names of pots in which alcoholic drinks used to be prepared). The Prophet further said, "Memorize them (these instructions) and tell them to the people whom you have left behind."

Hadith 1:88

Narrated 'Abdullah bin Abi Mulaika:

'Uqba bin Al-Harith said that he had married the daughter of Abi Ihab bin 'Aziz. Later on a woman came to him and said, "I have suckled (nursed) Uqba and the woman whom he married (his wife) at my breast." 'Uqba said to her, "Neither I knew that you have suckled (nursed) me nor did you tell me." Then he rode over to see Allah's Apostle at Medina, and asked him about it. Allah's Apostle said, "How can you keep her as a wife when it has been said (that she is your foster-sister)?" Then Uqba divorced her, and she married another man.

Hadith 1:89

Narrated 'Umar:

My Ansari neighbor from Bani Umaiyah bin Zaid who used to live at 'Awali Al-Medina and used to visit the Prophet by turns. He used to go one day and I another day. When I went I used to bring the news of that day regarding the Divine Inspiration and other things, and when he went, he used to do the same for me. Once my Ansari friend, in his turn (on returning from the Prophet), knocked violently at my door and asked if I was there." I became horrified and came out to him. He said, "Today a great thing has happened." I then went to Hafsa and saw her weeping. I asked her, "Did Allah's Apostle divorce you all?" She replied, "I do not know." Then, I entered upon the Prophet and said while standing, "Have you divorced your wives?" The Prophet replied in the negative. On what I said, "Allahu-Akbar (Allah is Greater)." (See Hadith No. 119, Vol. 3 for details)

Hadith 1:90

Narrated Abu Mas'ud Al-Ansari:

Once a man said to Allah's Apostle "O Allah's Apostle! I may not attend the (compulsory congregational) prayer because so and so (the Imam) prolongs the prayer when he leads us for it. The narrator added: "I never saw the Prophet more furious in giving advice than he was on that day. The Prophet said, "O people! Some of you make others dislike good deeds (the prayers). So whoever leads the people in prayer should

shorten it because among them there are the sick the weak and the needy (having some jobs to do)."

Hadith 1:91

Narrated Zaid bin Khalid Al-Juhani:

A man asked the Prophet about the picking up of a "Luqata" (fallen lost thing). The Prophet replied, "Recognize and remember its tying material and its container, and make public announcement (about it) for one year, then utilize it but give it to its owner if he comes." Then the person asked about the lost camel. On that, the Prophet got angry and his cheeks or his Face became red and he said, "You have no concern with it as it has its water container, and its feet and it will reach water, and eat (the leaves) of trees till its owner finds it." The man then asked about the lost sheep. The Prophet replied, "It is either for you, for your brother (another person) or for the wolf."

Hadith 1:92

Narrated Abu Musa:

The Prophet was asked about things which he did not like, but when the questioners insisted, the Prophet got angry. He then said to the people, "Ask me anything you like." A man asked, "Who is my father?" The Prophet replied, "Your father is Hudhafa." Then another man got up and said, "Who is my father, O Allah's Apostle?" He replied, "Your father is Salim, Maula (the freed slave) of Shaiba." So when 'Umar saw that (the anger) on the face of the Prophet he said, "O Allah's Apostle! We repent to Allah (Our offending you)."

Hadith 1:93

Narrated Anas bin Malik:

One day Allah's Apostle came out (before the people) and 'Abdullah bin Hudhafa stood up and asked (him) "Who is my father?" The Prophet replied, "Your father is Hudhafa." The Prophet told them repeatedly (in anger) to ask him anything they liked. 'Umar knelt down before the Prophet and said thrice, "We accept Allah as (our) Lord and Islam as

(our) religion and Muhammad as (our) Prophet." After that the Prophet became silent.

Hadith 1:94

Narrated Anas:

Whenever the Prophet asked permission to enter, he knocked the door thrice with greeting and whenever he spoke a sentence (said a thing) he used to repeat it thrice. (See Hadith No. 261, Vol. 8).

Hadith 1:95

Narrated Anas:

Whenever the Prophet spoke a sentence (said a thing), he used to repeat it thrice so that the people could understand it properly from him and whenever he asked permission to enter, (he knocked the door) thrice with greeting.

Hadith 1:96

Narrated 'Abdullah bin 'Amr:

Once Allah's Apostle remained behind us in a journey. He joined us while we were performing ablution for the 'Asr prayer which was overdue. We were just passing wet hands over our feet (not washing them properly) so the Prophet addressed us in a loud voice and said twice or thrice, "Save your heels from the fire."

Hadith 1:97

Narrated Abu Burda's father:

Allah's Apostle said "Three persons will have a double reward:

1. A Person from the people of the scriptures who believed in his prophet (Jesus or Moses) and then believed in the Prophet Muhammad (i.e. has embraced Islam).

2. A slave who discharges his duties to Allah and his master.
3. A master of a woman-slave who teaches her good manners and educates her in the best possible way (the religion) and manumits her and then marries her."

Hadith 1:97

Narrated Ibn 'Abbas:

Once Allah's Apostle came out while Bilal was accompanying him. He went towards the women thinking that they had not heard him (i.e. his sermon). So he preached them and ordered them to pay alms. (Hearing that) the women started giving alms; some donated their ear-rings, some gave their rings and Bilal was collecting them in the corner of his garment.

Hadith 1:98

Narrated Abu Huraira:

I said: "O Allah's Apostle! Who will be the luckiest person, who will gain your intercession on the Day of Resurrection?" Allah's Apostle said: O Abu Huraira! "I have thought that none will ask me about it before you as I know your longing for the (learning of) Hadiths. The luckiest person who will have my intercession on the Day of Resurrection will be the one who said sincerely from the bottom of his heart "None has the right to be worshipped but Allah."

And 'Umar bin 'Abdul 'Aziz wrote to Abu Bakr bin Hazm, "Look for the knowledge of Hadith and get it written, as I am afraid that religious knowledge will vanish and the religious learned men will pass away (die). Do not accept anything save the Hadiths of the Prophet. Circulate knowledge and teach the ignorant, for knowledge does not vanish except when it is kept secretly (to oneself)."

Hadith 1:99

Narrated Abdullah Ibn Dinar:

also narrates the same (above-mentioned statement) as has been narrated by 'Umar bin 'Abdul 'Aziz up to "The religious scholar (learned men) will pass away (die)."

Hadith 1:100

Narrated 'Abdullah bin 'Amr bin Al' As:

I heard Allah's Apostle saying, "Allah does not take away the knowledge, by taking it away from (the hearts of) the people, but takes it away by the death of the religious learned men till when none of the (religious learned men) remains, people will take as their leaders ignorant persons who when consulted will give their verdict without knowledge. So they will go astray and will lead the people astray."

Hadith 1:101

Narrated Abu Said Al-Khudri:

Some women requested the Prophet to fix a day for them as the men were taking all his time. On that he promised them one day for religious lessons and commandments. Once during such a lesson the Prophet said, "A woman whose three children die will be shielded by them from the Hell fire." On that a woman asked, "If only two die?" He replied, "Even two (will shield her from the Hell-fire)."

Hadith 1:102

Narrated Abu Said Al-Khudri:

as above (the sub narrators are different). Abu Huraira qualified the three children referred to in the above mentioned Hadith as not having reached the age of committing sins (i.e. age of puberty) .

Hadith 1:103

Narrated Ibn Abu Mulaika:

Whenever 'Aisha (the wife of the Prophet) heard anything which she did not understand, she used to ask again till she understood it completely. Aisha said: "Once the Prophet said, "Whoever will be called

to account (about his deeds on the Day of Resurrection) will surely be punished." I said, "Doesn't Allah say: "He surely will receive an easy reckoning." (84.8) The Prophet replied, "This means only the presentation of the accounts but whoever will be argued about his account, will certainly be ruined."

Hadith 1:104

Narrated Said:

Abu Shuraih said, "When 'Amr bin Said was sending the troops to Mecca (to fight 'Abdullah bin Az-Zubair) I said to him, 'O chief! Allow me to tell you what the Prophet said on the day following the conquests of Mecca. My ears heard and my heart comprehended, and I saw him with my own eyes, when he said it. He glorified and praised Allah and then said, "Allah and not the people has made Mecca a sanctuary. So anybody who has belief in Allah and the Last Day (i.e. a Muslim) should neither shed blood in it nor cut down its trees. If anybody argues that fighting is allowed in Mecca as Allah's Apostle did fight (in Mecca), tell him that Allah gave permission to His Apostle, but He did not give it to you. The Prophet added: Allah allowed me only for a few hours on that day (of the conquest) and today (now) its sanctity is the same (valid) as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent." Abu- Shuraih was asked, "What did 'Amr reply?" He said 'Amr said, "O Abu Shuraih! I know better than you (in this respect). Mecca does not give protection to one who disobeys (Allah) or runs after committing murder, or theft (and takes refuge in Mecca).

Hadith 1:105

Narrated Abu Bakra:

The Prophet said. No doubt your blood, property, the sub-narrator Muhammad thought that Abu Bakra had also mentioned and your honor (chastity), are sacred to one another as is the sanctity of this day of yours in this month of yours. It is incumbent on those who are present to inform those who are absent." (Muhammad the Subnarrator used to say, "Allah's Apostle told the truth.") The Prophet repeated twice: "No doubt! Haven't I conveyed Allah's message to you.

Hadith 1:106

Narrated 'Ali:

The Prophet said, "Do not tell a lie against me for whoever tells a lie against me (intentionally) then he will surely enter the Hell-fire."

Hadith 1:107

Narrated 'Abdullah bin Az-Zubair:

I said to my father, 'I do not hear from you any narration (Hadith) of Allah's Apostle as I hear (his narrations) from so and so?' Az-Zubair replied. I was always with him (the Prophet) and I heard him saying "Whoever tells a lie against me (intentionally) then (surely) let him occupy, his seat in Hell-fire."

Hadith 1:108

Narrated Anas:

The fact which stops me from narrating a great number of Hadiths to you is that the Prophet said: "Whoever tells a lie against me intentionally, then (surely) let him occupy his seat in Hell-fire."

Hadith 1:109

Narrated Salama:

I heard the Prophet saying, "Whoever (intentionally) ascribes to me what I have not said then (surely) let him occupy his seat in Hell-fire."

Hadith 1:110

Narrated Abu Huraira:

The Prophet said, "Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abu-l Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire."

Hadith 1:111

Narrated Ash-Sha'bi:

Abu Juhaifa said, "I asked Ali, 'Have you got any book (which has been revealed to the Prophet apart from the Qur'an)?' 'Ali replied, 'No, except Allah's Book or the power of understanding which has been bestowed (by Allah) upon a Muslim or what is (written) in this sheet of paper (with me).' Abu Juhaifa said, 'I asked, 'What is (written) in this sheet of paper?' Ali replied, it deals with The Diyya (compensation (blood money) paid by the killer to the relatives of the victim), the ransom for the releasing of the captives from the hands of the enemies, and the law that no Muslim should be killed in Qisas (equality in punishment) for the killing of (a disbeliever).

Hadith 1:112

Narrated Abu Huraira:

In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bani Laith in revenge for a killed person, belonging to them. They informed the Prophet about it. So he rode his Rahila (she-camel for riding) and addressed the people saying, "Allah held back the killing from Mecca. (The sub-narrator is in doubt whether the Prophet said "elephant or killing," as the Arabic words standing for these words have great similarity in shape), but He (Allah) let His Apostle and the believers over power the infidels of Mecca. Beware! (Mecca is a sanctuary) Verily! Fighting in Mecca was not permitted for anyone before me nor will it be permitted for anyone after me. It (war) in it was made legal for me for few hours or so on that day. No doubt it is at this moment a sanctuary, it is not allowed to uproot its thorny shrubs or to uproot its trees or to pick up its Luqatt (fallen things) except by a person who will look for its owner (announce it publicly). And if somebody is killed, then his closest relative has the right to choose one of the two--the blood money (Diyya) or retaliation having the killer killed. In the meantime a man from Yemen came and said, "O Allah's Apostle! Get that written for me." The Prophet ordered his companions to write that for him. Then a man from Quraish said, "Except Al-Iqhkhir (a type of grass that has good smell) O Allah's Apostle, as we use it in our houses and graves." The Prophet said, "Except Al-Idhkhir.i.e. Al-Idhkhir is allowed to be plucked."

Hadith 1:113*Narrated Abu Huraira:*

There is none among the companions of the Prophet who has narrated more Hadiths than I except 'Abdallah bin Amr (bin Al-'As) who used to write them and I never did the same.

Hadith 1:114*Narrated 'Ubaidullah bin 'Abdullah:*

Ibn 'Abbas said, "When the ailment of the Prophet became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet differed about this and there was a hue and cry. On that the Prophet said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me.'" Ibn 'Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Apostle was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

Hadith 1:115*Narrated Um Salama:*

One night Allah's Apostle got up and said, "Subhan Allah! How many afflictions have been descended tonight and how many treasures have been disclosed! Go and wake the sleeping lady occupants of these dwellings (his wives) up (for prayers). A well-dressed (soul) in this world may be naked in the Hereafter. "

Hadith 1:116*Narrated 'Abdullah bin 'Umar:*

Once the Prophet led us in the 'Isha' prayer during the last days of his life and after finishing it (the prayer) (with Taslim) he said: "Do you realize (the importance of) this night?" Nobody present on the surface of the earth tonight will be living after the completion of one hundred years from this night."

Hadith 1:117

Narrated Ibn 'Abbas:

I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet) while the Prophet was there with her during her night turn. The Prophet offered the 'Isha' prayer (in the mosque), returned home and after having prayed four Rakat, he slept. Later on he got up at night and then asked whether the boy (or he used a similar word) had slept? Then he got up for the prayer and I stood up by his left side but he made me stand to his right and offered five Rakat followed by two more Rakat. Then he slept and I heard him snoring and then (after a while) he left for the (Fajr) prayer.

Hadith 1:118

Narrated Abu Huraira:

People say that I have narrated many Hadiths (The Prophet's narrations). Had it not been for two verses in the Qur'an, I would not have narrated a single Hadith, and the verses are:

"Verily those who conceal the clear sign and the guidance which We have sent down . . . (up to) Most Merciful." (2:159-160). And no doubt our Muhajir (emigrant) brothers used to be busy in the market with their business (bargains) and our Ansari brothers used to be busy with their property (agriculture). But I (Abu Huraira) used to stick to Allah's Apostle contented with what will fill my stomach and I used to attend that which they used not to attend and I used to memorize that which they used not to memorize.

Hadith 1:119

Narrated Abu Huraira:

I said to Allah's Apostle "I hear many narrations (Hadiths) from you but I forget them." Allah's Apostle said, "Spread your Rida' (garment)." I did accordingly and then he moved his hands as if filling them with something (and emptied them in my Rida') and then said, "Take and wrap this sheet over your body." I did it and after that I never forgot any thing.

Hadith 1:120

Narrated Ibrahim bin Al-Mundhir:

Ibn Abi Fudaik narrated the same as above (Hadith...119) but added that the Prophet had moved his hands as if filling them with something and then he emptied them in the Rida' of Abu Huraira.

Hadith 1:121

Narrated Abu Huraira:

I have memorized two kinds of knowledge from Allah's Apostle . I have propagated one of them to you and if I propagated the second, then my pharynx (throat) would be cut (i.e. killed).

Hadith 1:122

Narrated Jarir:

The Prophet said to me during Hajjat-al-Wida': Let the people keep quiet and listen. Then he said (addressing the people), "Do not (become infidels) revert to disbelief after me by striking the necks (cutting the throats) of one another (killing each other)."

Hadith 1:123

Narrated Said bin Jubair:

I said to Ibn 'Abbas, "Nauf-Al-Bakali claims that Moses (the companion of Khadir) was not the Moses of Bani Israel but he was another Moses." Ibn 'Abbas remarked that the enemy of Allah (Nauf) was a liar.

Hadith 1:124

Narrated Ubai bin Ka'b:

The Prophet said, "Once the Prophet Moses stood up and addressed Bani Israel. He was asked, "Who is the most learned man amongst the people. He said, "I am the most learned." Allah admonished Moses as he did not attribute absolute knowledge to Him (Allah). So Allah inspired to him "At the junction of the two seas there is a slave amongst my slaves who is more learned than you." Moses said, "O my Lord! How can I meet him?" Allah said: Take a fish in a large basket (and proceed) and you will find him at the place where you will lose the fish. So Moses set out along with his (servant) boy, Yusha' bin Nuin and carried a fish in a large basket till they reached a rock, where they laid their heads (i.e. lay down) and slept. The fish came out of the basket and it took its way into the sea as in a tunnel. So it was an amazing thing for both Moses and his (servant) boy. They proceeded for the rest of that night and the following day. When the day broke, Moses said to his (servant) boy: "Bring us our early meal. No doubt, we have suffered much fatigue in this journey." Moses did not get tired till he passed the place about which he was told. There the (servant) boy told Moses, "Do you remember when we betook ourselves to the rock, I indeed forgot the fish." Moses remarked, "That is what we have been seeking. So they went back retracing their foot-steps, till they reached the rock. There they saw a man covered with a garment (or covering himself with his own garment). Moses greeted him. Al-Khadir replied saying, "How do people greet each other in your land?" Moses said, "I am Moses." He asked, "The Moses of Bani Israel?" Moses replied in the affirmative and added, "May I follow you so that you teach me of that knowledge which you have been taught." Al-Khadir replied, "Verily! You will not be able to remain patient with me, O Moses! I have some of the knowledge of Allah which He has taught me and which you do not know, while you have some knowledge which Allah has taught you which I do not know." Moses said, "Allah willing, you will find me patient and I will not disobey you in aught. So both of them set out walking along the sea-shore, as they did not have a boat. In the meantime a boat passed by them and they requested the crew of the boat to take them on board. The crew recognized Al-Khadir and took them on board without fare. Then a sparrow came and stood on the edge of the boat and dipped its beak once or twice in the sea. Al-Khadir said: "O Moses! My knowledge and your knowledge have not decreased Allah's knowledge except as much as this sparrow has decreased the water of the sea with its beak." Al-Khadir went to one of the planks of the boat and plucked it out.

Moses said, "These people gave us a free lift but you have broken their boat and scuttled it so as to drown its people." Al-Khadir replied, "Didn't I tell you that you will not be able to remain patient with me." Moses said, "Call me not to account for what I forgot." The first (excuse) of Moses was that he had forgotten. Then they proceeded further and found a boy playing with other boys. Al-Khadir took hold of the boy's head from the top and plucked it out with his hands (i.e. killed him). Moses said, "Have you killed an innocent soul who has killed none." Al-Khadir replied, "Did I not tell you that you cannot remain patient with me?" Then they both proceeded till when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found there a wall on the point of collapsing. Al-Khadir repaired it with his own hands. Moses said, "If you had wished, surely you could have taken wages for it." Al-Khadir replied, "This is the parting between you and me." The Prophet added, "May Allah be Merciful to Moses! Would that he could have been more patient to learn more about his story with Al-Khadir. "

Hadith 1:125

Narrated Abu Musa:

A man came to the Prophet and asked, "O Allah's Apostle! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Hadith 1:126

Narrated 'Abdullah bin 'Amar:

I saw the Prophet near the Jamra and the people were asking him questions (about religious problems). A man asked, "O Allah's Apostle! I have slaughtered the Hadi (animal) before doing the Rami." The Prophet replied, "Do the Rami (now) and there is no harm." Another person asked, "O Allah's Apostle! I got my head shaved before slaughtering the animal." The Prophet replied, "Do the slaughtering (now) and there is no harm." So on that day, when the Prophet was asked about anything as regards the ceremonies of Hajj performed

before or after its due time his reply was, "Do it (now) and there is no harm."

Hadith 1:127

Narrated 'Abdullah:

While I was going with the Prophet through the ruins of Medina and he was reclining on a date-palm leaf stalk, some Jews passed by. Some of them said to the others: Ask him (the Prophet) about the spirit. Some of them said that they should not ask him that question as he might give a reply which would displease them. But some of them insisted on asking, and so one of them stood up and asked, "O Aba-l-Qasim ! What is the spirit?" The Prophet remained quiet. I thought he was being inspired Divinely. So I stayed till that state of the Prophet (while being inspired) was over. The Prophet then said, "And they ask you (O Muhammad) concerning the spirit --Say: The spirit -- its knowledge is with my Lord. And of knowledge you (mankind) have been given only a little)." (17.85)

Hadith 1:128

Narrated Aswad:

Ibn Az-Zubair said to me, "Aisha used to tell you secretly a number of things. What did she tell you about the Ka'ba?" I replied, "She told me that once the Prophet said, 'O 'Aisha! Had not your people been still close to the pre-Islamic period of ignorance (infidelity)! I would have dismantled the Ka'ba and would have made two doors in it; one for entrance and the other for exit.'" Later on Ibn Az-Zubair did the same.

Hadith 1:130

Narrated Anas bin Malik:

"Once Mu'adh was along with Allah's Apostle as a companion rider. Allah's Apostle said, "O Mu'adh bin Jabal." Mu'adh replied, "Labbaik and Sa'daik. O Allah's Apostle!" Again the Prophet said, "O Mu'adh!" Mu'adh said thrice, "Labbaik and Sa'daik, O Allah's Apostle!" Allah's Apostle said, "There is none who testifies sincerely that none has the right to be worshipped but Allah and Muhammad is his Apostle, except

that Allah, will save him from the Hell-fire." Mu'adh said, "O Allah's Apostle ! Should I not inform the people about it so that they may have glad tidings?" He replied, "When the people hear about it, they will solely depend on it." Then Mu'adh narrated the above-mentioned Hadith just before his death, being afraid of committing sin (by not telling the knowledge).

Hadith 1:131

Narrated Anas:

I was informed that the Prophet had said to Mu'adh, "Whosoever will meet Allah without associating anything in worship with Him will go to Paradise." Mu'adh asked the Prophet, "Should I not inform the people of this good news?" The Prophet replied, "No, I am afraid, lest they should depend upon it (absolutely)."

Hadith 1:132

Narrated Um Salama:

Um-Sulaim came to Allah's Apostle and said, "Verily, Allah is not shy of (telling you) the truth. Is it necessary for a woman to take a bath after she has a wet dream (nocturnal sexual discharge?) The Prophet replied, "Yes, if she notices a discharge." Um Salama, then covered her face and asked, "O Allah's Apostle! Does a woman get a discharge?" He replied, "Yes, let your right hand be in dust (An Arabic expression you say to a person when you contradict his statement meaning "you will not achieve goodness"), and that is why the son resembles his mother."

Hadith 1:133

Narrated 'Abdullah bin 'Umar:

Once Allah's Apostle said, "Amongst the trees there is a tree, the leaves of which do not fall and is like a Muslim, tell me the name of that tree." Everybody started thinking about the trees of the desert areas and I thought of the date-palm tree but felt shy (to answer). The others asked, "O Allah's Apostle! inform us of it." He replied, "it is the date-palm tree." I told my father what had come to my mind and on that he said, "Had

you said it I would have preferred it to such and such a thing that I might possess."

Hadith 1:135

Narrated Nafi:

'Abdullah bin 'Umar said: "A man got up in the mosque and said: O Allah's Apostle 'At which place you order us that we should assume the Ihram?' Allah's Apostle replied, 'The residents of Medina should assume the Ihram from Dhil-Hulaifa, the people of Syria from Al-Juhfa and the people of Najd from Qarn.'" Ibn 'Umar further said, "The people consider that Allah's Apostle had also said, 'The residents of Yemen should assume Ihram from Yalamlam.'" Ibn 'Umar used to say, "I do not: remember whether Allah's Apostle had said the last statement or not?"

Hadith 1:136

Narrated Ibn 'Umar:

A man asked the Prophet : "What (kinds of clothes) should a Muhrim (a Muslim intending to perform 'Umra or Hajj) wear? He replied, "He should not wear a shirt, a turban, trousers, a head cloak or garment scented with saffron or Wars (kinds of perfumes). And if he has n slippers, then he can use Khuffs (leather socks) but the socks should be cut short so as to make the ankles bare." (See Hadith No. 615, Vol. 2).

Hadith 1:138

Narrated Nu'am Al-Mujmir:

Once I went up the roof of the mosque, along with Abu Huraira. He perform ablution and said, "I heard the Prophet saying, "On the Day of Resurrection, my followers will be called "Al-Ghurr-ul-Muhajjalun" from the trace of ablution and whoever can increase the area of his radiance should do so (i.e. by performing ablution regularly)."

Hadith 1:139

Narrated 'Abbas bin Tamim:

My uncle asked Allah's Apostle about a person who imagined to have passed wind during the prayer. Allah' Apostle replied: "He should not leave his prayers unless he hears sound or smells something."

Hadith 1:140

Narrated Kuraib:

Ibn 'Abbas said, "The Prophet slept till he snored and then prayed (or probably lay till his breath sounds were heard and then got up and prayed)." Ibn 'Abbas added: "I stayed overnight in the house of my aunt, Maimuna, the Prophet slept for a part of the night, (See Fateh-al-Bari page 249, Vol. 1), and late in the night, he got up and performed ablution from a hanging water skin, a light (perfect) ablution and stood up for the prayer. I, too, performed a similar ablution, then I went and stood on his left. He drew me to his right and prayed as much as Allah wished, and again lay and slept till his breath sounds were heard. Later on the Mua'dhdhin (callmaker for the prayer) came to him and informed him that it was time for Prayer. The Prophet went with him for the prayer without performing a new ablution." (Sufyan said to 'Amr that some people said, "The eyes of Allah's Apostle sleep but his heart does not sleep." 'Amr replied, "I heard 'Ubaid bin 'Umar saying that the dreams of Prophets were Divine Inspiration, and then he recited the verse: 'I (Abraham) see in a dream, (O my son) that I offer you in sacrifice (to Allah).'" (37.102) (See Hadith No. 183)

Hadith 1:141

Narrated Usama bin Zaid:

Allah's Apostle proceeded from 'Arafat till when he reached the mountain pass, he dismounted, urinated and then performed ablution but not a perfect one. I said to him, ("Is it the time for) the prayer, O Allah's Apostle?" He said, "The (place of) prayer is ahead of you." He rode till when he reached Al-Muzdalifa, he dismounted and performed ablution and a perfect one, The (call for) Iqama was pronounced and he led the Maghrib prayer. Then everybody made his camel kneel down at its place. Then the Iqama was pronounced for the 'Isha' prayer which the Prophet led and no prayer was offered in between the two . prayers ('Isha' and Maghrib).

Hadith 1:142

Narrated 'Ata' bin Yasar:

Ibn 'Abbas performed ablution and washed his face (in the following way): He ladled out a handful of water, rinsed his mouth and washed his nose with it by putting in water and then blowing it out. He then, took another handful (of water) and did like this (gesturing) joining both hands, and washed his face, took another handful of water and washed his right forearm. He again took another handful of water and washed his left forearm, and passed wet hands over his head and took another handful of water and poured it over his right foot (up to his ankles) and washed it thoroughly and similarly took another handful of water and washed thoroughly his left foot (up to the ankles) and said, "I saw Allah's Apostle performing ablution in this way."

Hadith 1:143

Narrated Ibn 'Abbas:

The Prophet said, "If anyone of you on having sexual relations with his wife said (and he must say it before starting) 'In the name of Allah. O Allah! Protect us from Satan and also protect what you bestow upon us (i.e. the coming offspring) from Satan, and if it is destined that they should have a child then, Satan will never be able to harm that offspring.'"

Hadith 1:144

Narrated Anas:

Whenever the Prophet went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits)."

Hadith 1:146

Narrated Abu Aiyub Al-Ansari:

Allah's Apostle said, "If anyone of you goes to an open space for answering the call of nature he should neither face nor turn his back towards the Qibla; he should either face the east or the west."

Hadith 1:147

Narrated 'Abdullah bin 'Umar:

People say, "Whenever you sit for answering the call of nature, you should not face the Qibla or Bait-ulMaqdis (Jerusalem)." I told them. "Once I went up the roof of our house and I saw Allah's Apostle answering the call of nature while sitting on two bricks facing Bait-ul-Maqdis (Jerusalem) (but there was a screen covering him. ' (FatehAl-Bari, Page 258, Vol. 1).

Hadith 1:148

Narrated 'Aisha:

The wives of the Prophet used to go to Al-Manasi, a vast open place (near Baqia at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Hadith 4:11

Narrated Abu Huraira:

A man asked the Prophet, "O Allah's Apostle! What kind of charity is the best?" He replied. "To give in charity when you are healthy and greedy hoping to be wealthy and afraid of becoming poor. Don't delay giving in charity till the time when you are on the death bed when you say, 'Give so much to so-and-so and so much to so-and so,' and at that time the property is not yours but it belongs to so-and-so (i.e. your inheritors)."

Hadith 4:12

Narrated Abu Huraira:

The Prophet said, "The signs of a hypocrite are three: Whenever he speaks he tells a lie; whenever he is entrusted he proves dishonest; whenever he promises he breaks his promise."

A Manual of Hadith

A MANUAL OF HADITH, by MAULANA MUHAMMAD ALI, M.A., LL.B., AUTHOR OF English Translation of the Holy Quran with Commentary and Text. Urdu Translation and Commentary, Muhammad the Prophet, Islām--the Religion of Humanity, The Religion of Islām, Early Caliphate, The Ahmadiyya Movement, The Babi Religion, The New World Order, Etc. Etc., THE AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE, PAKISTAN, 1944

How Divine Revelation Came to the Holy Prophet

CHAPTER I

HOW DIVINE REVELATION CAME TO THE HOLY PROPHET

1. "And it is not for any mortal that Allāh should speak to him except by inspiration or from behind a veil or by sending a messenger and revealing by His permission what He pleases" (42:51).
2. "And surely this is a revelation from the Lord of the worlds--the Faithful Spirit has come down with it upon thy heart that thou mayest be of the warners--in plain Arabic language" (26:192-195).
3. "And thus have We revealed to thee an Arabic Qur'ān" (42:7).
4. "The Holy Spirit has brought it down from thy Lord with truth" (16:102).

5. "Whoever is the enemy of Gabriel, surely he revealed it to thy heart by Allāh's command" (2:97).

6. "We have revealed it, revealing portion by portion" (17:106).

Revelation according to the Holy Qur'ān is a universal fact. It speaks of revelation to inanimate objects--heaven and earth (41:11, 12; 99:5)--and of revelation to lower animals (16:68, 69). Revelation to man is undoubtedly of a different nature from these revelations, and it is with this that we are at present concerned. In the first verse quoted above it is stated that Allāh speaks to man--*i.e.* revelation to man is granted--in three ways: (1) by infusing an idea into the mind--the word *wahy* used here carries its original significance of a *sudden suggestion*; (2) from behind a veil, which includes *ru'yā* (dream), its higher form *kashf* (vision) and the still higher form *ilhām*, when voices are heard or uttered in a state of trance; (3) when a messenger, the angel Gabriel, is sent with the Divine message in clear words to the recipient of the revelation. The third is the highest form of revelation: the Divine message is sent not in the form of an idea as in the first case or in the form of a vision as in the second but in words through the angel; and it is peculiar to the prophets.* The Holy Qur'ān was revealed to the Prophet in words in the Arabic language (vv. 2, 3) through Gabriel, who is also called the Faithful Spirit and the Holy Spirit (vv. 2. 4, 5),

*. I have discussed this subject fully in *The Religion of Islām*, in the chapter on Revealed Books.

the angel descending upon the heart of the Prophet (vv. 2, 5). The last verse shows that the Holy Qur'ān was revealed in portions.

The hadith narrated in this chapter bear out what has been so clearly established in the Holy Qur'ān. We are told that before the higher revelation, the Prophet received revelation in the form of dreams; that the Prophet's first experience of higher revelation was marked by the appearance of the Angel, who communicated to him the first Divine message in words, contained in the first five verses of ch. 96, and that the Prophet related his existence to Waraqah who believed in him, saying that it was the angel Gabriel who brought the Divine message to Moses (h. 2). The prophet's second experience of the higher revelation was similar to the first (h. 3). It is further shown that the higher revelation of the Holy Qur'ān came *in words* through Gabriel (hh. 4, 5). He felt a great strain when this revelation came to him: he perspired

even on cold days and grew heavier and a change came over him. (hh. 5-8). It appears that to receive this spiritual experience he was translated to another sphere, and his detachment from the material environment was so real that it brought about a physical change as well.

1.1 'Umar ibn al-Khattāb said, I heard the Messenger of Allāh, peace and blessings of Allāh be on him, say:

"Actions shall be judged only by intention², and a man shall have what

1. Bukhārī opens his *Jāmi'* with the hadīth that follows here, and it is the first hadīth of the chapter entitled *The Beginning of Revelation*. But, as the subject matter of the hadīth shows, it does not really relate to this chapter; it is in fact a sort of introduction to the Collection itself. It is a very appropriate introduction indeed, for it shows not only the sincerity of purpose of the author but also warns the reader that the good and noble deeds to which he is guided by the sayings and deeds of the Prophet, will prosper only if there is sincerity of purpose beneath them.

2. By *a'māl* (pl. of *'amal*) are meant the good and noble deeds to which the Holy Prophet invited. The best of deeds would be worthless if the motives were not sincere. Sincerity thus occupies the first place in the moral development of a Muslim.

he intends; so whoever flies from his home³ for the sake of Allāh and His Messenger, his flight shall be accounted for the sake of Allāh and His Messenger, and whoever flies from his home for the sake of worldly gain which he aims to attain or a woman whom he wants to marry, his flight shall be accounted for that for which he flies."

(B. 83:23; 1:1).

2 'Ā'ishah said: The first revelation that was granted to the Messenger of Allāh, peace and blessings of Allāh be on him, was the true dream in a state of sleep,⁴ so that he never

3. The original word is *hijrah* which literally means forsaking someone or flying from a place or giving up low desires, evil tendencies or bad morals. and is specially used of the historic flight of the Holy Prophet from Makkah to Madinah, which has become the starting-point of the Muslim era. The Muslims had to fly from Makkah because they did not enjoy freedom of conscience there and were persecuted on account of their religious convictions. *Hijrah* has thus become synonymous with the forsaking of worldly relations, comforts and

possessions and undergoing the severest hardships for the sake of one's convictions.

4. A true dream is thus a kind of Divine revelation (*wahy*). According to another hadith *al-ru'yā al-sahhah* (the true vision) is a part of prophethood: "The Messenger of Allāh said, 'nothing has remained of prophethood except *mubashshirāt*' (lit. good news). (The companions) asked, 'And what is meant p. 4 by *mubashshirāt*?' He said, 'The true dream'" (B. 92:5). The dream of the believer is expressly called a part of prophethood in B. 92:26. In the Holy Qur'ān also *al-bushrā* or true visions are promised to believers (10:64). Prophethood and revelation are not therefore synonymous terms, and while prophethood has terminated, revelation of the first two kinds (42:51) will continue for ever.

dreamed a dream but the truth of it shone forth like the dawn of the morning. Then solitude became dear to him and he used to seclude himself in the cave of Hirā',⁵ and therein he devoted himself to Divine worship for several nights before he came back to his family and took provisions for this (retirement); then he would return to Khadijah⁶ and take (more) provisions for a similar (period), until the Truth⁷ came to him while he was in the cave of Hirā'; so the angel

5. This cave (6 ft. by 2) ft. lies to the north-east of Makkah at a distance of about three miles from the city.

6. Khadijah was the Holy Prophet's wife whom he married when he was twenty-five years old while she was forty, and who remained his only wife till her death when he was fifty years of age.

7. By the Truth is meant the Spirit of Truth or the Holy Spirit, *i.e.*, Gabriel. p. 5 He is called "the Angel" in the words that follow. This first appearance of Gabriel which was the beginning of the highest form of revelation took place according to one report on the 25th of the month of Ramadzān. Others say it was the 17th of Ramadzān which seems to be a mistake for the 27th, for according to the Holy Qur'ān, the first revelation came on the *lailat al-qadr*, which occurs on one of the three nights of Ramadzān, 25th, 27th and 29th. According to a report of Ibn 'Abbās, the Holy Prophet had then attained the age of forty (B. 63:28).

(Gabriel) came to him and said, Read. He (the Prophet) said, "I said I am not one who can read." And he continued: "Then he (the angel) took hold of me and he pressed me so hard that I could not bear it any more, and then he let me go and said, Read. I said, I am not one who can read. Then he took hold of me and pressed me a second time so hard that I could not bear it any more, then he let me go again and said, Read. I said, "I am not one who can read." (The Prophet) continued: "Then he

took hold of me and pressed me hard for a third time, then he let me go and said, 'Read in the name of thy Lord Who created--He created man from a clot--Read and thy Lord is most Honourable.'"8 The Messenger of Allāh, peace and blessings of Allāh be on him, returned with this (message) while his heart trembled and he came to Khadijah, daughter of Khuwailid, and said, "Wrap me up, wrap me up," and she wrapped him up until the awe left him.9 Then he said to Khadijah, while he related to her what had happened: "I fear for myself."10 Khadijah said, Nay, By Allāh, Allāh will never bring thee to disgrace, for thou unitest the ties of relationship and bearest the burden of the weak and earnest for the destitute and

8. These are the first three verses of the 96th chapter of the Holy Qur'ān, and the first five verses of this chapter are by consensus of opinion the first Quranic revelation that came to the Holy Prophet. It was after this, as appears from the hadīth that follows, that the first verses of ch. 74 were revealed.

9. The awe was due to his first experience of Divine revelation.

10. The fear to which the Prophet gave expression was lest he should be unable to achieve the great task of the reformation of humanity which was imposed upon p. 7 him. Khadijah's reply clearly shows this to be the import. If any one was equal to that great task, Khadijah comforted him, it was he who had already laid down his life for the service of humanity. This also shows how well the Prophet's life was spent even before prophethood. Neither in this hadīth nor in any other is there anything to show that the Prophet feared that he would be killed by the jinn or that he had become insane. The Prophet knew for sure at the first experience that he had been raised to the dignity of prophethood and entrusted with the great task of reforming humanity.

honourest the guest and helpst in real distress.

Then Khadijah went with him until she brought him to Waraqah ibn Naufal ibn Asad ibn 'Abd al-'Uzzā, Khadijah's uncle's son, and he was a man who had become a Christian in the time of Ignorance,11 and he used to write the Hebrew script, and he wrote from the Gospel in Hebrew what it pleased Allāh that he should write, and he was a very old man who had turned blind. Khadijah said to him, O uncle's son!

11. Pre-Islām days are called *al-Jāhiliyyah* (Ignorance) or *ayyām al Jāhiliyyah* (Time of Ignorance) as compared with the learning and light which followed in the wake of Islām.

Listen to thy brother's son. Waraqah said to him, My brother's son! What hast thou seen? So the Messenger of Allāh, peace and blessings of Allāh be on him, related to him what he had seen. Waraqah said to him, This is the angel Gabriel whom Allāh sent to Moses;¹² would that I were a young man at this time-would that I were alive when thy people would expel thee! The Messenger of Allāh, peace and blessings of Allāh be on him, said, Would they expel me? He said, Yes; never has a man appeared with the like of that which thou hast brought but he has been held in enmity; and if thy time finds me (alive) I shall help thee with the fullest help. After that

12. Nāmūs means the angel Gabriel (Fr). Nāmūs is the person to whom the king entrusts his secrets and by it is meant (in hadīth) *the angel Gabriel whom Allāh has chosen to communicate His revelations* (N). This meaning has also been given by Bukhārī himself when repeating this hadīth in B. 60:22. Waraqah in fact only bore testimony to the truth of what the Holy Prophet had stated; viz., that the Holy Spirit (Gabriel) had come to him with a revelation from on high. He, p. 9 however, added that it was the very angel that had come to Moses, and this was probably a reference to the Bible prophecy that a prophet "like unto" Moses would be raised among the Ishmaelites (Arabs).

not much time had passed that Waraqah died, and the revelation broke off temporarily.¹³

(B. 1:1.)

3 Jābir said, speaking of the temporary break in the revelation, (The Holy Prophet) said in his narrative:

"Whilst I was walking along, I heard a voice from heaven and I raised up my eyes, and lo! the Angel that had appeared to me in Hirā' was sitting on a throne between heaven and earth and I was struck with awe on account of him and returned (home) and said, Wrap me up, wrap me up.

13. The temporary break of revelation was not very long; certainly not longer than six months. Ibn Ishāq's report that it lasted for three years is belied by historical facts. Persecution had begun and a large part of the Holy Qur'ān had been revealed, long before the expiry of three years. It is also an established historical fact that on account of persecution which had grown very severe the Holy Prophet was compelled, in the fourth year of the Call, to take shelter in the house of Arqam and there prayers were said in congregation, and it is a fact that the Holy Qur'ān was recited in prayers from the first.

Then Allāh revealed: 'O thou who art clothed! Arise and warn, And thy Lord do magnify, And thy garments do purify, And uncleanness do shun'.¹⁴

Then revelation became brisk and came in succession.¹⁵

(B. 1:1.)

4 Ibn 'Abbās . . . said,

The Messenger of Allāh, peace and blessings of Allāh be on him, used to exert himself hard in receiving Divine revelation and would on this account move his

14. While the previous Hadith relates the Holy Prophet's first experience of revelation, this one speaks of his second experience. On this occasion the first five verses of ch. 74 were revealed to him. This portion is from the Holy Prophet's own mouth, and therefore not the least doubt can be entertained as to the fact: that Gabriel's second visit to him was the occasion mentioned in this hadith. What is, therefore, added by Zuhri in B. 92:1 (where h. 2 is repeated) that during the break in revelation the Holy Prophet used to go to the tops of the mountains to throw himself down and Gabriel appeared to him on such occasions and comforted him that he was the true Messenger of Allāh cannot be accepted as true. This Hadith makes it clear that Gabriel was never seen by the Holy Prophet during the break, and that when he saw him on the second occasion, he was struck with awe as on the first occasion. Zuhri, moreover, gives no authority for his addition in B. 92:1.

15. Five short verses of ch. 96 were revealed on the first occasion and five short verses of ch. 74 on the second. After that, it is stated, revelation became plentiful--the Arabic word is *hamiya* which literally means *became hot*--and continuous, there being no break like the break between the first two revelations.

lips. . . . so Allāh revealed:

"Move not thy tongue with it to make haste with it. Surely on Us devolves the collecting of it and the reciting of it." (75:16, 17.)

. . . . So after this when Gabriel came to him the Messenger of Allāh, peace and blessings of Allāh be on him, would listen attentively, and when Gabriel departed, the Prophet, peace and blessings of Allāh be on him, recited as he (Gabriel) recited it.¹⁶

(B. 1:1.)

16. This hadith shows that all revelations without any exception were delivered to the Holy Prophet by the angel Gabriel and that the method of their delivery was always the same, *viz.*, that Gabriel first recited the revelation and the Holy Prophet listened to it and then when Gabriel departed the Holy Prophet recited the same words. On the first two occasions, only five short verses were revealed and it was not difficult for the Prophet to repeat them; but after that, as shown in the last hadith, revelation became plentiful, *i.e.*, large portions were revealed at one time, and as Gabriel began to recite, the Holy Prophet made haste to repeat lest any word or sentence might be lost. He was, therefore, told not to make haste with it and to wait until Gabriel had delivered the whole message and then to repeat the same, being assured that it was a Divine arrangement and that nothing would be lost (75:16, 17). In another very early chapter he was still more plainly told: "We will make thee recite so thou shalt not forget" (87:6). There are chapters--one of these containing over a thirtieth of the Holy Qur'an--that were revealed to him in their entirety at one time, yet Gabriel recited them once only and then the Holy Prophet repeated them without omission of a word and ordered them to be written down at once.

It would further appear from this hadith that other people saw the Holy Prophet's lips move when he received the revelation which shows that his reception of the revelation was not subjective but a real and external experience.

5 'Ā'ishah reported that Hārith ibn Hishām asked the Messenger of Allāh, peace and blessings of Allāh be on him, O Messenger of Allāh! How does revelation come to thee? The Messenger of Allāh, peace and blessings of Allāh be on him, said:

"Sometimes it comes to me like the ringing of a bell and that is the hardest on me, then he departs from me and I retain in memory from him what he says; and sometimes the Angel comes to me in the likeness of a man and speaks to me and I retain in memory what he says."¹⁸

18. The difference in the two states is one of the form the Angel assumed. In the first case it is not stated what likeness the Angel assumed--it was an angelic form beyond description--and the words came forth with the clear resonant sound of vibrating metal; in the second case the Angel assumed the likeness of a man and the words were uttered as one man talks to another. That words were spoken in both cases is clear enough from the words of the Hadith; in both cases we are told: "I retain in memory what he says." In the first case, however, the words '*an-hu* (*i.e.*, from him) have been added to show that it was the Angel who spoke the words. In both cases the Holy Prophet saw the Angel and heard the words from the Angel and then retained them in memory; the difference was only one of the likeness of the Angel, and consequently, of the tone in which the words were uttered.

Ā'ishah said, And I saw him when revelation came down upon him on a severely cold day, then it departed from him and his forehead dripped with sweat.¹⁹

(B. 1:1.)

6 Zaid ibn Thābit said, Allāh sent down revelation on His Messenger, peace and blessings of Allāh be on him, and his thigh was upon my thigh and it began to make its weight felt to me so much so that I feared that my thigh might be crushed.

(B. 8:12)

19. There are many Hadith showing that a real change came over the Holy Prophet when revelation came down upon him. Here it is stated that perspiration ran down his brow on a severely cold day; according to h. 6, Zaid felt his thigh being crushed under the Holy Prophet's thigh when revelation came on: h. 7 says that Ya'lā saw the Holy Prophet when revelation descended on him and "his face was red"; according to h. 8, when revelation descended on the Holy Prophet, "he appeared distressed and a change came over his face." All these hadith show that whenever revelation came down upon the Holy Prophet, whether he was in public or in private, there was a real change which could not be assumed. It is clear from this that though revelation came to the Holy Prophet in a state of wakefulness, yet there was a transition from the physical environment to the spiritual sphere, the effect of which was witnessed on the body. The new senses which were required to receive the revelation necessitated the coming of a kind of death over the body. The story that "froth appeared before his mouth" is a pure invention and no trace of it is to be met with in any hadith.

7 Safwān ibn Ya'lā reported that

Ya'lā said to 'Umar, Show me the Prophet, peace and blessings of Allāh be on him, when revelation is sent down to him. So when the Prophet, peace and blessings of Allāh be on him, was in Ji'rānah²⁰ and with him a number of his companions. . . . revelation came to him. Thereupon 'Umar made a sign to Ya'lā; so Ya'lā came and over the Messenger of Allāh, peace and blessings of Allāh be on him, was a garment with which he was covered and he entered his head under the garment), when (he saw that) the face of the Messenger of Allāh, peace and blessings of Allāh be on him, was red and he was snoring;²¹ then that condition departed from him. (B. 25:17.)

8 'Ubādah ibn al-Sāmit said, The Prophet, peace and blessings of Allāh be on him, felt, when the revelation was sent down upon

20. A place between Makkah and Tā'if.

21. The change was so perfect that it resembled a state of sleep, though as the hadīth makes it clear, he was not asleep and was just at that moment talking to his companions.

him, like one in grief and a change came over his face.

And according to one report:

He hung down his head, and his companions also hung down their heads,²² and when that state was over, he raised his head.

(M-Msh. 27:5.)

22. The companions hung down their heads out of respect.

Wisdom of the Sufi's

Principles

'Principles of Sufism,' Nahid Angha, Jain Publishing, 1991

- 1.) Tark (Abandonment)
- 2.) Tuheh (Repentance)
- 3.) Tugha or Taghva (Virtue and Abstinence)
- 4.) Sabr (Patience)
- 5.) Sedgh (Truthfulness)
- 6.) Safa (Purity)
- 7.) Vud (Love)
- 8.) Verd (Zekr, Repentance)
- 9.) Vafa'a (Loyalty)
- 10.) Fard (Isolation)
- 11.) Faghr (Poverty)
- 12.) Fana (Annihilation)

Doctrines of the Sufis'

From the Writings of Sheikh Saadi

"The goal of the people of the inner path is not their outer garments.
Serve the King yet remain a Sufi."

*From 'The Doctrine of the Sufis, by Al-Kalabadhi, Chapter One, 'How the Sufi's account for their being called Sufis,'
Cambridge University Press and AMS Press, 1935*

"Dhu'l-Nun also said: 'I saw a woman in one of the coasts of Syria, and said to her, "Whence comest thou (God have mercy on thee)?" She replied: "From people whose flanks shrink from their beds." I said "And whither intendest thou?" She answered "Unto men whom neither merchandise nor selling diverts from the remembrance of God." I said: "Describe them." Then she began to recite:

Their every purpose is with God united
Their high ambitions mount to Him alone:
Their troth is to the Lord and Master plighted -
O noble quest, for the Eternal One!

They do not quarrel over this world's pleasure -
Honours, and children, rich and costly gowns,
All greed and appetite! They do not treasure
The life of ease and joy that dwells in towns.

Facing the far and faint horizon yonder
They seek the Infinite, with purpose strong;
They ever tread where desert runnels wander,
And high on towering mountain-tops they throng!"

1.) How the Sufi's Account for Their Being Called Sufi's

Some say: "The Sufi's were only named Sufis because of the purity (safa) of their hearts and the cleanliness of their acts (athar)." Bishr ibn al-Harith said: "The Sufi is he whose heart is sincere (safa) towards God." Another said: "The Sufi is he whose conduct towards God is sincere, and towards whom God's blessing is sincere." Certain of them have

said: "They were only called Sufis because they are in the first rank (saff) before God, through the elevation of their desires towards Him, the turning of their hearts unto Him, and the staying of their secret parts before Him."

2.) Doctrine of Unity

The Sufis are agreed that God is One, Alone, Single, Eternal, Everlasting, Knowing, Powerful, Living, Hearing, Seeing, Strong, Mighty, Majestic, Great, Generous, Clement, Proud, Awful, Enduring, First, God, Lord, Ruler, Master, Merciful, Compassionate, Desirous, Speaking, Creating Sustaining.

3.) Their Doctrine of the Attributes

They are agreed that God has real qualities, and that He is qualified by them, these being: knowledge, strength, power, might, mercy, wisdom, majesty, omnipotence, eternity, life, desire, will and speech.

4.) Their Variance as to Whether God has Ceased Creating

They are at variance as to whether or not God has ceased to create.

5.) Their Variance Concerning Names

'They are at variance concerning the names of God.

6.) Their Doctrine of the Qur'an

They are agreed that the Qur'an is the real word of God, and that it is neither created, nor originated in time, nor an innovation.

7) Their Variance Concerning the Nature of Speech

They are at variance concerning the nature of God's speech. The majority of them hold that the speech of God is an eternal attribute of God contained in His essence in no way resembling the speech of created beings.

8.) Their Doctrine of Vision

They are agreed that God will be seen with the eyes in the next world, and that the believers will see Him but not the unbelievers, because this is a grace from God.

9.) Their Variance as to the Prophet's Vision

They are at variance as to whether the Prophet saw God on the night of the heavenly journey. The majority of them, declare that Muhammad did not see Him with his eyes.

10.) Their Doctrine of Predestination and the Creation of Acts

They are agreed that God is the Creator of all the acts of his servants, even as He is the Creator of their essences: that all that they do, be it good or evil, is in accordance with God's decree, predestination, desire and will.

11.) Their Doctrine of Capacity

They are agreed that every breath that they draw, every glance they make, and every motion they perform, is by virtue of a faculty which God originates in them.

12.) Their Doctrine of Compulsion

Some of them have declared the idea of compulsion to be absurd, saying that compulsion can only occur in the case of two persons being unyielding . . . The meaning of compulsion is, that the agent should be constrained to do a certain thing, although he dislikes it and prefers something else, so that he then chooses to perform that which he dislikes, and leaves along which he lives: but for this constraint and compulsion, he would certainly have done the thing which he has left alone, and left alone the thing which he has done.

13.) Their Doctrine of Advantageousness

They are agreed that God does with His servants whatever He wishes, and decrees for them however He desires, whether that be to their advantage or not.

14.) Their Doctrine of Promise and Threat

They are agreed that the absolute threat (of God) applies to unbelievers, and the absolute promise to those who perform good works.

15.) Their Doctrine of Intercession

They are agreed upon confirming all that God has mentioned in His Book about intercession, and all that has come down in the stories told of the Prophet.

16.) Their Doctrine of Children

They believe that the children of believers are with their parents in paradise: but concerning the children of unbelievers they are at variance. Some teach that God punishes no man with hell, save he be fully convicted of rebellion and unbelief, so that he has fallen under judgment. The majority refer their affairs to God, holding that it is open to God either to punish or to bless them.

17.) Their Doctrine of the Duties Imposed by God on Adults

They are agreed that all the ordinances imposed by God on His servants in His Book, and all the duties laid down by the Prophet in the Traditions, are a necessary obligation and a binding imposition for adults of mature intelligence.

18.) Their Doctrine of the Gnosis of God

They are agreed that the only guide to God is God Himself, holding that the function of the intellect is the function of an intelligent person who is in need of a guide.

19.) Their Variance as to the Nature of Gnosis

They are at variance as to the nature of gnosis itself. Al-Junayd said: "Gnosis is the realisation of thy ignorance when His knowledge comes." A bystander said: "Tell us more." He continued: "He is at once the subject and object of gnosis." By these words he means that "thou art ignorant of Him in the aspect of thouness, and only attainest gnosis of Him through the aspect of Heness."

20.) Their Doctrine of Spirit

Al-Junayd said: "The spirit (ruh) is a thing the knowledge of which God has reserved to Himself, not suffering any of His creatures to understand it. Therefore, it cannot be expressed in any other way than as being existent (mayjud)."

21.) Their Doctrine of Angels and Messengers

The majority of the Sufis refrain from entering into the question

whether the Messengers are to be preferred above the Angels, or vice versa, saying that superiority belongs to those whom God has preferred, and that it is a matter of neither essence nor act.

22.) Their Doctrine of the Faults Ascribed to the Prophets

Al-Junayd, Al-Nuri and others of the great Sufis hold that whatever happened to the prophets only affected them outwardly, and that their secret hearts were absorbed with the contemplations of God.

23.) Their Doctrine of the Miracles of the Saints

They are agreed in affirming the miracles of the saints, even though they may enter the category of marvels.

24.) Their Doctrine of Faith

According to the majority of the Sufis, faith consists of speech, act and intention. The Prophet, according to a tradition of Ja'far ibn Muhammad on the authority of his ancestors, said: "Faith is a confession with the tongue, a verification with the heart, and an act with the members."

25.) Their Doctrine of the Realities of Faith

One of the Shaykhs said: "The elements of faith are four: unification without limitation, recollection without interruption, state without description, and ecstasy without moment."

26.) Their Doctrine of Legal Schools

Regarding matters over which the lawyers differ, the Sufis pursue the more cautious and conservative course, and wherever possible follow the consensus of the two contesting parties concerned.

27.) Their Doctrine of Earning

They are agreed that it is permissible to acquire earnings from trades, commerce or agriculture, or any other means permitted by the religious law, provided one exercises due caution, deliberation and care to avoid things of doubtful legality.

28.) Of the Sufi Sciences of the States

The sciences of the Sufis are the sciences of the spiritual states, and that

these states are the heritage of acts, and are only experienced by those whose acts have been right.

29.) Of the Nature and Meaning of Sufism

The elements of Sufism are ten in number. First, the isolation of unification. Second, understanding of audition. Third, good fellowship. Fourth, preference of preferring. Fifth, yielding up of personal choice. Sixth, swiftness of ecstasy. Seven, revelation of the thoughts. Eighth, abundant journeying. Ninth, yielding up of earning. Tenth, the refusal to hoard.

30.) Of the Revelation of Thoughts

There are four kinds of thoughts: from God, from an angel, from self, and from the Devil.

31.) Of Sufism and Being at Ease with God

Sufism is the preservation of the moments.

32.) Their Doctrine of Repentance

Rabi'ah said: "I ask pardon of God for my little sincerity in saying, I ask pardon of God." Ibrahim al-Daqqaq said: "Repentance means, that thou shouldst be unto God a face without a back, even as thou hast formerly been unto Him a back without a face."

33.) Their Doctrine of Abstinence

Al-Junayd said: "Abstinence is when the hands are void of possessions, and the heart of acquisitiveness."

34.) Their Doctrine of Patience

Sahl said: "Patience is the expectation of consolation from God: it is the noblest and highest of services." Another said: "Patience means being patient patience."

35.) Their Doctrine of Poverty

Abu Muhammad al-Jurayri said: "Poverty means that one should not seek the non-existence until one has failed to find the existent."

36.) Their Doctrine of Humility

Abu 'Amr al-Dimashqi said: "The man of fear fears himself more than he fears the enemy."

37.) Their Doctrine of Piety

Sahl said: "Piety consists of contemplating the states on the footing of isolation."

38.) Their Doctrine of Sincerity

Al-Junayd said: "Sincerity is that whereby God is desired, whatever the act may be."

39.) Their Doctrine of Gratitude

Al-Harith al-Muhasibi said: "Gratitude is God's increase for the grateful." He means, that when a man is grateful, God augments his blessing, and so he is augmented in gratitude.

40.) Their Doctrine of Trust

Sari al-Saqati said: "Trust is the stripping off of power and strength." Ibn Masruq said: "Trust is resignation to the course of the decrees of fate."

41.) Their Doctrine of Satisfaction

Al-Junayd said: "Satisfaction is the relinquishing of free-will." Al-Harith al-Muhasibi said: "Satisfaction is quietness of heart under the course of destiny."

42.) Their Doctrine of Certainty

Al-Junayd said: "Certainty is the removal of doubt." Al-Nuri said: "Certainty is contemplation."

43.) Their Doctrine of Recollection

Real recollection consists in forgetting all but the One recollected. When thou hast forgotten what is not God, then thou hast remembered God.

44.) Their Doctrine of Intimacy

Al-Junayd said: "Intimacy is the removal of nervousness, together with the persistence of awe."

45.) Their Doctrine of Nearness

Nearness means that thou art at the same time presumptuous towards Him, and submissive before Him.

46.) Their Doctrine of Union

Union implies being inwardly separated from all but God.

47.) Their Doctrine of Love

Al-Junayd said: "Love is the inclination of the heart." Abu 'Abdillah al-Nibaji said: "Love is a pleasure if it be for a creature, and an annihilation if it be for the Creator."

48.) Their Doctrine of Detachment and Separation

The meaning of detachment is, that one should be detached outwardly from accidents, and inwardly from compensations.

49.) Their Doctrine of Ecstasy

Ecstasy is a sensation which encounters the heart, whether it be fear, or grief, or the vision of some fact of the future life, or the revelation of some state between man and God. Al-Nuri said: "Ecstasy is a flame which springs up in the secret heart, and appears out of longing, and at that visitation (warid) the members are stirred either to joy or grief."

50.) Their Doctrine of Overmastery

Overmastery is a state experienced by the mystic, during which he is incapable of observing cause or preserving manner, and entirely unable to discriminate concerning what comes upon him.

51.) Their Doctrine of Intoxication

Intoxication is evident when a man, while not being entirely unconscious to the things about him, is nevertheless unable to discriminate between them.

52.) Their Doctrine of Absence and Presence

Absence signifies that a man is unconscious of his own passions, and is not aware of them at all, although those passions still persist in him, only he is absent from them because he is present with what belongs to God.

Presence signifies that a man regards his passions as belong to God, not himself.

53.) Their Doctrine of Concentration and Separation

The first part of concentration is the concentration of resolution, that is, that all one's resolves shall be a single resolve.

The separation which follows concentration is a state in which the mystic is separated from his carnal resolves and from the desire for pleasant and pleasurable things.

54.) Their Doctrine of Revelation and Veiling

Sahl said: "Revelation is in three states: revelation of an essence, which is unveiling; revelation of the qualities of essence, which illumination; and revelation of the condition of essence, which is the life of the world to come."

55.) Their Doctrine of Passing-Away and Persistence

Passing-away is a state in which all passions pass away, so that the mystic experiences no feelings towards anything whatsoever, and loses all sense of discrimination: he has passed away from all things, and is wholly absorbed with that through which he has passed away.

56.) Their Doctrine of the Realities of Gnosis

One of the Shaykhs said: "Gnosis is of two kinds: the gnosis of a truth, and the gnosis of a reality. The gnosis of truth is the assertion of God's Unity over the attributes which He has put forth. As for the gnosis of reality, this is the gnosis that there is no means of reaching that gnosis, because the impermeable nature (of God) and the verification of (His) lordliness are impossible to comprehend.

57.) Their Doctrine of Unification

Unification has seven elements: the isolation of the eternal from the temporal; the exalting of the Eternal above the perception of the created; giving up equating the attributes; abolishing the principle of causation from the attribute of Lordship; raising God above the power of the

temporal to affect or change Him, and exalting Him above all (mental) discrimination and consideration; and declaring Him to be free of the principle of analogy.

58.) Their Doctrine of the Description of the Gnostic

Al-Hasan ibn 'Ali ibn Yazdaniyar said: "When the Attestation appears, and the attestations pass away, the senses depart and sincerity is abolished." The abolishing of sincerity means that, when the mystic considers his own quality - for his attributes are subject to causation as like himself - he no longer considers himself as sincere, and he no longer thinks that his actions have ever been or will ever be sincere.

59.) Their Doctrine of the Seeker and the Thought

The seeker is in reality the sought, and the Sought the Seeker: for the man who seeks God only Him because God for sought him.

60.) Their Doctrine of Toiling and Divine Practice

One of the great Sufis said: "True service is the performance of what God has imposed as a duty, provided it be understood that it is an obligation, that is, that is must be accomplished with no consideration of compensation, even though thou knowest this to be a (divine) bounty.

61.) Their Doctrine of Discoursing to Men

A mansaid to Al-Nuri: "When may a man presume to discourse to his fellows?" He replied: "When he understands concerning God, then it is right that he should make God's servants understand: But when he does not understand concerning God, then his affliction is common to all the land, and is over all men."

62.) Of Their Piety and Pious Endeavours

"Abu 'Abdillah known as Shikthal known as Shikthal would not speak with me, but took refuge in deserts. Someone met him one day and attached himself to him: "I ask thee in God's name, wilt thou not tell me what it is that prevents thee from discoursing?" He replied: "O man! this existence is but a fancy in the midst of reality, and it is not right to speak of a thing which possesses no reality. And as for the Real, words fail to describe Him: so where is the use discoursing?"

63.) Of God's Favours to the Sufis and His Warning Them by Means of Supernatural Voices

Abu Sa'id al-Kharraz said: "On the evening of 'Arafah' the sense of God's nearness cut me off from the desire to petition God. Then my soul contended with me, that I should petition God; and I heard a voice saying: 'after thou hast found God, dost thou petition another than God?'"

64.) Of God's Warning them By Means of Thoughts

Abu Amr ibn al-'Ala came forward one day to lead the congregation in prayer. Now he was not an Imam (similar to a priest), that he should be required to come forward. Having stepped out, he said to the people: "Settle yourselves." Then he fainted, and did not recover until the following day. When questioned about this afterwards, he said: "At that moment when I said to you, 'Settle yourselves,' a thought from God came into my heart, as if God were trying to say, 'Oh my servant! hast thou settled thyself with Me for but the twinkling of an eye, that thou shouldst command others to settle themselves?'"

65.) Of God's Warning them Through Visions and Rare Favours

That visions are a genuine phenomenon is testified by the following narrative told by Al-Hasan al-Basri: "I entered the mosque of Basrah, and found a number of our companions seated there. I sat down with them, and heard them discussing a certain man, and scandalising him. I forbade them to discuss him, telling them various Traditions relating to the subject of backbiting which I had heard attributed to the Prophet and Jesus son of Mary. The People then refrained, and began to talk of another matter: but presently the name of this man came up again, and they discussed him in turn, and I with them. So they departed to their dwellings, and I to mine. As I slept, a black man came to me in my dream, carrying in his hand a wicker dish on which was a piece of swine's flesh. He said to me, 'Eat.' I said, 'I will not eat, this is swine's flesh.' He said, 'Eat.' I said, 'I will not eat, this is swine's flesh, this is unlawful.' He said, 'Thou certainly shalt eat it.' Again I refused him. Then he opened my jaws, and put the meat in my mouth, and I began to chew it, while he continued to stand before me: I was afraid to cast it out, and at the same time I would not swallow it. In this state I awoke: and for thirty days and thirty nights thereafter nothing that I ate or drank gave me any pleasure, for I tasted in my mouth the savour of that flesh, and smelt its odour in my nostrils."

66.) God's Favours to Them Which Spring of His Jealousy

A number of persons came to visit Rabi'ah when she was suffering from a malady. They said to her: "What is they state?" She replied: "By God, I know of no reason for my illness, except that Paradise was displayed to me, and Yearned after it in my hears; and I think that my Lord was jealous for me, and so reproached me: and only He can make me happy."

67.) God's Bounties in Laying Hardships Upon Them to Bear

Abu 'l-Hasan al-'Alawi said: "I saw Al-Khawwas in the mosque at Dinawar, seated in the centre of it, while the snow was falling on him. I felt moved with compassion towards him, and said to him, 'What if thou shouldst move to shelter?' He replied, 'No.' Then he began to recite:

The way to Thee is clear and wide,
For none who seeks Thee needs a guide.
In winter's cold Thou art my spring,
In summer's heat, my covering.

68.) God's Grace to them at Death and After

Abu 'l-Hasan, called qazzaz, said: 'We were at Al-Fajj, when a handsome young man came to us, wearing two worn woollen garments. He saluted us, and said, 'Is there a clean place here where I may die?' We were much astonished, but replied that there was, and showed him the way to the well nearby. He went away, and performed his ablutions and prayed a while. We waited an hour for him, and when he did not return we came to him and found that he was dead . . ."

"Is there life after death?" Ibrahim ibn Shayban said. ""Knowest thou not that His friends do not die, but are moved from one abode to another?"

69.) Of Other Graces Accorded Them

A companion said: "One day I went out to Wasit and saw a white bird in the midst of the water, saying" 'God is glorified above the forgetfulness of men.'

70.) Of Audition

Audition is resting after the fatigue of the (spiritual) moment, and a recreation for those who experience (spiritual) states, as well as a means

of awakening the consciences of those who busy themselves with other things.

Sufi Ascetics

A portion of al-Hasan's correspondence with 'Umbar ibn 'Abd-al-'Aziz, Sufi Ascetics

"Beware of this world (dunya) with all its wariness; for it is like a snake, smooth to the touch, but its venom is deadly. . . . The more it pleases thee, the more do thou be wary of it, for the man of this world, whenever he feels secure in any pleasure thereof, the world drives him over into some unpleasantness, and whenever he attains any part of it and squats him down in it, the world turns him upside down. And again beware of this world, for its hopes are lies, its expectations false; its easefulness is all harshness, muddled its limpidity Even had the Almighty not pronounced upon the world at all or coined for it any similitude . . . yet would the world itself have awakened the slumberer and roused the heedless; how much more then, seeing that God has Himself sent us a warning against it! . . . For this world has neither worth nor weight with God, so slight it is It was offered to our Prophet, with all its keys and treasures . . . but he refused to accept it, and nothing prevented him from accepting it- for there is naught that can lessen him in God's sight - but he disdained to love what his Creator hated, and to exalt what his Sovereign had debased. As for Muhammad, he bound a stone upon his belly when he was hungry; and as for Moses . . . it is said of him in the stories that God revealed to him, "Moses, when thou seest poverty approaching, say, 'Welcome to the badge of the righteous!' And when thou seest wealth approaching, say, 'Lo, a sin whose punishment has been put on aforetime.'" If thou shouldst wish, thou mightest name as a third the Lord of the Spirit and the Word [Jesus], for in his affair there is a marvel; he used to say, "My daily bread is hunger, my badge is fear, my raiment is wool, my mount is my foot, my lantern at night is the moon, and my fire by day is the sun, and my fruit and fragrant herbs are such things as the earth brings forth for the wild beasts and the cattle. All the night I have nothing, yet there is none richer than I!"

Sufi Ecstatics

From the writings of Junayd of Baghdad

Sufi ecstasies embraced the intoxication of the illuminative way, a stage which became the object of sincere and intense seeking.

"Now I have known, O Lord,
What lies within my heart;
In secret, from the world apart
My tongue has talked with my Adored.

So in manner we
United are, and one;
Yet otherwise disunion
Is our estate eternally.

Though from my gaze profound
Deep awe hath hid Thy Face,
In wondrous and ecstatic Grace
I feel Thee touch my inmost ground."

From the writings of Junayd of Baghdad

"The journey from this world to the next (i.e. to give up worldly things for spiritual things) is easy for the believer: the journey from the creatures (i.e. separation from them and from dependence on them) to the Creator is hard: the journey from the self to God is very hard: and to be able to abide in God is still harder.

Sufism means that God makes you to die to yourself and makes you alive in Him. It is to purify the heart from the recurrence of creaturely temptations, to say farewell to all the natural inclinations, to subdue the qualities which belong to human nature, to keep far from the claims of the senses, to adhere to spiritual qualities, to ascend by means of Divine knowledge, to be occupied with that which is eternally the best, to give wise counsel to all people, faithfully to observe the truth, and to follow the Prophet in respect of the religious law.

Love means that the attributes of the lover are changed into those of the Beloved. Now he lives in accordance with the saying of God: 'When I love him, I will be his eye by which he sees and his hearing by which he hears and his hand by which he reaches out.'"

Sufi Antimonians

From the Ruba'iyat attributed to Abu Sa'id

"If men wish to draw near to God, they must seek Him in the hearts of men. They should speak well of all men, whether present or absent, and if they themselves seek to be a light to guide others, then like the sun, they must show the same face to all. To bring joy to a single heart is better than to build many shrines for worship, and to enslave one soul by kindness is worth more than the setting free of a thousand slaves.

The true saint sits in the midst of his fellow-men, and rises up and eats and sleeps and buys and sells and gives and takes in the bazaars among other people, and marries and has social intercourse with other folk, and never for an instant forgets God."

Sufi Poets

From the Mystical Epic 'Mantiq al-Tayr' By Farid al-Din Attar

"The sun of my Perfection is a Glass
 Wherein from Seeing into Being pass
 All who, reflecting as reflected see
 Themselves in Me, and Me in them, not Me,
 But all of Me that a contracted Eye
 Is comprehensive of Infinity.
 Not yet Themselves; no Selves, but of the All
 Fractions, from which they split and whither fall.
 As Water lifted from the Deep, again
 Falls back in individual Drops of Rain -
 Then melts into the Universal Main.
 All you have been, and seen, and done, and thought,
 Not you but I, have seen and been and wrought;
 I was the Sin that from Myself rebell'd
 I the Remorse that tow'rd Myself compelled:
 . . Sin and Contrition - Retribution owed
 And cancelled - Pilgrim, Pilgrimage, and Road,

Was but Myself toward Myself: and your
 Arrival but Myself at my own Door:
 . . . Rays that have wander'd into Darkness wide
 Return, and back into your Sun subside."

Sufi Dervishes

From the writings of Abd al-Qadir al-Jiolani and Abuyad al-Tijani

"I have naught but my destitution
 To plead for me with Thee.
 And in my poverty I put forward that destitution as my plea.
 I have no power save to knock at Thy door,
 And if I be turned away, at what door shall I knock?
 Or on whom shall I call, crying his name,
 If Thy generosity is refused to Thy destitute one?
 Far be it from Thy generosity to drive the disobedient one to despair!
 Generosity is more freehanded than that.
 In lowly wretchedness I have come to Thy door,
 Knowing that degradation there finds help.
 In full abandon I put my trust in Thee,
 Stretching out my hands to Thee, a pleading beggar."

From the writings of Taharat al-Qulub

"My God and my Lord, eyes are at rest, stars are setting,
 hushed are the movements of birds in their nests, of monsters in the
 deep. And Thou art the Just who knoweth no change, the Equity that
 swerveth not, the Everlasting that passes not away. The doors of kings
 are locked, watched by their bodyguards; but Thy door is open to him
 who calls on Thee. My Lord, each lover is now alone with his beloved,
 and Thou art for me the Beloved."

Sufi Mystic Rumi, The Masnavi

The Spiritual Couplets of Maulana Jalalu-d- din Muhammad Rumi

*THE SPIRITUAL COUPLETS
OF MAULANA JALALU-'D-DIN MUHAMMAD RUMI,
Abridged and Translated by E.H. Whinfield, [1898]*

Book I.

PROLOGUE.

HEARKEN to the reed-flute, how it complains,
Lamenting its banishment from its home:
"Ever since they tore me from my osier bed,
My plaintive notes have moved men and women to tears.
I burst my breast, striving to give vent to sighs,
And to express the pangs of my yearning for my home.
He who abides far away from his home
Is ever longing for the day he shall return.
My wailing is heard in every throng,
In concert with them that rejoice and them that weep.
Each interprets my notes in harmony with his own feelings,
But not one fathoms the secrets of my heart.
My secrets are not alien from my plaintive notes,
Yet they are not manifest to the sensual eye and ear.
Body is not veiled from soul, neither soul from body,
Yet no man hath ever seen a soul."
This plaint of the flute is fire, not mere air.
Let him who lacks this fire be accounted dead!
'Tis the fire of love that inspires the flute,
'Tis the ferment of love that possesses the wine.
The flute is the confidant of all unhappy lovers;
Yea, its strains lay bare my inmost secrets.
Who hath seen a poison and an antidote like the flute?

Who hath seen a sympathetic consoler like the flute?
 The flute tells the tale of love's bloodstained path,
 It recounts the story of Majnun's love toils.
 None is privy to these feelings save one distracted,
 As ear inclines to the whispers of the tongue.
 Through grief my days are as labor and sorrow,
 My days move on, hand in hand with anguish.
 Yet,, though my days vanish thus, 'tis no matter,
 Do thou abide, O Incomparable Pure One! 2
 But all who are not fishes are soon tired of water;
 And they who lack daily bread find the day very long;
 So the "Raw" comprehend not the state of the "Ripe;" 3
 Therefore it behoves me to shorten my discourse.
 Arise, O son! burst thy bonds and be free!
 How long wilt thou be captive to silver and gold?
 Though thou pour the ocean into thy pitcher,
 It can hold no more than one day's store.
 The pitcher of the desire of the covetous never fills,
 The oyster-shell fills not with pearls till it is content;
 Only he whose garment is rent by the violence of love
 Is wholly pure from covetousness and sin.
 Hail to thee, then, O LOVE, sweet madness!
 Thou who healest all our infirmities!
 Who art the physician of our pride and self-conceit!
 Who art our Plato and our Galen!
 Love exalts our earthly bodies to heaven,
 And makes the very hills to dance with joy!
 O lover, 'twas love that gave life to Mount Sinai, 4
 When "it quaked, and Moses fell down in a swoon."
 Did my Beloved only touch me with his lips,
 I too, like the flute, would burst out in melody.
 But he who is parted from them that speak his tongue,
 Though he possess a hundred voices, is perforce dumb.
 When the rose has faded and the garden is withered,
 The song of the nightingale is no longer to be heard.
 The BELOVED is all in all, the lover only veils Him; 5
 The BELOVED is all that lives, the lover a dead thing.
 When the lover feels no longer LOVE's quickening,
 He becomes like a bird who has lost its wings. Alas!
 How can I retain my senses about me,
 When the BELOVED shows not the light of His countenance?
 LOVE desires that this secret should be revealed,
 For if a mirror reflects not, of what use is it?

Knowest thou why thy mirror reflects not?
 Because the rust has not been scoured from its face.
 If it were purified from all rust and defilement,
 It would reflect the shining of the SUN Of GOD.⁶
 O friends, ye have now heard this tale,
 Which sets forth the very essence of my case.

*NOTES:

1. Love signifies the strong attraction that draws all creatures back to reunion with their Creator.
2. Self-annihilation leads to eternal life in God the universal Noumenon, by whom all phenomena subsist. See *Gulshan i Raz*, I. 400.
3. "Raw" and "Ripe" are terms for "Men of externals" and "Men of heart" or Mystics.
4. Alluding to the giving of the law on Mount Sinai. Koran vii. 139.
5. All phenomenal existences (man included) are but "veils" obscuring the face of the Divine Noumenon, the only real existence, and the moment His sustaining presence is withdrawn they at once relapse into their original nothingness. See *Gulshan i Raz*, I. 165.
6. So Bernard of Clairvaux. See *Gulshan i Raz*, I. 435.

STORY I.

The Prince and the Handmaid.

A prince, while engaged on a hunting excursion, espied a fair maiden, and by promises of gold induced her to accompany him. After a time she fell sick, and the prince had her tended by divers physicians. As, however, they all omitted to say, "God willing,¹ we will cure her," their treatment was of no avail. So the prince offered prayer, and in answer thereto a physician was sent from heaven. He at once condemned his predecessors' view of the case, and by a very skilful diagnosis, discovered that the real cause of the maiden's illness was her love for a certain goldsmith of Samarcand. In accordance with the physician's advice, the prince sent to Samarcand and fetched the goldsmith, and married him to the lovesick maiden, and for six months the pair lived together in the utmost harmony and happiness. At the end of that period the physician, by divine command, gave the goldsmith a poisonous draught, which caused his strength and beauty to decay, and he then lost favour with the maiden, and she was reunited to the king. This Divine command was precisely similar to God's command to Abraham to slay his son Ishmael, and to the act of the angel in slaying the servant of Moses,² and is therefore beyond human criticism.

Description of Love.

A true lover is proved such by his pain of heart;

No sickness is there like sickness of heart.
 The lover's ailment is different from all ailments;
 Love is the astrolabe of God's mysteries.
 A lover may hanker after this love or that love,
 But at the last he is drawn to the KING of love.
 However much we describe and explain love,
 When we fall in love we are ashamed of our words.
 Explanation by the tongue makes most things clear,
 But love unexplained is clearer.
 When pen hastened to write,
 On reaching the subject of love it split in twain.
 When the discourse touched on the matter of love,
 Pen was broken and paper torn.
 In explaining it Reason sticks fast, as an ass in mire;
 Naught but Love itself can explain love and lovers!
 None but the sun can display the sun,
 If you would see it displayed, turn not away from it.
 Shadows, indeed, may indicate the sun's presence,
 But only the sun displays the light of life.
 Shadows induce slumber, like evening talks,
 But when the sun arises the "moon is split asunder." 3
 In the world there is naught so wondrous as the sun,
 But the Sun of the soul sets not and has no yesterday.
 Though the material sun is unique and single,
 We can conceive similar suns like to it.
 But the Sun of the soul, beyond this firmament,
 No like thereof is seen in concrete or abstract.4
 Where is there room in conception for His essence,
 So that similitudes of HIM should be conceivable?
 Shamsu-'d-Din of Tabriz importunes Jalalu-'d-Din
 to compose the Masnavi.
 The sun (Shams) of Tabriz is a perfect light,
 A sun, yea, one of the beams of God!
 When the praise was heard of the "Sun of Tabriz,"
 The sun of the fourth heaven bowed its head.
 Now that I have mentioned his name, it is but right
 To set forth some indications of his beneficence.
 That precious Soul caught my skirt,
 Smelling the perfume of the garment of Yusuf;
 And said, "For the sake of our ancient friendship,
 Tell forth a hint of those sweet states of ecstasy,
 That earth and heaven may be rejoiced,
 And also Reason and Spirit, a hundredfold."

I said, "O thou who art far from 'The Friend,'
 Like a sick man who has strayed from his physician,
 Importune me not, for I am beside myself;
 My understanding is gone, I cannot sing praises.
 Whatsoever one says, whose reason is thus astray,
 Let him not boast; his efforts are useless.
 Whatever he says is not to the point,
 And is clearly inapt and wide of the mark.
 What can I say when not a nerve of mine is sensible?
 Can I explain 'The Friend' to one to whom He is no Friend?
 Verily my singing His praise were dispraise,
 For 'twould prove me existent, and existence is error.⁵
 Can I describe my separation and my bleeding heart?
 Nay, put off this matter till another season."
 He said, "Feed me, for I am an hungered,
 And at once, for 'the time is a sharp sword.'
 O comrade, the Sufi is 'the son of time present.'⁶
 It is not the rule of his canon to say, 'To-morrow.'
 Can it be that thou art not a true Sufi?
 Ready money is lost by giving credit."
 I said, "'Tis best to veil the secrets of 'The Friend.'
 So give good heed to the morals of these stories.
 That is better than that the secrets of 'The Friend'
 Should be noised abroad in the talk of strangers."
 He said, "Without veil or covering or deception,
 Speak out, and vex me not, O man of many words!
 Strip off the veil and speak out, for do not I
 Enter under the same coverlet as the Beloved?"
 I said, "If the Beloved were exposed to outward view,
 Neither wouldst thou endure, nor embrace, nor form.
 Press thy suit, yet with moderation;
 A blade of grass cannot, pierce a mountain.
 If the sun that illumines the world
 Were to draw nigher, the world would be consumed.⁷
 Close thy mouth and shut the eyes of this matter,
 That, the world's life be not made a bleeding heart.
 No longer seek this peril, this bloodshed;
 Hereafter impose silence on the 'Sun of Tabriz.'"
 He said, "Thy words are endless. Now tell forth
 All thy story from its beginning."

*NOTES:

1. As enjoined in Koran xviii. 23. One cannot converse with a strict Mosalman for five minutes without hearing the formula, "In sha Allah

Ta'alla," or D. V.

2. Koran xviii. 73.

3. Koran liv. I.

4. There is a tradition, "I know my Lord by my Lord."

5. See *Gulshan i Raz*, I. 400. In the state of union self remains not.

6. The Sufi is the "son of the time present," because he is an Energumen, or passive instrument moved by the divine impulse of the moment.

"The time present is a sharp sword," because the divine impulse of the moment dominates the Energumen, and executes its decrees sharply. See *Sohravardi* quoted in *Notices et Extraits des MSS.*, xii. 371 note.

7. "When its Lord appears in glory to the Mount of existence, Existence is laid low, like the dust of the road." *Gulshan i Raz*, I. 195.

STORY II.

The Oilman and his Parrot.

An oilman possessed a parrot which used to amuse him with its agreeable prattle, and to watch his shop when he went out. One day, when the parrot was alone in the shop, a cat upset one of the oil-jars. When the oilman returned home he thought that the parrot had done this mischief, and in his anger he smote the parrot such a blow on the head as made all its feathers drop off, and so stunned it that it lost the power of speech for several days. But one day the parrot saw a bald-headed man passing the shop, and recovering its speech, it cried out, "Pray, whose oil-jar did you upset?" The passers-by smiled at the parrot's mistake in confounding baldness caused by age with the loss of its own feathers due to a blow.

Confusion of saints with hypocrites.

Worldly senses are the ladder of earth,

Spiritual senses are the ladder of heaven.

The health of the former is sought of the leech,

The health of the latter from "The Friend."

The health of the former arises from tending the body,

That of the latter from mortifying the flesh.

The kingly soul lays waste the body,

And after its destruction he builds it anew.

Happy the soul who for love of God

Has lavished family, wealth, and goods!

Has destroyed its house to find the hidden treasure,

And with that treasure has rebuilt it in fairer sort;

Has dammed up the stream and cleansed the channel,

And then turned a fresh stream into the channel;

Has cut its flesh to extract a spear-head,¹

Causing a fresh skin to grow again over the wound;
 Has razed the fort to oust, the infidel in possession,
 And then rebuilt it with a hundred towers and bulwarks.
 Who can describe the unique work of Grace?
 I have been forced to illustrate it by these similes.
 Sometimes it presents one appearance, sometimes another.
 Yea, the affair of religion is only bewilderment.
 Not, such as occurs when one turns one's back on God,
 But such as when one is drowned and absorbed in Him.
 The latter has his face ever turned to God,
 The former's face shows his undisciplined self-will.
 Watch the face of each one, regard it well,
 It may be by serving thou wilt recognize Truth's face.
 As there are many demons with men's faces,
 It is wrong to join hand with every one.
 When the fowler sounds his decoy whistle,
 That the birds may be beguiled by that snare,
 The birds hear that call simulating a bird's call,
 And, descending from the air, find net and knife.
 So vile hypocrites steal the language of Darveshes,
 In order to beguile the simple with their trickery.
 The works of the righteous are light and heat,
 The works of the evil treachery and shamelessness.
 They make stuffed lions to scare the simple,
 They give the title of Muhammad to false Musailima.
 But Musailma retained the name of "Liar,"
 And Muhammad that of "Sublimest of beings."
 That wine of God (the righteous) yields a perfume of musk;
 Other wine (the evil) is reserved for penalties and pains.

*NOTES:

1. These are all figures and types of self-annihilation in order to the acquisition of eternal life in God.

STORY III.

The Jewish King, his Vazir, and the Christians.

A certain Jewish king used to persecute the Christians, desiring to exterminate their faith. His Vazir persuaded him to try a stratagem, namely, to mutilate the Vazir himself, and expel him from his court, with the intent that he might take refuge with the Christians, and stir up mutual dissensions amongst them. The Vazir's suggestion was adopted.¹ He fled to the Christians, and found no difficulty in persuading them that he had been treated in that barbarous way on

account of his attachment to the Christian faith. He soon gained complete influence over them, and was accepted as a saintly martyr and a divine teacher. Only a few discerning men divined his treachery ; the majority were all deluded by him. The Christians were divided into twelve legions, and at the head of each was a captain. To each of these captains the Vazir gave secretly a volume of religious directions, taking care to make the directions in each volume different from and contradictory to those in the others. One volume enjoined fasting, another charity, another faith, another works, and so on. Afterwards the Vazir withdrew into a cave, and refused to come out to instruct his disciples, in spite of all their entreaties. Calling the captains to him, he gave secret instructions to each to set himself up as his successor, and to be guided by the instructions in the volume secretly confided to him, and to slay all other claimants of the apostolic office. Having given these directions, he slew himself. In the event each captain set himself up as the Vazir's successor, and the Christians were split up into many sects at enmity with one another, even as the Vazir had intended. But the malicious scheme did not, altogether succeed, as one faithful band cleaved to the name of "Ahmad," mentioned in the Gospel,² and were thus saved from sharing the ruin of the rest.

The Vazir's Teaching.

Myriads of Christians flocked round him,
 One after another they assembled in his street.
 Then he would preach to them of mysteries,
 Mysteries of the Gospel, of stoles, of prayers.
 He would preach to them with eloquent words
 Concerning the words and acts of the Messiah.
 Outwardly he was a preacher of religious duties,
 But within a decoy call and a fowler's snare.
 Therefore the followers of the Prophet ('Isa)
 Were beguiled by the fraud of that demon soul.
 He mingled in his discourses many secret doctrines
 Concerning devotion and sincerity of soul.
 He taught them to make a fair show of devotion,
 But to say of secret sins, "What do they matter?"
 Hair by hair and jot by jot they learned of him
 Fraud of soul, as roses might learn of garlic.
 Hair-splitters and all their disciples
 Are darkened by similar preaching and discourse.
 The Christians gave their hearts to him entirely,
 For the blind faith of the vulgar has no discernment.
 In their inmost breasts they planted love of him,
 And fancied him to be the Vicar of Christ;

Yea, him, that one-eyed and cursed Dajjal! 3
 Save us. O God ! who art our only defender!
 O God, there are hundreds of snares and baits,
 And we are even as greedy and foolish birds;
 Every moment our feet are caught in a fresh snare ;
 Yea, each one of us, though he be a falcon or Simurgh!
 Thou dost release us every moment, and straightway
 We again fly into the snare, O Almighty One!
 Sleep of the body the soul's awakening.
 Every night Thou freest our spirits from the body
 And its snare, making them pure as rased tablets.
 Every night spirits are released from this cage,
 And set free, neither lording it nor lorded over.
 At night prisoners are unaware of their prison,
 At night kings are unaware of their majesty.
 Then there is no thought or care for loss or gain,
 No regard to such an one or such an one.
 The state of the "Knower" is such as this, even when awake.
 God says,⁴ "Thou wouldst deem him awake though asleep,
 Sleeping to the affairs of the world, day and night,
 Like a pen in the directing hand of the writer.
 He who sees not the hand which effects the writing
 Fancies the effect proceeds from the motion of the pen.
 If the "Knower" revealed the particulars of this state,
 'Twould rob the vulgar of their sensual sleep.
 His soul wanders in the desert that has no similitude;
 Like his body, his spirit is enjoying perfect rest;
 Freed from desire of eating and drinking,
 Like a bird escaped from cage and snare.
 But when he is again beguiled into the snare,
 He cries for help to the Almighty.
 Laila and the Khalifa.
 The Khalifa said to Laila, "Art thou really she
 For whom Majnun lost his head and went distracted?
 Thou art not fairer than many other fair ones."
 She replied, "Be silent; thou art not Majnun!"
 If thou hadst Majnun's eyes,
 The two worlds would be within thy view.
 Thou art in thy senses, but Majnun is beside himself.
 In love to be wide awake is treason.
 The more a man is awake, the more he sleeps (to love);
 His (critical) wakefulness is worse than slumbering.
 Our wakefulness fetters our spirits,

Then our souls are a prey to divers whims,
 Thoughts of loss and gain and fears of misery.
 They retain not purity, nor dignity, nor lustre,
 Nor aspiration to soar heavenwards.
 That one is really sleeping who hankers after each whim
 And holds parley with each fancy.
 The twelve volumes of theology.

He drew up a separate scroll to the address of each,
 The contents of each scroll of a different tenor;
 The rules of each of a different purport,
 This contradictory of that, from beginning to end.
 In one the road of fasting and asceticism
 Was made the pillar and condition of right devotion.
 In one 'twas said, "Abstinence profits not;
 Sincerity in this path is naught but charity."
 In one 'twas said, "Thy fasting and thy charity
 Are both a making thyself equal with God;
 Save faith and utter resignation to God's will
 In weal and woe, all virtues are fraud and snares."
 In one 'twas said, "Works are the one thing needful;
 The doctrine of faith without works is a delusion."
 In one 'twas said, "Commands and prohibitions are
 Not for observance, but to demonstrate our weakness,
 That we may see our own weakness (to carry them out),
 And thereby recognize and confess God's power." 5
 In one 'twas said, "Reference to thine own weakness
 Is ingratitude for God's mercies towards us.
 Rather regard thy power, for thou hast power from God.
 Know thy power to be God's grace, for 'tis of Him."
 In one 'twas said, "Leave power and weakness alone;
 Whatever withdraws thine eyes from God is an idol."
 In one 'twas said, "Quench not thy earthly torch,⁶
 That it may be a light to lighten mankind.
 If thou neglectest regard and care for it,
 Thou wilt quench at midnight the lamp of union."
 In one 'twas said, "Quench that torch without fear,
 That in lieu of one thou may'st see a thousand joys,
 For by quenching the light the soul is rejoiced,
 And thy Laila is then as bold as her Majnun.
 Whoso to display his devotion renounces the world,
 The world is ever with him, before and behind."
 In one 'twas said, "Whatsoever God has given thee

In His creation, that He has made sweet to thee;
 Yea, pleasant to thee and allowable. Take it, then,
 And cast not thyself into the pangs of abstinence."
 In one 'twas said, "Give up all thou possessest,
 For to be ruled by covetousness is grievous sin."
 (Ah! how many diverse roads are pointed out,
 And each followed by some sect for dear life!
 If the right road were easily attainable,
 Every Jew and Gueber would have hit on it!)
 In one 'twas said, "The right road is attainable,
 For the heart's life is the food of the soul.
 Whatever is enjoyed by the carnal man
 Yields no fruit, even as salt and waste land.
 Its result is naught but remorse,
 Its traffic yields only loss.
 It is not profitable in the long run;
 Its name is called 'bankrupt' in the upshot.
 Discern, then, the bankrupt from the profitable,
 Consider the eventual value of this and that."
 In one 'twas said, "Choose ye a wise Director,
 But foresight of results is not found in dignities."
 (Each sect looked to results in a different way,
 And so, perforce, became captive to errors.
 Real foresight of results is not simple jugglery,
 Otherwise all these differences would not have arisen.
 In one 'twas said, "Thyself art thy master,
 Inasmuch as thou art acquainted with the Master of all;
 Be a man, and not another man's beast of burden!
 Follow thine own way and lose not thy head!"
 In one 'twas said, "All we see is One.
 Whoever says 'tis two is suffering from double vision."
 In one 'twas said, "A hundred are even as one."⁷
 But whoso thinks this is a madman.
 Each scroll had its contrary piece of rhetoric,
 In form and substance utterly opposed to it;
 This contrary to that, from first to last,
 As if each was compounded of poison and antidotes.

*NOTES:

1. Compare the story of Zopyrus, Herodotus, iii. 155.
2. John xiv. 26: "But the Comforter (parakletos) shall teach you all things." Mosalmans read periklytos, "praised" = Muhammad.
3. Dajjal, i.e., Antichrist. Sale, Prelim. Discourse, p. 57.
4. Said of the Seven Sleepers in the cave. Koran xviii. 17; "Knower" = the

Gnostic who through ecstasy beholds divine verities.

5. This was the doctrine of the Jabriyan or extreme predestinarians.

6. i.e.. Hide not thy light (of good works or of self-denial) under a bushel.

7. Alluding to the doctrine of the Trinity.

STORY IV.

Another Tyrannical Jewish King.

A certain Jewish king, the same who is referred to in the Sura "Signs of the Zodiac," I made up his mind to utterly exterminate the Christian faith, and with that view he set up a huge idol, and issued commands that all who refused to worship it should be cast into the fire.

Thereupon his officers seized a Christian woman with her babe, and as she refused to worship it, they cast the babe into the fire. But the babe cried out to its mother, "Be not afraid, the fire has no power to burn me; it is as cool as water!" Hearing this, the rest of the Christians leapt into the fire, and found that it did not burn them. The king reproached the fire for failing to do its office, but the fire replied that it was God's servant, and that its consuming properties were not to be used for evil purposes. It then blazed up and consumed the king, and all his Jews with him.

Second causes only operate in subordination to,
and form the impulsion of, the First Cause.

Air, earth, water, and fire are God's servants.

To us they seem lifeless, but to God living.

In God's presence fire ever waits to do its service,

Like a submissive lover with no will of its own.

When you strike steel on flint fire leaps forth;

But 'tis by God's command it thus steps forth.

Strike not together the flint and steel of wrong,

For the pair will generate more, like man and woman.

The flint and steel are themselves causes, yet

Look higher for the First Cause, O righteous man!

For that Cause precedes this second cause.

How can a cause exist of itself without precedent cause?

That Cause makes this cause operative,

And again helpless and inoperative.

That Cause, which is a guiding light to the prophets,

That, I say, is higher than these second causes.

Men's minds recognize these second causes,

But only prophets perceive the action of the First Cause.

Praise compared to vapour drawn upwards,

and then descending in rain.
 Though water be enclosed in a reservoir,
 Yet air will absorb it, for 'tis its supporter;
 It sets it free and bears it to its source,
 Little by little, so that you see not the process.
 In like manner this breath of ours by degrees
 Steals away our souls from the prison-house of earth.
 " The good word riseth up to Him,"²
 Rising from us whither He knoweth.
 Our breathings are lifted up in fear of God,
 Offerings from us to the throne of Eternity.
 Then come down to us rewards for our praises,
 The double thereof, yea, mercies from the King of Glory.
 Therefore are we constrained to utter these praises
 That slaves may attain the height of God's gifts.
 And so this rising and descent go on evermore,
 And cease not forever and aye.
 To speak in plain Persian, this attraction
 Comes from the same quarter whence comes this sweet savour.³

*NOTES:

1. Koran lxxxv.
2. Koran, xxxv. II.
3. Sweet savour, i.e., the joy of heart experienced by the offerer of prayer when his prayer is accepted of God. See Book II. Story XVII.

STORY V.

The Lion and the Beasts.

In the book of Kalila and Damna a story is told of a lion who held all the beasts of the neighborhood in subjection, and was in the habit of making constant raids upon them, to take and kill such of them as he required for his daily food. At last the beasts took counsel together, and agreed to deliver up one of their company every day, to satisfy the lion's hunger, if he, on his part, would cease to annoy them by his continual forays. The lion was at first unwilling to trust to their promise, remarking that he always preferred to rely on his own exertions; but the beasts succeeded in persuading him that he would do well to trust Providence and their word. To illustrate the thesis that human exertions are vain, they related a story of a man who got Solomon to transport him to Hindustan to escape the angel of death, but was smitten by the angel the moment he got there. Having carried their point, the beasts continued for some time to perform their engagement. One day it came to the turn of the hare to be delivered up as a victim to the lion; but he

requested the others to let him practice a stratagem. They scoffed at him, asking how such silly beast as he could pretend to outwit the lion. The hare assured them that wisdom was of God, and God might choose weak things to confound the strong. At last they consented to let him try his luck. He took his way slowly to the lion, and found him sorely enraged. In excuse for his tardy arrival he represented that he and another hare had set out together to appear before the lion, but a strange lion had seized the second hare, and carried it off in spite of his remonstrances. On hearing this, the lion was exceeding wroth, and commanded the hare to show him the foe who had trespassed on his preserves. Pretending to be afraid, the hare got the lion to take him upon his back, and directed him to a well. On looking down the well, the lion saw in the water the reflection of himself and of the hare on his back; and thinking that he saw his foe with the stolen hare, he plunged in to attack him, and was drowned, while the hare sprang off his back and escaped. This folly on the part, of the lion was predestined to punish him for denying God's ruling providence. So Adam, though he knew the names of all things, in accordance with God's predestination, neglected to obey a single prohibition, and his disobedience cost him dearly.

Trust in God, as opposed to human exertions.

The beasts said, "O enlightened sage,

Lay aside caution; it cannot help thee against destiny;

To worry with precaution is toil and moil;

Go, trust in Providence, trust is the better part.

War not with the divine decree, O hot-headed one,

Lest that decree enter into conflict with thee.

Man should be as dead before the commands of God

Lest a blow befall him from the Lord of all creatures."

He said, "True; but though trust be our mainstay,

Yet the Prophet teaches us to have regard to means.

The Prophet cried with a loud voice,

'Trust in God, yet tie the camel's leg.'¹

Hear the adage, 'The worker is the friend of God';²

Through trust in Providence neglect not to use means.

Go, O Quietists, practice trust with self-exertion,

Exert yourself to attain your objects, bit by bit.

In order to succeed, strive and exert yourselves;

If ye strive not for your objects, ye are fools."

They said, "What is gained from the poor by exertions

Is a fraudulent morsel that will bring ill luck.

Again, know that self-exertion springs from weakness;

Relying on other means is a blot upon perfect trust.

Self-exertion is not more noble than trust in God.
 What is more lovely than committing oneself to God?
 Many there are who flee from one danger to a worse;
 Many flee from a snake and meet a dragon.
 Man plans a stratagem, and thereby snares himself;
 What he takes for life turns out, to be destruction.
 He shuts the door after his foe is in the house.
 After this sort were the schemes of Pharaoh.
 That jealous king slew a myriad babes,
 While Moses, whom he sought, was in his house.
 Our eyes are subject to many infirmities;
 Go! annihilate your sight in God's sight.
 For our foresight His foresight is a fair exchange;
 In His sight is all that ye can desire.
 So long as a babe cannot grasp or run,
 It takes its father's back for its carriage.
 But when it becomes independent and uses its hands,
 It falls into grievous troubles and disgrace.
 The souls of our first parents, even before their hands,
 Flew away from fidelity after vain pleasure.
 Being made captives by the command, 'Get down hence,'³
 They became bond-slaves of enmity, lust, and vanity.
 We are the family of the Lord and His sucking babes.
 The Prophet said, 'The people are God's family;'
 He who sends forth the rain from heaven,
 Can He not also provide us our daily bread?"
 The lion said, "True; yet the Lord of creatures
 Sets a ladder before our feet.
 Step by step must we mount up to the roof!
 The notion of fatalism is groundless in this place.
 Ye have feet why then pretend ye are lame?
 Ye have hands why then conceal your claws?
 When a master places a spade in the hand of a slave,
 The slave knows his meaning without being told.
 Like this spade, our hands are our Master's hints to us;
 Yea, if ye consider, they are His directions to us.
 When ye have taken to heart His hints,
 Ye will shape your life in reliance on their direction;
 Wherefore these hints disclose His intent,
 Take the burden from you, and appoint your work.
 He that bears it makes it bearable by you,
 He that is able makes it within your ability.
 Accept His command, and you will be able to execute it;

Seek union with Him, and you will find yourselves united.
 Exertion is giving thanks for God's blessings;
 Think ye that your fatalism gives such thanks?
 Giving thanks for blessings increases blessings,
 But fatalism snatches those blessings from your hands.
 Your fatalism is to sleep on the road; sleep not
 Till ye behold the gates of the King's palace.
 Ah! sleep not, O unreflecting fatalists,
 Till ye have reached that fruit-laden Tree of Life
 Whose branches are ever shaken by the wind,
 And whose fruit is showered on the sleepers' heads.
 Fatalism means sleeping amidst highwaymen.
 Can a cock who crows too soon expect peace?
 If ye cavil at and accept not God's hints,
 Though ye count yourselves men, see, ye are women.
 The quantum of reason ye possessed is lost,
 And the head whose reason has fled is a tail.
 Inasmuch as the unthankful are despicable,
 They are at last cast into the fiery pit.
 If ye really have trust in God, exert yourselves,
 And strive, in constant reliance on the Almighty."
 Wisdom is granted often times to the weak.
 He said, "O friends, God has given me inspiration.
 Often times strong counsel is suggested to the weak.
 The wit taught by God to the bee
 Is withheld from the lion and the wild ass.
 It fills its cells with liquid sweets,
 For God opens the door of this knowledge to it.
 The skill taught by God to the silkworm
 Is a learning beyond the reach of the elephant.
 The earthly Adam was taught of God names, 4
 So that his glory reached the seventh heaven.
 He laid low the name and fame of the angels, 5
 Yet blind indeed are they whom God dooms to doubt!
 The devotee of seven hundred thousand years (Satan)
 Was made a muzzle for that yearling calf (Adam), 6
 Lest he should suck milk of the knowledge of faith,
 And soar on high even to the towers of heaven.
 The knowledge of men of external sense is a muzzle
 To stop them sucking milk of that sublime knowledge.
 But God drops into the heart a single pearl-drop
 Which is not bestowed on oceans or skies!"
 "How long regard ye mere form, O form-worshippers?

Your souls, void of substance, rest still in forms.
 If the form of man were all that made man,
 Ahmad and Abu Jahl would be upon a par.
 A painting on a wall resembles a man,
 But see what it is lacking in that empty form.
 'Tis life that is lacking to that mere semblance of man.
 Go! seek for that pearl it never will find.
 The heads of earth's lions were bowed down
 When God gave might to the Seven Sleepers' dog. 7
 What mattered its despised form
 When its soul was drowned in the sea of light?"
 Human wisdom, the manifestation of divine.
 On his way to the lion the hare lingered,
 Devising a stratagem with himself.
 He proceeded on his way after delaying long,
 In order to have a secret or two for the lion.
 What worlds the principle of Reason embraces!
 How broad is this ocean of Reason!
 Yea, the Reason of man is a boundless ocean.
 O son, that ocean requires, as it were, a diver. 8
 On this fair ocean our human forms
 Float about, like bowls on the surface of water;
 Yea like cups on the surface, till they are filled;
 And when filled, these cups sink into the water.
 The ocean of Reason is not seen ; reasoning men are seen;
 But our forms (minds) are only as waves or spray thereof.
 Whatever form that ocean uses as its instrument,
 Therewith it casts its spray far and wide. 9
 Till the heart sees the Giver of the secret,
 Till it spies that Bowman shooting from afar,
 It fancies its own steed lost, while in bewilderment
 It is urging that steed hither and thither; 10
 It fancies its own steed lost, when all the while
 That swift steed is bearing it on like the wind.
 In deep distress that blunder head
 Runs from door to door, searching and inquiring,
 "Who and where is he that hath stolen my steed?"
 They say, "What is this thou ridest on, O master?"
 He says, "True, 'tis a steed; but where is mine?"
 They say, "Look to thyself, O rider; thy steed is there."
 The real Soul is lost to view, and seems far off; 11
 Thou art like a pitcher with full belly but dry lip;
 How canst thou ever see red, green, and scarlet

Unless thou seest the light first of all?
 When thy sight is dazzled by colors,
 These colors veil the light from thee.
 But when night veils those colors from thee,
 Thou seest that colors are seen only through light.
 As there is no seeing outward colors without light,
 So it is with the mental colors within.
 Outward colors arise from the light of sun and stars,
 And inward colors from the Light on high.
 The light that lights the eye is also the heart's Light;
 The eye's light proceeds from the Light of the heart.
 But the light that lights the heart is the Light of God,
 Which is distinct from the light of reason and sense.
 At night there is no light, and colors are not seen;
 Hence we know what light is by its opposite, darkness.
 At night no colors are visible, for light is lacking.
 How can color be the attribute of dark blackness?
 Looking on light is the same as looking on colors;
 Opposite shows up opposite, as a Frank a Negro.
 The opposite of light shows what is light,
 Hence colors too are known by their opposite.
 God created pain and grief for this purpose,
 To wit, to manifest happiness by its opposites. 12
 Hidden things are manifested by their opposites;
 But, as God has no opposite. He remains hidden.
 God's light has no opposite in the range of creation
 Whereby it may be manifested to view.
 Perforce "Our eyes see not Him, though He sees us." 13
 Behold this in the case of Moses and Mount Sinai. 14
 Discern form from substance, as lion from desert,
 Or as sound and speech from the thought they convey.
 The sound and speech arise from the thought;
 Thou knowest not where is the Ocean of thought;
 Yet when thou seest fair waves of speech,
 Thou knowest there is a glorious Ocean beneath them.
 When waves of thought arise from the Ocean of Wisdom,
 They assume the forms of sound and speech.
 These forms of speech are born and die again,
 These waves cast themselves back into the Ocean.
 Form is born of That which is without form,
 And goes again, for, "Verily to Him do we return." 15
 Wherefore to thee every moment come death and "return."
 Mustafa saith, "The world endureth only a moment."

So, thought is an arrow shot by God into the air.
 How can it stay in the air? It returns to God.
 Every moment the world and we are renewed, 16
 Yet we are ignorant of this renewing forever and aye.
 Life, like a stream of water, is renewed and renewed,
 Though it wears the appearance of continuity in form.
 That seeming continuity arises from its swift renewal,
 As when a single spark of fire is whirled round swiftly. 17
 If a single spark be whirled round swiftly,
 It seems to the eye a continuous line of fire.
 This apparent extension, owing to the quick motion,
 Demonstrates the rapidity with which it is moved.
 If ye seek the deepest student of this mystery,
 Lo! 'tis Husamu-'d-Din, the most exalted of creatures!

*NOTES:

1. "Trust in God and keep your powder dry."
2. "Laborare est orare."
3. Koran ii. 341.
4. "And He taught Adam the names of all things" (Koran ii. 29).
5. The angels said, "We have no knowledge but what thou hast given us to know" (Koran ii. 30).
6. See Gulshan i Raz, I. 543.
7. Koran xviii. 17.
8. See Gulshan i Raz, I. 575: The ocean of Reason is the same as what is elsewhere called the ocean of Being, viz., the Noumenon, or Divine substratum of all phenomenal being and thought.
9. "Those arrows were God's, not yours" (Koran viii. 17); i.e., Man's reason proceeds from God, the "Only Real Agent."
10. Alluding to the "Believer's lost camel" (Book II. Story XII., *infra*). Men seek wisdom, and do not know that in themselves is the reflected wisdom of God (Gulshan i Raz, I. 435).
11. The real Soul, i.e., the spirit which God "breathed into man" (Koran xv. 29). "In yourselves are signs; will ye not behold them?" (Koran li, 21).
12. See Gulshan i Raz, I. 92. Mr. Mansel (Bampton Lectures, p. 49) says: "A thing can be known as that which it is only by being distinguished from that which it is not." But the Infinite Deity *ex hypothesi* includes all things; so there is nothing to contrast Him with.
13. Koran vi. 103.
14. Koran vii. 139: "He said, 'Thou shalt not see me.'"
15. Koran ii. 151.
16. See Gulshan i Raz, I. 645: All phenomena are every moment renewed by fresh effluxes of being from the Divine Noumenon.
17. See Gulshan i Raz, I. 710.

STORY VI.

Omar and the Ambassador.

The hare, having delivered his companions from the tyranny of the lion, in the manner just described, proceeds to improve the occasion by exhorting them to engage in a greater and more arduous warfare, viz., the struggle against their inward enemy, the lusts of the flesh. He illustrates his meaning by the story of an ambassador who was sent by the Emperor of Rum to the Khalifa 'Omar. On approaching Medina this ambassador inquired for 'Omar's palace, and learned that 'Omar dwelt in no material palace, but in a spiritual tabernacle, only visible to purified hearts. At last he discerned 'Omar lying under a palm-tree, and drew near to him in fear and awe. 'Omar received him kindly, and instructed him in the doctrine of the mystical union with God. The ambassador heard him gladly, and asked him two questions, first, How can souls descend from heaven to earth? and secondly, With what object are souls imprisoned in the bonds of flesh and blood? 'Omar responded, and the ambassador accepted his teaching, and became a pure-hearted Sufi. The hare urged his companions to abjure lust and pride, and to go and do likewise.

God's agency reconciled with man's freewill.

The ambassador said, "O Commander of the faithful,

How comes the soul down from above to earth?

How can so noble a bird be confined in a cage?"

He said, "God speaks words of power to souls,

To things of naught, without eyes or ears,

And at these words they all spring into motion;

At His words of power these nothings arise quickly,

And strong impulse urges them into existence.

Again, He speaks other spells to these creatures,

And swiftly drives them back again into Not-being.

He speaks to the rose's ear, and causes it to bloom;

He speaks to the tulip, and makes it blossom.

He speaks a spell to body, and it becomes soul;

He speaks to the sun, and it becomes a fount of light.

Again, in its ear He whispers a word of power,

And its face is darkened as by a hundred eclipses.

What is it that God says to the ear of earth,

That it attends thereto and rests steadfast?

What is it that Speaker says to the cloud,

That it pours forth rain-water like a water-skin?

Whosoever is bewildered by wavering will, I

In his ear hath God whispered His riddle,

That He may bind him on the horns of a dilemma;
 For he says, 'Shall I do this or its reverse?'
 Also from God comes the preference of one alternative;
 'Tis from God's impulsion that man chooses one of the two.
 If you desire sanity in this embarrassment,
 Stuff not the ear of your mind with cotton.
 Take the cotton of evil suggestions from the mind's ear, 2
 That the heavenly voice from above may enter it,
 That you may understand that riddle of His,
 That you may be cognisant of that open secret.
 Then the mind's ear becomes the sensorium of inspiration;
 For what is this Divine voice but the inward voice? 3
 The spirit's eye and ear possess this sense,
 The eye and ear of reason and sense lack it.
 The word 'compulsion' makes me impatient for love's sake;
 'Tis he who loves not who is fettered by compulsion.
 This is close communion with God, not compulsion,
 The shining of the sun, and not a dark cloud.
 Or, if it be compulsion, 'tis not common compulsion,
 It is not the domination of wanton wilfulness.
 O son, they understand this compulsion
 For whom God opens the eyes of the inner man.
 Things hidden and things future are plain to them;
 To speak of the past seems to them despicable.
 They possess freewill and compulsion besides, 4
 As in oyster-shells raindrops are pearls.
 Outside the shell they are raindrops, great and small;
 Inside they are precious pearls, big and little.
 These men also resemble the musk deer's bag;
 Outside it is blood, but inside pure musk;
 Yet, say not that outside 'twas mere blood,
 Which on entering the bag becomes musk.
 Nor say that outside the alembic 'twas mere copper,
 And becomes gold inside, when mixed with elixir.
 In you freewill and compulsion are vain fancies,
 But in them they are the light of Almighty power.
 On the table bread is a mere lifeless thing,
 When taken into the body it is a life-giving spirit.
 This transmutation occurs not in the table's heart,
 'Tis soul effects this transmutation with water of life.
 Such is the power of the soul, O man of right views!
 Then what is the power of the Soul of souls? (God).
 Bread is the food of the body, yet consider,

How can it be the food of the soul, O son?
 Flesh-born man by force of soul
 Cleaves mountains with tunnels and mines.
 The might of Ferhad's soul cleft a hill;
 The might of the Soul's soul cleaves the moon; 5
 If the heart opens the mouth of mystery's store,
 The soul springs up swiftly to highest heaven.
 If tongue discourses of hidden mysteries,
 It kindles a fire that consumes the world.
 Behold, then, God's action and man's action;
 Know, action does belong to us ; this is evident.
 If no actions proceeded from men,
 How could you say, 'Why act ye thus?'
 The agency of God is the cause of our action,
 Our actions are the signs of God's agency;
 Nevertheless our actions are freely willed by us,
 Whence our recompense is either hell or 'The Friend.'"

*NOTES:

1. The poet's insistence on the doctrine of God being the Fa'il i Hakiki, or Only Real Agent, without whose word no being and no action can be, leads him to the question of freewill and compulsion of man's will (see *Gulshan i Raz*, I. 555).
2. So *Gulshan i Raz*, I. 442.
3. The leading principle of all mysticism is that, independently of sense and reason, man possesses an inward sense, or intuition, which conveys to him a knowledge of God by direct apprehension (see *Gulshan i Raz*. I. 431).
4. Their wills are identified with God's will, as in the case of the saint Daquqi (infra, Book III. Story XII.)
5. As a sign of the last day (*Koran* liv. 1).

STORY VII.

The Merchant and his Clever Parrot.

There was a certain merchant who kept a parrot in a cage. Being about to travel to Hindustan on business, he asked the parrot if he had any message to send to his kinsmen in that country, and the parrot desired him to tell them that he was kept confined in a cage. The merchant promised to deliver this message, and on reaching Hindustan, duly delivered it to the first flock of parrots he saw. On hearing it one of them at once fell down dead. The merchant was annoyed with his own parrot for having sent such a fatal message, and on his return home sharply rebuked his parrot for doing so. But the parrot no sooner heard

the merchant's tale than he too fell down dead in his cage. The merchant, after lamenting his death, took his corpse out of the cage and threw it away; but, to his surprise, the corpse immediately recovered life, and flew away, explaining that the Hindustani parrot had only feigned death to suggest this way of escaping from confinement in a cage.

Saints are preserved from all harm 1.

As to a "man of heart," he takes no hurt,

Even though he should eat deadly poison.

He who gains health from practicing abstinence is safe;

The poor disciple is safe in the midst of fever.

The prophet said, "O disciple, though you be bold,

Yet enter not into conflict with every foe."

Within you is a Nimrod; enter not his fire;

But if you must do so, first become an Abraham. 2

If you are neither swimmer nor seaman,

Cast not yourself into the sea out of self-conceit.

A swimmer brings pearls from the deep sea;

Yea, he plucks gain from the midst of perils.

If the saint handles earth, it becomes gold;

If a sinner handles gold, it turns to dust.

Whereas the saint is well-pleasing to God,

In his actions his hand is the hand of God.

But the sinner's hand is the hand of Satan and demons,

Because he is ensnared in falsity and fraud.

If folly meets him, he takes it for wisdom;

Yea, the learning gained by the wicked is folly.

Whatever a sick man eats is a source of sickness,

But if a saint imbibe infidelity it becomes faith.

Ah! footman who contendest with horsemen,

Thou wilt not succeed in carrying the day!

The jealousy of God 3.

The whole world is jealous for this cause,

That God surpasseth the world in jealousy.

God is as a soul and the world as a body,

And bodies derive their good and evil from souls.

He to whom the sanctuary of true prayer is revealed

Deems it shameful to turn back to mere formal religion.

He who is master of the robes of a king

Brings shame on his lord by petty huckstering.

He who is admitted to the king's presence-chamber

Would show disrespect by tarrying at the doorway.

If the king grants him license to kiss his hand,

He would err were he to kiss merely the king's foot.
 Though to lay head at the king's feet is due obeisance,
 In the case supposed it would be wrong to kiss the feet.
 The king's jealousy would be kindled against him
 Who, after he had seen his face, preferred his mere perfume.
 God's jealousy may be likened to a grain of wheat,
 But man's jealousy is but empty chaff.
 For know ye that the source of jealousy is in God,
 And man's jealousy is only an offshoot from God's.
 But, let me now quit this subject, and make complaint
 Of the severity of That Fickle Fair One.
 Complaints of God's harsh dealings with His adoring slaves.
 "Wherefore dost thou abandon thy creed and faith?
 What matters it if it be heathen or true?
 Why hast thou forsaken thy Beloved?
 What matters it if she be fair or ugly?" 4
 Let me then, I say, make complaint
 Of the severity of That Fickle Fair One.
 I cry, and my cries sound sweet in His ear;
 He requires from the two worlds cries and groans.
 How shall I not wail under His chastening hand?
 How shall I not be in the number of those bewitched by Him?
 How shall I be other than night without His day?
 Without the vision of His face that illumines the day?
 His bitters are very sweets to my soul,
 My sad heart is a lively sacrifice to my Beloved.
 I am enamoured of my own grief and pain,
 For it makes me well-pleasing to my peerless King.
 I use the dust of my grief as salve for my eyes,
 That my eyes, like seas, may teem with pearls.
 The tears which are shed because of His chastening
 Are very pearls, though men deem them mere tears.
 'Tis "The Soul of souls" of whom I am making complaint;
 Yet I do not complain; I merely state my case.
 My heart says, "He has injured me,"
 But I laugh at these pretended injuries.
 Do me justice, O Thou who art the glory of the just,
 Who art the throne, and I the lintel of Thy door!
 But, in sober truth, where are throne and doorway?
 Where are "We" and "I?" There where our Beloved is!
 O Thou, who art exempt from "Us" and "Me,"
 Who pervadest the spirits of all men and women;
 When man and woman become one, Thou art that One!

When their union is dissolved, lo! Thou abidest!
 Thou hast made these "Us" and "Me" for this purpose,
 To wit, to play chess with them by Thyself. 5
 When Thou shalt become one entity with "Us" and "You."
 Then wilt Thou show true affection for these lovers.
 When these "We" and "Ye" shall all become one Soul,
 Then they will be lost and absorbed in the "Beloved."
 These are plain truths. Come then, O Lord!
 Who art exalted above description and explanation!
 Is it possible for the bodily eye to behold Thee?
 Can mind of man conceive Thy frowns and Thy smiles?
 Are hearts, when bewitched by Thy smiles and frowns, 6
 In a fit state to see the vision of Thyself?
 When our hearts are bewitched by Thy smiles and frowns,
 Can we gain life from these two alternating states?
 The fertile garden of love, as it is boundless,
 Contains other fruits besides joy and sorrow.
 The true lover is exalted above these two states,
 He is fresh and green independently of autumn or spring!
 Pay tithe on Thy beauty, O Beauteous One!
 Tell forth the tale of the Beloved, every whit!
 For through coquetry His glances
 Are still inflicting fresh wounds on my heart.
 I gave Him leave to shed my blood, if He willed it;
 I only said, "Is it right? " and He forsook me.
 Why dost Thou flee from the cries of us on earth?
 Why pourest Thou sorrow on the heart of the sorrowful?
 O Thou who, as each new morn dawns from the east,
 Art seen uprising anew, like a bright fountain!
 What excuse makest Thou for Thy witcheries?
 O Thou whose lips are sweeter than sugar,
 Thou that ever renewest the life of this old world,
 Hear the cry of this lifeless body and heart!
 But, for God's sake, leave off telling of the Rose;
 Tell of the Bulbul who is severed from his Rose.
 My ardour arises not from joy or grief,
 My sense mates not with illusion and fancy.
 My condition is different, for it is strange.
 Deny it not ! God is all-powerful.
 Argue not from the condition of common men,
 Stumble not at severity and at mercy.
 For mercy and severity, joy and sorrow, are transient,
 And transient things die; "God is heir of all." 7

"Tis dawn! O Protector and Asylum of the dawn!
 Make excuse for me to my lord Husamu-'d-Din!
 Thou makest excuses for c(Universal Reason and Soul; 8
 Soul of souls and Gem of life art Thou!
 The light of my dawn is a beam from Thy light,
 Shining in the morning draught of Thy protection!
 Since Thy gift keeps me, as it were, intoxicated,
 What is this spiritual wine that causes me this joy?
 Natural wine lacks the ferment in my breast,
 The spheres lag behind me in revolutions!
 Wine is intoxicated with me, not I with it!
 The world takes its being from me, not I from it!
 I am like bees, and earthly bodies like wax, 9
 I build up these bodies as with my own wax!

*NOTES:

1. This is a comment on the saying of Faridu-'d-Din Attar, "Thou art a man of lusts, O fool! In dust eat blood! but if a man of heart eats poison, 'tis as honey."
2. See Koran xxi. 68, and Rodwell's note.
3. This is a comment on the Hadis, "Verily Sa'd is a jealous man, and I am more jealous than he, and God is more jealous than I, and of His jealousy He prohibits 'All pollutions, both outward and inward.'" (Koran vi. 152.)
4. This is a quotation from Hakim Sanai, and forms the text of the following discourse.
5. See Gulshan i Raz, I. 140, and Omar Khayyam Quatr., 270.
6. See Gulshan i Raz, I. 745: Frowns are the occultation of the Beloved by the veil of phenomena; smiles, the revelation of Absolute Being to its votaries. Sa'di (Gulistan, Book II. Story XI.) says: "The vision, of God to the pious consists of manifestation and occultation; He shows Himself, and again withdraws Himself from our sight."
7. Koran xv. 23.
8. i.e., the Logos, and First Soul, upposed to be referred to in the text: "O men, fear your Lord, who hath created you from one Soul, and of him created his wife" (Koran iv. I). See Gulshan i Raz, I. 203.
9. i.e., in his spiritual exaltation he feels himself as the Logos, where from the whole material creation emanates.

STORY VIII.

The Harper.

In the time of the Khalifa 'Omar there lived a harper, whose voice was as sweet as that of the angel Israfil, and who was in great request at all feasts. But he grew old, and his voice broke, and no one would employ him any longer. In despair he went to the burial-ground of Yathrub, and there played his harp to God, looking to Him for recompense. Having finished his melody he fell asleep, and dreamed he was in heaven. The same night a divine voice came to 'Omar, directing him to go to the burial-ground, and relieve an old man whom he should find there. 'Omar proceeded to the place, found the harper, and gave him money, promising him more when he should need it. The harper cast away his harp, saying that it had diverted him from God, and expressed great contrition for his past sins. 'Omar then instructed him that his worldly journey was now over, and that he must not give way to contrition for the past, as he was now entered into the state of ecstasy and intoxication of union with God, and in this exalted state regard to past and future should be swept away. The harper acted on his instructions, and sang no more.

Apology for applying the term "Bride" to God.

Mustafa became beside himself at that sweet call,

His prayer failed on "the night of the early morning halt."

He lifted not head from that blissful sleep," 1

So that his morning prayer was put off till noon.

On that, his wedding night, in presence of his bride,

His pure soul attained to kiss her hands.

Love and mistress are both veiled and hidden,

Impute it not as a fault if I call Him "Bride."

I would have kept silence from fear of my Beloved,

If He had granted me but a moment's respite.

But He said, "Speak on, 'tis no fault,

'Tis naught but the necessary result of the hidden decree,

'Tis a fault only to him who only sees faults.

How can the Pure Hidden Spirit notice faults?"

Faults seem so to ignorant creatures,

Not in the sight of the Lord of Benignity.

Blasphemy even may be wisdom in the Creator's sight,

Whereas from our point of view it is grievous sin.

If one fault occur among a hundred beauties

'Tis as one dry stick in a garden of green herbs.

Both weigh equally in the scales

For the two resemble body and soul.

Wherefore the sages have said not idly,

"The bodies of the righteous are as pure souls."

Their words, their actions, their praises,
 Are all as a pure soul without spot or blemish.
 'Omar rebukes the Harper for brooding over
 and bewailing the past.
 Then 'Omar said to him, "This wailing of thine
 Shows thou art still in a state of 'sobriety."
 Afterwards he thus urged him to quit that state
 And called him out of his beggary to absorption in God:
 "Sobriety savours of memory of the past;
 Past and future are what veil God from our sight.
 Burn up both of them with fire! How long
 Wilt thou be partitioned by these segments as a reed?
 So long as a reed has partitions 'tis not privy to secrets,
 Nor is it vocal in response to lip and breathing.
 While circumambulating the house thou art a stranger;
 When thou enterest in thou art at home.
 Thou whose knowledge is ignorance of the Giver of knowledge,
 Thy wailing contrition is worse than thy sin.
 The road of the 'annihilated' is another road;
 Sobriety is wrong, and a straying from that other road.
 O thou who seekest to be contrite for the past,
 How wilt thou be contrite for this contrition?
 At one time thou adorest the music of the lute,
 At another embracest wailing and weeping."
 While the "Discerner" reflected these mysteries,
 The heart of the harper was emancipated.
 Like a soul he was freed from weeping and rejoicing,
 His old life died, and he was regenerated.
 Amazement fell upon him at that moment,
 For he was exalted above earth and heaven,
 An uplifting of the heart surpassing all uplifting;
 I cannot describe it ; if you can, say on!
 Ecstasy and words beyond all ecstatic words;
 Immersion in the glory of the Lord of glory!
 Immersion wherefrom was no extrication,
 As it were identification with the Very Ocean!
 Partial Reason is as naught to Universal Reason,
 If one impulse dependent on another impulse be naught;
 But when that impulse moves this impulse,
 The waves of that sea rise to this point; 2

*NOTES:

1. The night of his marriage with Safiyya.

2. i.e., he is possessed by the Deity as an "Energumen," and the Deity works these ecstatic states in him.

STORY IX.

The Arab and his Wife.

An Arab lived with his wife in the desert in extreme poverty, so that they became a reproach to their neighbours. The wife at last lost patience, and began to abuse her husband, and to urge him to improve their condition. The Arab rebuked her for her covetousness, reminding her that the Prophet had said, "Poverty is my glory," and showing her how poverty was a better preparation for death than riches, and finally threatening to divorce her if she persisted in her querulous ways. The wife, however, by blandishments reduced her husband to obedience, as wives always do, and made him promise to carry out her wishes. She directed him to go and represent their case to the Khalifa at Bagdad, and to make him an offering of a pot of water, that being the only present they could afford to make. Accordingly the Arab travelled to Bagdad, and laid his offering at the feet of the Khalifa, who received it graciously, and in return filled the pot with pieces of gold, and then sent him back to his home in a boat up the river Tigris. The Arab was lost in wonder at the benignity of the Khalifa, who had recompensed him so bountifully for his petty offering of a drop of water. The story contains several digressions, on Pharaoh, on the prophet Salih, and on Adam and the angels, and the poet, apropos of its disconnectedness, compares it to eternity, as it has no beginning and no end.

Men subdued by women's wiles.

In this manner she pleaded with gentle coaxing,

The while her tears fell upon her cheeks.

How could his firmness and endurance abide

When even without tears she could charm his heart?

That rain brought forth a flash of lightning

Which kindled a spark in the heart of that poor man.

Since the man was the slave of her fair face,

How was it when she stooped to slavish entreaties?

When she whose airs set thy heart a-quaking,

When she weeps, how feelest thou then?

When she whose coquetry makes thy heart bleed

Condescends to entreaties, how is it then?

She who subdues us with her pride and severity,

What plea is left us when she begins to plead?

When she who traded in naught but bloodshed

Submits at last, ah! what a profit she makes!

God has adorned them "fair in the sight of men;" 1
 From her whom God has adorned how can man escape?
 Since He created him "to dwell together with her," 2
 How can Adam sever himself from his Eve?
 Though he be Rustum, son of Zal, and braver than Hamza,
 Yet he is submissive to the behests of his dame.
 He by whose preaching the world was entranced
 Was he who spake the two words, "O Humaira!" 3
 Though water prevails over fire in might,
 Yet it boils by fire when in a cauldron.
 When the cauldron intervenes between these two,
 Air (desire) makes as naught the action of the water.
 Apparently thou art the ruler of thy wife, like water;
 In reality thou art ruled by and suppliant to her.
 Such is the peculiarity of man,
 He cannot withstand animal desire; that is his failing.
 The Prophet said that women hold dominion
 Over sages and over men of heart,
 But that fools, again, hold the upper hand over women,
 Because fools are violent and exceedingly froward.
 They have no tenderness or gentleness or amity,
 Because the animal nature sways their temperament.
 Love and tenderness are qualities of humanity,
 Passion and lust are qualities of animality.
 Woman is a ray of God, not a mere mistress,
 The Creator's self, as it were, not a mere creature!
 Moses and Pharaoh, alike doers of God's will,
 as Light and Darkness. Poison and Antidote.
 Verily, both Moses and Pharaoh walked in the right way,
 Though seemingly the one did so, and the other not.
 By day Moses wept before God,
 At midnight Pharaoh lifted up his cry,
 Saying, "What a yoke is this upon my neck, O God!
 Were it not for this yoke who would boast, 'I am ?'
 Because Thou hast made Moses' face bright as the moon,
 And hast made the moon of my face black in the face.
 Can my star ever shine brighter than the moon?
 If it be eclipsed, what remedy have I?
 Though princes and kings beat drums,
 And men beat cymbals because of my eclipse, 4
 They beat their brass dishes and raise a clamour,
 And make my moon ashamed thereby,
 I, who am Pharaoh, woe is me! The people's clamour

Confounds my boast, 'I am Lord Supreme!' 5
 Moses and I are Thy nurslings both alike,
 Yet Thy axe cuts down tho branches in Thy woods.
 Some of these branches Thou plantest in the ground,
 Others Thou castest away as useless.
 Can branch strive against axe? Not so.
 Can branch elude the power of the axe? Nay,
 O Lord of the power that dwells in Thy axe,
 In mercy make these crooked things straight!"
 Man and wife types of the spirit and the flesh.
 The dissension of this husband and wife is a parable;
 They are types of thy animal and rational souls.
 This husband and wife are the reason and the flesh,
 A couple joined together for good and for evil.
 And in this earthly house this linked pair
 Day and night are ever at variance and strife.
 The wife is ever seeking dainties for domestic needs,
 Namely, bread and meat and her own dignity and position.
 Like the wife, the animal soul seeks comfort,
 Sometimes carnal, sometimes ambitious;
 Reason has no care for these matters,
 In its mind is naught but regard to Allah.
 Though the secret moral hereof is a bait and snare,
 Hear its outward form to the end.
 If spiritual manifestations had been sufficient,
 The creation of the world had been needless and vain.
 If spiritual thought were equivalent to love of God,
 Outward forms of temples and prayers would not exist.
 Presents which friends make one to another
 Are naught but signs and indications,
 To give outward testimony and witness
 Of the love concealed within the heart.
 Because outward attentions are evidence
 Of secret love, O beloved!
 The witness may be true or false,
 Now drunk with real wine, now with sour whey;
 He who drinks fermented whey displays drunkenness,
 Makes a noise, and reels to and fro.
 That hypocrite in prayers and fasts
 Displays exceeding diligence,
 That men may think him drunk with love of God;
 But if you look into the truth, he is drowned in hypocrisy.
 In fine, outward actions are guides

To show the way to what is concealed within.
 Sometimes the guide is true, sometimes false,
 Sometimes a help, and at other times a hindrance.
 O Lord, grant, in answer to my prayers, discernment,
 That I may know such false signs from the true!
 Know you how discernment accrues to the sense?
 'Tis when sense "sees by the light of Allah."
 If effects are obscure, still causes testify;
 Kindred, for instance, shows that there is love.
 But he to whom God's light is the guide
 Is no longer a slave to effects and causes.
 When the light of Allah illumines his senses,
 A man is no longer a slave to effects.
 When love of God kindles a flame in the inward man,
 He burns, and is freed from effects.
 He has no need of signs to assure him of love,
 For love casts its own light up to heaven.
 Other details are wanting to complete this subject,
 But take this much, and all hail to you!
 Though reality is exposed to view in this form,
 Form is at once nigh to and far from reality.
 For instance, these two resemble water and a tree;
 When you look to their essence they are far apart;
 Yet see how quickly a seed becomes a high tree
 Out of water, along with earth and sunshine!
 If you turn your eyes to their real essence,
 These two are far, far apart from each other!
 But let us quit this talk of essences and properties,
 And return to the story of those two wealth-seekers.
 How God made Adam superior to the Angels
 in wisdom and honour.
 He said, "By Allah, who knoweth hidden secrets,
 Who created pure Adam out of dust;
 In the form, three cubits high, which he gave him,
 He displayed the contents of all spirits, all decrees!
 Communicated to him the indelible tablet of existence, 6
 That he might know all that is written on those tablets,
 All that should be first and last to endless eternity
 He taught him, with the knowledge of his own 'names,' 7
 So that the angels were beside themselves at his instruction,
 And gained more sanctity from his sanctification.
 The expansion of their minds, which Adam brought about,
 Was a thing unequalled by the expansion of the heavens.

For the wide expanse of that pure mind
 The wide space of the seven heavens was not enough."
 The Prophet said that God has declared,
 "I am not contained in aught above or below,
 I am not contained in earth or sky, or even
 In highest heaven. Know this for a surety. O beloved!
 Yet am I contained in the believer's heart!
 If ye seek me, search in such hearts!"
 He said also, "Enter the hearts of my servants 8
 To gain the paradise of beholding Me, O fearer of God."
 Highest heaven, with all its light and wide expanse,
 When it beheld Adam, was shaken from its place!
 Highest heaven is greatness itself revealed;
 But what is form when reality draws nigh?
 Every angel declared, "In times of yore
 We bore friendship to the plains of earth;
 We were wont to sow the seed of service on the earth,
 Wherefore we bore a wondrous attachment to it.
 What was this attachment to that house of earth
 When our own natures are heavenly?
 What was the friendship of lights like us to darkness?
 How can light dwell together with darkness?
 O Adam! that friendship arose from the scent of thee,
 Because the earth is the warp and weft of thy body.
 Thy earthly body was taken from there,
 Thy pure spirit of light was shed down from here!
 But our souls were enlightened by thy spirit 9
 Long, long before earth had diverted it to itself.
 We used to be on earth, ignorant of the earth,
 Ignorant of the treasure buried within it.
 When we were commanded to depart from that place,
 We felt sorrow at turning our steps away from it.
 So that we raised many questions, saying,
 'O Lord! who will come to take our place?
 Wilt Thou barter the glory of our praises and homage
 For the vain babble (of men)?'
 The commands of God then diffused joy upon us; He said,
 'What are ye saying at such length?
 What ye give tongue to so foolishly
 Is as the words of spoiled children to their father.
 I knew of myself what ye thought,
 But I desired that ye should speak it;
 As this boasting of yours is very improper,

So shall my mercy be shown to prevail over my wrath:
 O angels, in order to show forth that prevailing,
 I inspired that pretension to cavil and doubt;
 If you say your say, and I forbear to punish you,
 The gainsayers of my mercy must hold their peace.
 My mercy equals that of a hundred fathers and mothers;
 Every soul that is born is amazed thereat.
 Their mercy is as the foam of the sea of my mercy;
 It is mere foam of waves, but the sea abides ever!
 What more shall I say? In that earthly shell
 There is naught but foam of foam of foam of foam!"
 God is that foam; God is also that pure sea,
 For His words are neither a temptation nor a vain boast.
 Plurality and Partial Evil, though seemingly
 opposed to Unity, subserve Good.
 The story is now concluded, with its ups and downs,
 Like lovers' musings, without beginning or ending.
 It has no beginning, even as eternity,
 Nor ending, for 'tis akin to world without end.
 Or like water, each drop whereof is at once
 Beginning and end, and also has no beginning or end.
 But God forbid! This story is not a vain fable,
 'Tis the ready money of your state and mine, be sure!
 Before every Sufi who is enlightened
 Whatever is past is never mentioned.
 When his whole thoughts are absorbed in present ecstasy,
 No thought of consequences enters his mind. 10
 Arab, water-pot, and angels are all ourselves!
 "Whatsoever turneth from God is turned from Him." 11
 Know the husband is reason, the wife lust and greed;
 She is vested with darkness and a gainsayer of reason.
 Learn now whence springs the root of this circumstance,
 From this, that the Whole has parts of divers kinds.
 These parts of the Whole are not parts in relation to it,
 Not in the way that rose's scent is a part of the rose.
 The beauty of the green shoot is part of the rose's beauty,
 But the turtle-dove's cooing is a part of that Bulbuls music.
 But if I engage in doubts and answers,
 How can I give water to thirsty souls?
 Yet, if you are perplexed by Whole and finite parts,
 Have patience, for c(patience is the key of joy."
 Be abstinent, abstinent from vague thoughts,
 Since there are lions in that desert (of thoughts).

Abstinence is the prince of medicines,
 As scratching only aggravates a scab.
 Abstinence is certainly the root of medicine;
 Practise abstinence, see how it invigorates thy soul!
 Accept this counsel and give ear thereto,
 That it may be to thee as an earring of gold!
 Nay, not a mere earring, but that thou mayest be a mine of gold,
 Or that thou mayest surpass moon and Pleiades.
 First, know creation is in various forms;
 Souls are as various as the letters from Alif to Ya.
 In this variety of letters there seems disorder,
 Though in fact they agree in an integral unity.
 In one aspect they are opposed, in another united;
 In one aspect capricious, in another serious.
 The day of judgment is the day of the great review;
 Whoso is fair and enlightened longs for that review;
 Whoso, like a Hindoo, is black (with sin),
 The day of review will sound the knell of his disgrace.
 Since he has not a face like a sun,
 He desires only night like to a veil!
 If his thorn puts not forth a single rosebud,
 The spring in disclosing him is his foe.
 But he who is from head to foot a perfect rose or lily,
 To him spring brings rejoicing.
 The useless thorn desires the autumn,
 That autumn may associate itself with the garden;
 And hide the rose's beauty and the thorn's shame,
 That men may not see the bloom of the one and the other's shame,
 That common stone and pure ruby may appear all as one.
 True, the Gardener knows the difference even in autumn,
 But the sight of One is better than the world's sight.
 That One Person is Himself the world, as He is the sun,
 And every star in heaven is a part of the sun.
 That One Person is Himself the world, and the rest
 Are all His dependents and parasites, O man!
 He is the perfect world, yet He is single;
 He holds in hand the writing of the whole of existence.
 Wherefore all forms and colours of beauty cry out,
 " Good news! good news! Lo! the spring is at hand!"
 If the blossoms did not shine as bright helmets,
 How could the fruits display their globes?
 When the blossoms are shed the fruits come to a head,
 When the body is destroyed the soul lifts up its head.

The fruit is the substance, the blossom only its form,
 Blossom the good news, and fruit the promised boon.
 When the blossoms fall the fruit appears,
 When the former vanish the fruit is tasted.
 Till bread is broken, how can it serve as food?
 Till the grapes are crushed, how can they yield wine?
 Till citrons be pounded up with drugs,
 How can they afford healing to the sick?

*NOTES:

1. Koran iii. 12.
2. Koran iii. 189.
3. Muhammad said these words to his wife, Ayisha.
4. Compare the ancient custom of ringing bells to still thunder.
5. Koran lxxix. 24. Pharaoh's boast.
6. The tablet on which God writes His eternal decrees.
7. Koran ii. 29.
8. Koran lxxxix. 29.
9. The Logos, the first of created beings, was afterwards embodied in Adam, the "Perfect Man," or Microcosm.
10. He is the "son of the time present and instant," as said above.
11. Koran li. 9.

STORY X.

The Man who was Tattooed.

It was the custom of the men of Qazwin to have various devices tattooed upon their bodies. A certain coward went to the artist to have such a device tattooed on his back, and desired that it might be the figure of a lion. But when he felt the pricks of the needles he roared with pain, and said to the artist, "What part of the lion are you now painting?" The artist replied, "I am doing the tail." The patient cried, "Never mind the tail; go on with another part." The artist accordingly began in another part, but the patient again cried out and told him to try somewhere else. Wherever the artist applied his needles, the patient raised similar objections, till at last the artist dashed all his needles and pigments on the ground, and refused to proceed any further.

The Prophet's counsels to 'Ali to follow the direction of the Pir or Spiritual Guide, and to endure his chastisements patiently.

The Prophet said to 'Ali, "O 'Ali,

Thou art the Lion of God, a hero most valiant;

Yet confide not in thy lion-like valour,

But seek refuge under the palm-trees of the 'Truth.'

Whoso takes obedience as his exemplar

Shares its proximity to the ineffable Presence.
 Do thou seek to draw near to Reason; let not thy heart
 Rely, like others, on thy own virtue and piety.
 Come under the shadow of the Man of Reason, I
 Thou canst not find it in the road of the traditionists.
 That man enjoys close proximity to Allah;
 Turn not away from obedience to him in any wise;
 For he makes the thorn a bed of roses,
 And gives sight to the eyes of the blind.
 His shadow on earth is as that of Mount Qaf,
 His spirit is as a Simurgh soaring on high.
 He lends aid to the slaves of the friends of God,
 And advances to high place them who seek him.
 Were I to tell his praises till the last day,
 My words would not be too many nor admit of curtailment,
 He is the sun of the spirit, not that of the sky,
 For from his light men and angels draw life.
 That sun is hidden in the form of a man,
 Understand me! Allah knows the truth.
 O 'Ali, out of all forms of religious service
 Choose thou the shadow of that dear friend of God!
 Every man takes refuge in some form of service,
 And chooses for himself some asylum;
 Do thou seek refuge in the shadow of the wise man,
 That thou mayest escape thy fierce secret foes.
 Of all forms of service this is fittest for thee;
 Thou shalt surpass all who were before thee.
 Having chosen thy Director, be submissive to him,
 Even as Moses submitted to the commands of Khizr; 2
 Have patience with Khizr's actions, O sincere one!
 Lest he say, 'There is a partition between us.'
 Though he stave in thy boat, yet hold thy peace;
 Though he slay a young man, heave not a sigh.
 God declares his hand to be even as God's hand,
 For He saith, ('The hand of God is over their hands.' 3
 The hand of God impels him and gives him life;
 Nay, not life only, but an eternal soul.
 A friend is needed; travel not the road alone,
 Take not thy own way through this desert!
 Whoso travels this road alone
 Only does so by aid of the might of holy men.
 The hand of the Director is not weaker than theirs;
 His hand is none other than the grasp of Allah!

If absent saints can confer such protection,
 Doubtless present saints are more powerful than absent.
 If such food be bestowed on the absent,
 What dainties may not the guest who is present expect?
 The courtier who attends in the presence of the king
 Is served better than the stranger outside the gate.
 The difference between them is beyond calculation;
 One sees the light, the other on]y the veil.
 Strive to obtain entrance within,
 If thou wouldst not remain as a ring outside the door.
 Having chosen thy Director, be not weak of heart,
 Nor yet sluggish and lax as water and mud;
 But if thou takest umbrage at every rub,
 How wilt thou become a polished mirror?"

*NOTES:

1. i.e., the Pir, or Perfect Shaikh, or Spiritual Director. So St. John of the Cross and St. Theresa enjoin obedience to the Director (Vaughan, xii. 122).
2. See Koran xviii. 77 for the story of Moses and Khizr. It is also given in Parnell's 'Hermit.'
3. Koran xlviii. 10.

STORY XI.

The Lion who Hunted with the Wolf and the Fox.

A lion took a wolf and a fox with him on a hunting excursion, and succeeded in catching a wild ox, an ibex, and a hare. He then directed the wolf to divide the prey. The wolf proposed to award the ox to the lion, the ibex to himself, and the hare to the fox. The lion was enraged with the wolf because he had presumed to talk of "I" and "Thou," and "My share" and "Thy share" when it all belonged of right to the lion, and he slew the wolf with one blow of his paw. Then, turning to the fox, he ordered him to make the division. The fox, rendered wary by the fate of the wolf, replied that the whole should be the portion of the lion. The lion, pleased with his self-abnegation, gave it all up to him, saying, "Thou art no longer a fox, but myself."

Till man destroys "self" he is no true friend of God.

Once a man came and knocked at the door of his friend.

His friend said, "who art thou. O faithful one?"

He said, "'Tis I." He answered, "There is no admittance.

There is no room for the 'raw' at my well-cooked feast.

Naught but fire of separation and absence

Can cook the raw one and free him from hypocrisy!

Since thy 'self' has not yet left thee,
 Thou must be burned in fiery flames."
 The poor man went away, and for one whole year
 Journeyed burning with grief for his friend's absence.
 His heart burned till it was cooked; then he went again
 And drew near to the house of his friend.
 He knocked at the door in fear and trepidation
 Lest some careless word might fall from his lips.
 His friend shouted, "Who is that at the door?"
 He answered, "'Tis Thou who art at the door. O Beloved!"
 The friend said, "Since 'tis I, let me come in,
 There is not room for two 'I's in one house."

STORY XII.

Joseph a,Žd the Mirror.

An old friend came to pay his respects to Joseph, and, after some
 remarks upon the bad behaviour of his brethren, Joseph asked him
 what present he had brought to show his respect. The friend replied
 that he had long considered what gift would be most suitable to offer,
 and at last had fixed upon a mirror, which he accordingly produced
 from his pocket and presented to Joseph, at the same time begging him
 to admire his own beauteous face in it.

Defect and Not-being the Mirror wherein

Absolute Perfect Being is reflected 1.

He drew forth a mirror from his side

A mirror is what Beauty busies itself with.

Since Not-being is tho mirror of Being,

If you are wise, choose Not-being (self-abnegation).

Being may be displayed in that Not-being,

Wealthy men show their liberality on the poor.

He who is an hungered is the clear mirror of bread,

The tinder is the mirror of the flint and steel.

Not-being and Defect, wherever they occur,

Are the mirrors of the Beauty of all beings.

Because Not-being is a clear filtered essence,

Wherein all these beings are infused.

When a garment is made by a good tailor,

'Tis an evidence of the tailor's art.

Logs of wood would not be duly shaped

Did not the carpenter plan outline and detail.

The leech skilled in setting bones goes

Where lies the patient with a broken leg.

If there were no sick and infirm,
 How could the excellence of the leech's art be seen?
 If vile base copper were not mingled,
 How could the alchemist show his skill?
 Defects are the mirrors of the attributes of Beauty,
 The base is the mirror of the High and Glorious One,
 Because one contrary shows forth its contrary, 2
 As honey's sweetness is shown by vinegar's sourness.
 Whoso recognizes and confesses his own defects
 Is hastening in the way that leads to perfection!
 But he advances not towards the Almighty
 Who fancies himself to be perfect.
 No sickness worse than fancying thyself perfect
 Can infect thy soul, O arrogant misguided one!
 Shed many tears of blood from eyes and heart,
 That this self-satisfaction may be driven out.
 The fault of Iblis lay in saying, "I am better than he," 3
 And this same weakness lurks in the soul of all creatures.

*NOTES:

1. Compare the parallel passage in *Gulshan i Raz*, 1. 135, and the notes thereon.
2. Cp. "Religio Medici," Sect. 35: "Herein is divinity conformant unto philosophy, and not only generation founded on contrarieties, but also creation. God, being all things, is contrary unto nothing; out of which were made all things, and so nothing became something, and Omneity informed nullity into existence."
3. Koran vii. II.

STORY XIII.

The Prophet's Scribe.

The Prophet had a scribe who used to write down the texts that fell from his lips. At last this scribe became so conceited that he imagined all this heavenly wisdom proceeded from his own wit, and not from the Prophet. Puffed up with self-importance, he fancied himself inspired, and his heart was hardened against his master, and he became a renegade, like the fallen angels Harut and Marut. He took his own foolish surmises to be the truth, whereas they were all wide of the mark, as those of the deaf man who went to condole with a sick neighbour and answered all his remarks at cross purposes.

How philosophers deceive themselves.

On the last day, 1 "when Earth shall quake with quaking,"
 This earth shall give witness of her condition.

For she "shall tell out her tidings openly,"
 Yea, earth and her rocks shall tell them forth!
 The philosopher reasons from base analogies
 (True reason comes not out of a dark corner) ;
 The philosopher (I say) denies this in his pride of intellect.
 Say to him, "Go, dash thy head against a wall!"
 The speech of water, of earth, of mire,
 Is audible by the ears of men of heart!
 Tho philosopher, who denies Divine Providence,
 Is a stranger to the perceptions of saints.
 He says that the flashes of men's morbid imaginations
 Instil many vain fancies into men's minds.
 But, on the contrary, 'tis his perverseness and want of faith
 Which implant in himself this vain fancy of negation.
 The philosopher denies the existence of the Devil;
 At the same time he is the Devil's laughing-stock.
 If thou hast not seen the Devil, look at thyself,
 Without demon's aid how came that blue turban 2 on thy brow?
 Whosoever has a doubt or disquietude in his heart
 Is a secret denier and philosopher.
 Now and then he displays firm belief,
 But that slight dash of philosophy blackens his face.
 Beware, O believers! That lurks in you too;
 You may develop innumerable states of mind.
 All the seventy and two heresies lurk in you;
 Have a care lest one day they prevail over you!
 He in whose breast the leaf of true faith is grown
 Must tremble as a leaf from fear of such a catastrophe.
 Thou makest a mock of Iblis and the Devil,
 Because thou art a fine man in thy own sight;
 But when thy soul shall tell thy wretched faults,
 What lamentation thou wilt cause to the faithful!
 The sellers of base gold sit smiling in their shops,
 Because the touchstone is not as yet in their sight.
 O Veiler of sins! strip not the veil from us;
 Lend us aid on the day of trial!

*NOTES:

1. Koran xcix. 1-4.
2. Blue turbans were considered a sign of hypocrisy (Hafiz, Ode 5).

STORY XIV.

The Chinese and the Greek Artists.

The Chinese and the Greeks disputed before the Sultan which of them were the better painters; and, in order to settle the dispute, the Sultan allotted to each a house to be painted by them. The Chinese procured all kinds of paints, and coloured their house in the most elaborate way. The Greeks, on the other hand, used no colours at all, but contented themselves with cleansing the walls of their house from all filth, and burnishing them till they were as clear and bright as the heavens. When the two houses were offered to the Sultan's inspection, that painted by the Chinese was much admired; but the Greek house carried off the palm, as all the colours of the other house were reflected on its walls with an endless variety of shades and hues.

Knowledge of the heart preferable
to the knowledge of the schools.

The knowledge of men of heart bears them up,
The knowledge of men of the body weighs them down.

When 'tis knowledge of the heart, it is a friend;

When knowledge of the body, it is a burden.

God saith, "As an ass bearing a load of books," 1

The knowledge which is not of Him is a burden.

Knowledge which comes not immediately from Him

Endures no longer than the rouge of the tirewoman.

Nevertheless, if you bear this burden in a right spirit

'Twill be removed, and you will obtain joy.

See you bear not that burden out of vainglory,

Then you will behold a store of true knowledge within.

When you mount the steed of this true knowledge,

Straightway the burden will fall from your back.

If you drink not His cup, how will you escape lusts?

You, who seek no more of Him than to name His name?

What do His name and fame suggest? The idea of Him.

And the idea of Him guides you to union with Him.

Know you a guide without something to which it guides?

Were there no roads there would be no ghoulds.

Know you a name without a thing answering to it?

Have you ever plucked a rose (Gul) from Gaf and Lam?

You name His name; go, seek the reality named by it!

Look for the moon in heaven, not in the water!

If you desire to rise above mere names and letters,

Make yourself free from self at one stroke!

Like a sword be without trace of soft iron;

Like a steel mirror, scour off all rust with contrition;

Make yourself pure from all attributes of self,

That you may see your own pure bright essence!

Yea, see in your heart the knowledge of the Prophet,
 Without book, without tutor, without preceptor.
 The Prophet saith, "He is one of my people,
 Whoso is of like temper and spirit with me.
 His soul beholds me by the selfsame light
 Whereby I myself behold him,
 Without traditions and scriptures and histories,
 In the fount of the water of life."
 Learn the mystery, "I was last night a Kurd,
 And this morning am become an Arab." 2
 This mystery of "last night" and "this morning"
 Leads you into the road that brings you to God.
 But if you want an instance of this secret knowledge,
 Hear the story of the Greeks and the Chinese.

*NOTES:

1. Koran lxii. 5.
2. Syad Abu'l Wafa, an unlettered Kurd, found a paper with the words Bismillah upon it, and, after spending the night in prayer, found himself able to understand Arabic (Luck-now Commentator).

STORY XV.

Counsels of Reserve given by the Prophet to his Freedman Zaid.
 At dawn the Prophet said to Zaid,
 "How is it with thee this morning, O pure disciple?"
 He replied, "Thy faithful slave am I." Again he said,
 "If the garden of faith has bloomed, show a token of it."
 He answered, "I was athirst many days,
 By night I slept not for the burning pangs of love;
 So that I passed by days and nights,
 As the point of a spear glances off a shield.
 For in that state all faith is one,
 A hundred thousand years and a moment are all one;
 World without beginning and world without end are one;
 Reason finds no entrance when mind is thus lost."
 The Prophet again urged Zaid to deliver to him a present from that
 celestial region, as a token that he had really been there in the spirit.
 Zaid answered that he had seen the eight heavens and the seven hells,
 and the destinies of all men, whether bound to heaven or hell. The
 body, he said, is as a mother, and the soul as her infant, and death is the
 time of parturition, when it becomes manifest to what class the infant
 soul belongs. As, on the day of judgment it will be manifest to all men

whether a soul belongs to the saved or to the lost, so now it was plain and manifest to him. He went on to ask the Prophet if he should publish this secret knowledge of his to all men, or hold his peace. The Prophet told him to hold his peace. Zaid, however, proceeded to detail the vision of the last judgment, which he had seen when in the spirit; and the Prophet again commanded him to pause, adding that "God is never ashamed to say the truth,"¹ and allows His Prophet to speak forth the truth, but that for Zaid to blab forth the secrets seen in ecstatic vision would be wrong. Zaid replied that it was impossible for one who had once beheld the Sun of "The Truth" to keep his vision a secret. But the Prophet in reply instructed him that all men are masters of their own wills, and that he must not reveal what God has determined to keep secret till the last day, in order to leave men till then under the stimulus of hope and fear, and to give them the credit of "believing what is not seen."² More honour is given to the warder of a castle who faithfully executes his trust at a distance from the court than to those courtiers who serve constantly under the king's own eye. Zaid submitted to the Prophet's injunctions, and remained self-contained in his ecstatic visions. Anecdotes of the sage Luqman, of King Solomon, and of a conflagration in the days of the Khalifa 'Omar complete the section. The Prophet's final counsels of "Reserve".

The Prophet said, "My companions are as the stars,
 Lights to them that walk aright, missiles against Satan.
 If every man had strength of eyesight
 To look straight at the light of the sun in heaven,
 What need were there of stars, O humble one,
 To one who was guided by the light of the sun?
 Neither moon nor planets would be needed
 By one who saw directly the Sun of 'The Truth.'
 The Moon³ declares, as also the clouds and shadows,
 'I am a man, yet it hath been revealed to me.'⁴
 Like you, I was naturally dark,
 'Twas the Sun's revelation that gave me such light.
 I still am dark compared to the Sun,
 Though I am light compared to the dark souls of men.
 Therefore is my light weak, that you may bear it,
 For you are not strong enough to bear the dazzling Sun.
 I have, as it were, mixed honey with vinegar,
 To succour the sickness of your hearts.
 When you are cured of your sickness, O invalid,
 Then leave out the vinegar and eat pure honey.
 When the heart is garnished and swept clear of lust,
 Therein 'The God of Mercy sitteth on His throne.'⁵

Then God rules the heart immediately,
 When it has gained this immediate connection with Him.
 This subject is endless; but where is Zaid,
 That I may tell him again not to seek notoriety?
 'Tis not wise to publish these mysteries,
 Since the last day is approaching to reveal all things."
 Now you will not find Zaid, for he is fled,
 He sprang from the place where the shoes were left, 6
 Scattering the shoes in his hurry.
 If you had been Zaid, you too would have been lost,
 As a star is lost when the sun shines on it;
 For then you see no trace or sign of it,
 No place or track of it in the milky way.
 Our senses and our endless discourses
 Are annihilated in the light of the knowledge of our King.
 Our senses and our reason within us
 Are as waves on waves "assembled before us." 7
 When night returns and 'tis the time of the sky's levee,
 The stars that were hidden come forth to their work.
 The people of the world lie unconscious,
 With veils drawn over their faces, and asleep;
 But when the morn shall burst forth and the sun arise
 Every creature will raise its head from its couch;
 To the unconscious God will restore consciousness;
 They will stand in rings as slaves with rings in ears;
 Dancing and clapping hands with songs of praise,
 Singing with joy, "Our Lord hath restored us to life!"
 Shedding their old skins and bones,
 As horsemen stirring up a cloud of dust.
 All pressing on from Not-being to Being,
 On the last day, as well the thankful as the unthankful.

*NOTES:

1. Koran xxxiii. 53.
2. Koran ii. 2.
3. i.e., the Prophet.
4. Koran xviii. 110.
5. Koran xx. 4.
6. i.e., the vestibule of the house.
7. Koran xxxvi. 53.

STORY XVI.

'Ali's Forbearance.

'Ali, the "Lion of God," was once engaged in conflict with a Magian chief, and in the midst of the struggle the Magian spat in his face. 'Ali, instead of taking vengeance on him, at once dropped his sword, to the Magian's great astonishment. On his inquiring the reason of such forbearance, 'Ali informed him that the "Lion of God" did not destroy life for the satisfaction of his own vengeance, but simply to carry out God's will, and that whenever he saw just cause, he held his hand even in the midst of the strife, and spared the foe. The Prophet, 'Ali continued, had long since informed him that he would die by the hand of his own stirrup-bearer (Ibn Maljun), and the stirrup-bearer had frequently implored 'Ali to kill him, and thus save him from the commission of that great crime; but 'Ali said he always refused to do so, as to him death was as sweet as life, and he felt no anger against his destined assassin, who was only the instrument of God's eternal purpose. The Magian chief, on hearing 'Ali's discourse, was so much affected that he embraced Islam, together with all his family, to the number of fifty souls.

How the Prophet whispered to 'Ali's stirrup-bearer
that he would one day assassinate his master.

"The Prophet whispered in the ear of my servant
That one day he would sever my head from my neck.
The Prophet also warned by inspiration me, his friend,
That the hand of my servant would destroy me.
My servant cried, "O kill me first,

That I may not become guilty of so grievous a sin!"
I replied, "Since my death is to come from thee,
How can I balk the fateful decree?"

He fell at my feet and cried, "O gracious lord,
For God's sake cleave now my body in twain,
That such an evil deed may not be wrought by me,
And my soul burn with anguish for its beloved."

I replied, "What God's pen has written, it has written;
In presence of its writings knowledge is confounded;
There is no anger in my soul against thee,
Because I attribute not this deed to thee;
Thou art God's instrument. God's hand is the agent.
How can I chide or fret at God's instrument?"

He said, "If this be so, why is there retaliation?" 1
I answered, "'Tis from God, and 'tis God's secret;
If He shows displeasure at His own acts,
From His displeasure He evolves a Paradise;
He feels displeasure at His own acts,
Because He is a God of vengeance as of mercy.

In this city of events He is the Lord,
 In this realm He is the King who plans all events.
 If He crushes His own instruments,
 He makes those crushed ones fair in His sight.
 Know the great mystery of 'whatever verses we cancel,
 Or cause you to forget, we substitute better for them.' 2
 Whatever law God cancels, He makes as a weed,
 And in its stead He brings forth a rose.
 So night cancels the business of the daytime,
 When the reason that lights our minds becomes inanimate.
 Again, night is cancelled by the light of day,
 And inanimate reason is rekindled to life by its rays.
 Though darkness produces this sleep and quiet,
 Is not the 'water of life' in the darkness? 3
 Are not spirits refreshed in that very darkness?
 Is not that silence the season of heavenly voices?
 For from contraries contraries are brought forth,
 Out of darkness was created light.
 The Prophet's wars brought about the present peace,
 The peace of these latter days resulted from those wars.
 That conqueror of hearts cut off a thousand heads,
 That the heads of his people might rest in peace."
 God's rebuke to Adam for scorning Iblis.
 To whomsoever God's order comes,
 He must smite with his sword even his own child.
 Fear then, and revile not the wicked,
 For the wicked are impotent under God's commands.
 In presence of God's commands bow down the neck of pride.
 Scoff not nor chide even them that go astray!
 One day Adam cast a look of contempt and scorn
 Upon Iblis, thinking what a wretch he was.
 He felt self-important and proud of himself,
 And he smiled at the actions of cursed Iblis.
 God Almighty cried out to him, "O pure one,
 Thou art wholly ignorant of hidden mysteries.
 If I were to blab the faults of the unfortunate,
 I should root up the mountains from their bases,
 And lay bare the secrets of a hundred Adams,
 And convert a hundred fresh Iblises into Mosalmans."
 Adam answered, "I repent me of my scornful looks;
 Such arrogant thoughts shall not be mine again.
 O Lord, pardon this rashness in Thy slave;
 I repent; chastise me not for these words!"

O Aider of aid-seekers, guide us,
 For there is no security in knowledge or wealth;
 "Lead not our hearts astray after Thou hast guided us," 4
 And avert the evil that the "Pen" has written.
 Turn aside from our souls the evil written in our fates,
 Repel us not from the tables of purity!
 O God, Thy grace is the proper object of our desire;
 To couple others with Thee is not proper.
 Nothing is bitterer than severance from Thee,
 Without Thy shelter there is naught but perplexity.
 Our worldly goods rob us of our heavenly goods,
 Our body rends the garment of our soul.
 Our hands, as it were, prey on our feet;
 Without reliance on Thee how can we live?
 And if the soul escapes these great perils,
 It is made captive as a victim of misfortunes and fears,
 Inasmuch as when the soul lacks union with the Beloved,
 It abides forever blind and darkened by itself.
 If Thou showest not the way, our life is lost;
 A life living without Thee esteem as dead!
 If Thou findest fault with Thy slaves,
 Verily it is right in Thee, O Blessed One!
 If Thou shouldst call sun and moon obscure,
 If Thou shouldst call the straight cypress crooked,
 If Thou shouldst declare the highest heaven base,
 Or rich mines and oceans paupers,
 All this is the truth in relation to Thy perfection!
 Thine is the dominion and the glory and the wealth!
 For Thou art exempt from defect and not-being,
 Thou givest existence to things non-existent, and again
 Thou makest them non-existent.

*NOTES:

1. i.e., why is the rule "an eye for an eye" enjoined in the Koran, ii. 173?
2. Koran ii, 100.
3. Alluding to the "water of life" in the land of darkness discovered by Khizr.
4. Koran iii. 6.

Epilogue to Book I.

Alas! the forbidden fruits were eaten,
 And thereby the warm life of reason was congealed.
 A grain of wheat eclipsed the sun Of Adam, I

Like as the Dragon's tail 2 dulls the brightness of the moon.
 Behold how delicate is the heart, that a morsel of dust
 Clouded its moon with foul obscurity!
 When bread is "substance," to eat it nourishes us;
 When 'tis empty "form," it profits nothing.
 Like as the green thorn which is cropped by the camel,
 And then yields him pleasure and nutriment;
 When its greenness has gone and it becomes dry,
 If the camel crops that same thorn in the desert,
 It wounds his palate and mouth without pity,
 As if conserve of roses should turn to sharp swords.
 When bread is "substance," it is as a green thorn;
 When 'tis "form," 'tis as the dry and coarse thorn.
 And thou eatest it in the same way as of yore
 Thou wert wont to eat it, O helpless being,
 Eatest this dry thing in the same manner,
 After the real "substance" is mingled with dust;
 It has become mingled with dust, dry in pith and rind.
 O camel, now beware of that herb!
 The Word is become foul with mingled earth;
 The water is become muddy; close the mouth of the well,
 Till God makes it again pure and sweet;
 Yea, till He purifies what He has made foul.
 Patience will accomplish thy desire, not haste.
 Be patient, God knows what is best.

*NOTES:

1. Muhammadans think the forbidden fruit to have been wheat.
2. The descending node of the moon (see Gulshan i Raz, I. 233).

Book II. PROLOGUE.

THE Composition of this Masnavi has been delayed for a season; 1
 Time is needed for blood to become milk.
 Till thy fortune comes forth as a new-born babe,
 Blood becomes not milk, sweet and pleasant to the mind.
 When that light of God, Husamu-'d-Din
 Turned his course down from the summit of heaven,
 While he had ascended to sublimest verities,

In the absence of his spring the buds blossomed not,
 But when out of that sea he came to shore,
 The lute of the poesy of the Masnavi sounded again.
 This Masnavi, which is the polisher of spirits,
 Its recommencement occurred on the day of "Opening."
 The commencement date of this precious work
 Was the year six hundred and sixty-two of the Flight.
 The Bulbul started on this date and became a hawk;
 Yea, a hawk to hunt out these mysteries.
 May the wrist of the King be the resting-place of this hawk,
 And may this door be open to the people for ever!

*NOTES:

1. The delay was caused by the grief of Husam for the death of his wife.

STORY I.

The Sufi's Beast

After anecdotes of the man, in the time of 'Omar, who mistook his eyelash for the new moon, of one who stole a snake and got bitten by it, and of 'Isa's foolish disciple who besought the Lord to teach him the spell whereby he raised the dead, comes the following story. A certain Sufi, after a long day's journey, arrived at a monastery, where he put up for the night, and strictly enjoined his servant to groom his ass carefully and give him plenty of litter and fodder. The servant assured him that his minute directions were superfluous, and promised to attend to the ass most carefully; but when his master's back was turned he neglected the ass, and the poor animal remained all night without water or food. Consequently he was weak and unfit to travel next morning, and in spite of the blows and kicks that were showered on him, could not carry his master, but had to be led. The other Sufis who were traveling with his owner thought that the ass was useless, and when they arrived at the place where they halted for the night, they sold the ass to a traveler, and with the proceeds of the sale bought delicate viands and torches, and made a feast. The owner of the ass, who was ignorant of this transaction, shared the feast, and joined in the chorus sung by the others, "The ass is gone, the ass is gone," without attaching any sense to the words, and blindly following their example. Next morning he asked his servant what had become of the ass, and the servant told him it had been sold, adding that he thought he had known it overnight, because he had heard him singing "The ass is gone" along with the other Sufis. In the course of this story there occur anecdotes of God consulting with the angels as to the creation of man, of a king who lost his hawk and found it again in the house of a poor old man, and of

Shaikh Ahmad Khizrawiya buying sweetmeats for his creditors.
 Why the poet veils his doctrines in fables.
 What is it hinders me from expounding my doctrines
 But this, that my hearers' hearts incline elsewhere.
 Their thoughts are intent on that Sufi guest;
 They are immersed in his affairs neck deep.
 So I am compelled to turn from my discourse
 To that story, and to set forth his condition.
 But, O friend, think not this Sufi a mere outward form,
 As children see in a vine nothing but raisins.
 O son, our bodies are as dried grapes and raisins;
 If you are a man, cast away these things.
 If you pass on to the pure mysteries of God,
 You will be exalted above the nine heavenly spheres.
 Now hear the outward form of my story,
 But yet separate the grain from the chaff.
 Why the prophets were sent.
 God sent the prophets for this purpose,
 Namely, to sever infidelity from faith.
 God sent the prophets to mankind
 That they might gather the pure grain on their tray.
 Infidel and faithful, Mosalman and Jew,
 Before the prophets came, seemed all as one.
 Before they came we were all alike,
 No one knew whether he was right or wrong.
 Genuine coin and base coin were current alike;
 The world was a night, and we travelers in the dark,
 Till the sun of the prophets arose, and cried,
 "Begone. O slumber; welcome, O pure light!"
 Now the eye sees how to distinguish colors,
 It sees the difference between rubies and pebbles.
 The eye distinguishes jewels from dust,
 Hence it is dust makes the eyes smart.
 Makers of base coin hate the daylight,
 Coins of pure gold love the daylight,
 Because daylight is the mirror that reflects them,
 So that they see their own perfect beauty.
 Mystical Meaning of "Daylight"

God has named the resurrection "that day;"
 Day shows off the beauty of red and yellow.
 Wherefore "Day" in 'truth is the mystery of the saints;
 One day of their moons is as whole years.

Know, "Day " is the reflection of the mystery of the saints,
 Eye-closing night that of their hidden secrets.
 Therefore hath God revealed the chapter "Daylight," 1
 Which daylight is the light of the heart of Mustafa.
 On the other view, that daylight means "The Friend,"
 It is also a reflection of the same prophet.
 For, as it is wrong to swear by a transitory being,
 How can we suppose a transitory being spoken of by God?
 The Friend of God said, "I love not them that set?" 2
 How, then, could Allah have meant a transitory being?
 Again, the words "by the night" mean Muhammad's veiling,
 Namely, the fair earthly body that he bore;
 When his sun proceeded from heaven on high
 Into that body's night, it said, "He hath not forsaken thee;"
 Union with God arose out of the depth of that disgrace;
 That boon was the word, "He hath not been displeased."
 Expressions of religious or other feeling derive their only value from the
 state of mind from which they proceed.
 Every expression is the sign of a state of mind;
 That state is a hand, the expression an instrument.
 A goldsmith's instruments in the hand of a cobbler
 Are as grains of wheat sown on sand.
 The tools of a cobbler in the hand of a cultivator
 Are as grass before a dog or bones before an ass.
 The words, "I am the Truth" were light in Mansur's 3 mouth,
 In the mouth of Pharaoh "I am Lord Supreme" was blasphemy.
 The staff in the hand of Moses was a witness,
 In the hands of the magicians it was naught.
 For this cause 'Isa taught not to that foolish man
 The words of power whereby he raised the dead.
 For he who is ignorant misuses the instrument ;
 If you strike flint on mud you will get no fire.
 Hand and instrument resemble flint and steel;
 You must have a pair; a pair is needed to generate.
 He who has no peer or member is the "One,"
 An uneven number, One without dispute!
 Whoso says "one" and "two," and so on,
 Confesses thereby the existence of the "One."
 When the illusion of seeing double is swept away,
 They who say "one" and "two" are even as they who say "One."
 If you take "One" as your ball in his tennis-field,
 It is made to revolve by the strokes of his bat. 4
 Yea, the ball that is even and without fault

Is made to revolve by the strokes of the King's hand.
 O man of double vision, 5 hearken with attention,
 Seek a cure for your defective sight by listening.
 Many are the holy words that find no entrance
 Into blind hearts, but they enter hearts full of light.
 But the deceits of Satan enter crooked hearts,
 Even as crooked shoes fit crooked feet.
 Though you repeat pious expressions again and again,
 If you are a fool, they affect you not at all;
 Nay, not though you set them down in writing,
 And though you proclaim them vauntingly;
 Wisdom averts its face from you, O man of sin,
 Wisdom breaks away from you and takes to flight!
 On Taqlid, blind imitation or cant.
 "O wretch, why did you not come and say to me,
 'Such and such a disastrous affair has occurred?'"
 The servant replied, "By Allah, I came again and again,
 That I might acquaint you with the matter.
 You were always saying, 'The ass is gone, my lad!'
 Along with the others in high excitement;
 So I went away, thinking you knew all about it,
 And were pleased at the transaction, being a wise man."
 The Sufi said, "They were all singing the same words,
 So I felt impelled to sing them as well.
 Blind imitation of them has undone me.
 Cursed be that blind imitation!"
 The effect of blindly imitating unprofitable conduct
 Is that men cast away honor for a morsel of bread.
 The ecstasy of that company cast a reflection,
 Whereby that Sufi's heart became ecstatic like them.
 You need many reflections from your associates
 In order to draw water from the peerless Ocean.
 The first reflection cast is mere blind imitation;
 After it has been often repeated you may test its truth.
 Till it is thus verified, take it not from your friends;
 The drop, not yet become pearl, sever not from its shell.
 Evil influence of covetousness.

Would you have eyes and ears of reason clear,
 Tear off the obstructing veil of greed!
 The blind imitation of that Sufi proceeded from greed;
 Greed closed his mind to the pure light.

Yea, 'twas greed that led astray that Sufi,
 And brought him to loss of property and ruin.
 Greed of victuals, greed of that ecstatic singing
 Hindered his wits from grasping the truth.
 If greed stained the face of a mirror,
 That mirror would be as deceitful as we men are. 6
 If a pair of scales were greedy of riches,
 Would they tell truly the weight of anything?
 The Prophet saith, "O people, through singleness of mind,
 I ask of you no recompense for my prophesying; 7
 I am a guide; God buyeth my guidance for you,
 God giveth you my guidance in both worlds.
 True, a guide deserves his wages;
 Wages are due to him for directing you aright.
 But what are my wages? The vision of The Friend.
 Abu Bakr indeed offered me forty thousand pieces of gold,
 But his forty thousand pieces were no wages for me. 8
 How could I take brass beads for pearls of Aden?"
 I will tell you a tale; hearken attentively,
 That you may know how greed closes up the ears.
 Every man subject to greed is a miser.
 Can eyes of hearts clouded with greed see clearly?
 The illusion of rank and riches blinds his sight,
 Like hair dropping down before his eyes.

*NOTES:

1. Koran xciii: "By the daylight and by the night thy, Lord hath not forsaken thee nor been displeased."
2. Koran vi. 76: "And when the night overshadowed Abraham, he beheld a star, and he said, 'This is my Lord;' but when it set he said, 'I love not Gods which set.'"
3. Mansur Hallaj, a celebrated Sufi who was put to death at Bagdad in 309 A.H. for using these words.
4. i.e., unity is made to appear as plurality (see *Gulshan i Raz*, I. 710).
5. See *Gulshan i Raz*, I. 104.
6. The Turkish commentator translates thus. The Lucknow copy reads Ba sati for Ma sti.
7. Koran xi 53.
8. Abu Bakr made over all his goods to the Prophet in aid of the expedition to Syria.

STORY II.

The Pauper and the Prisoners.

A certain pauper obtained admittance to a prison, and annoyed the prisoners by eating up all their victuals and leaving them none. At last they made a formal complaint to the Qazi, and prayed him to banish the greedy pauper from the prison. The Qazi summoned the pauper before him, and asked him why he did not go to his own house instead of living on the prisoners. The pauper replied that he had no house or means of livelihood except that supplied by the prison; whereupon the Qazi ordered him to be carried through the city, and proclamation to be made that he was a pauper, that no one might be induced to lend him money or trade with him. Accordingly the attendants sought for a camel whereon to carry him through the city, and at last induced a Kurd who sold firewood to lend his camel for the purpose. The Kurd consented from greed of reward, and the pauper, being seated on the camel, was carried through the city from morning till evening, proclamation being made in Persian, Arabic, and Kurdish that he was a pauper. When evening came the Kurd demanded payment, but the pauper refused to give him anything, observing that if he had kept his ears open he must have heard the proclamation. Thus the Kurd was led by greed to spend the day in useless labor.

Satan's office in the world.

The pauper said, "Your beneficence is my sustenance;

To me, as to aliens, your prison is a paradise.

If you banish me from your prison in reprobation,

I must needs die of poverty and affliction."

Just so Iblis said to Allah, "O have compassion;

Lord! respite me till the day of resurrection;

For in this prison of the world I am at ease,

That I may slay the children of my enemies.

From every one who has true faith for food,

And as bread for his provisions by the way,

I take it away by fraud or deceit,

So that they raise bitter cries of regret.

Sometimes I menace them with poverty, 2

Sometimes I blind their eyes with tresses and moles."

In this prison the food of true faith is scarce,

And by the tricks of this dog what there is is lost.

In spite of prayers and fasts and endless pains,

Our food is altogether devoured by him.

Let us seek refuge with Allah from Satan.

Alas ! we are perishing by his insolence.

The dog is one, yet he enters a thousand forms; 3

Whatever he enters straight becomes himself.

Whatever makes you shiver, know he is in it,

The Devil is hidden beneath its outward form.
 When he finds no form at hand, he enters your thoughts,
 To cause them to draw you into sin.
 From your thoughts proceeds destruction,
 When from time to time evil thoughts occur to you.
 Sometimes thoughts of pleasure, sometimes of business,
 Sometimes thoughts of science, sometimes of house and home.
 Sometimes thoughts of gain and traffic,
 Sometimes thoughts of merchandise and wealth.
 Sometimes thoughts of money and wives and children,
 Sometimes thoughts of wisdom or of sadness.
 Sometimes thoughts of household goods and fine linen,
 Sometimes thoughts of carpets, sometimes of sweepers.
 Sometimes thoughts of mills, gardens, and villas,
 Sometimes of clouds and mists and jokes and jests.
 Sometimes thoughts of peace and war,
 Sometimes thoughts of honor and disgrace.
 Ah! cast out of your head these vain imaginations,
 Ah! sweep out of your heart these evil suggestions.
 Cry, "There is no power nor strength but in God!"
 To avert the Evil One from the world and your own soul.
 It is the true Beloved who causes all
 outward earthly beauty to exist.
 Whatsoever is perceived by sense He annuls,
 But He establishes that which is hidden from the senses.
 The lover's love is visible, his Beloved hidden.
 The Friend is absent, the distraction he causes present.
 Renounce these affections for outward forms,
 Love depends not on outward form or face.
 Whatever is beloved is not a mere empty form,
 Whether your beloved be of the earth or of heaven.
 Whatever be the form you have fallen in love with,
 Why do you forsake it the moment life leaves it?
 The form is still there; whence, then, this disgust at it?
 Ah! lover, consider well what is really your beloved.
 If a thing perceived by outward senses is the beloved,
 Then all who retain their senses must still love it;
 And since love increases constancy,
 How can constancy fail while form abides? 4
 But the truth is, the sun's beams strike the wall,
 And the wall only reflects that borrowed light.
 Why give your heart to mere stones, O simpleton?
 Go! seek the source of light which shineth always!

Distinguish well true dawn from false dawn,
 Distinguish the color of the wine from that of the cup;
 So that, instead of many eyes of caprice,
 One eye may be opened through patience and constancy.
 Then you will behold true colors instead of false,
 And precious jewels in lieu of stones.
 But what is a jewel? Nay, you will be an ocean of pearls;
 Yea, a sun that measures the heavens!
 The real Workman is hidden in His workshop,
 Go you into that workshop and see Him face to face.
 Inasmuch as over that Workman His work spreads a curtain,
 You cannot see Him outside His work.
 Since His workshop is the abode of the Wise One,
 Whoso seeks Him without is ignorant of Him.
 Come, then, into His workshop, which is Not-being, 5
 That you may see the Creator and creation at once.
 Whoso has seen how bright is the workshop
 Sees how obscure is the outside of that shop.
 Rebellious Pharaoh set his face towards Being (egoism),
 And was perforce blind to that workshop.
 Perforce he looked for the Divine decree to change,
 And hoped to turn his destiny from his door.
 While destiny at the impotence of that crafty one
 All the while was secretly mocking.
 He slew a hundred thousand guiltless babes
 That the ordinance and decree of Allah might be thwarted.
 That the prophet Moses might not be born alive,
 He committed a thousand murders in the land.
 He did all this, yet Moses was born,
 And was protected against his wrath.
 Had he but seen the Eternal workshop,
 He had refrained hand and foot from these vain devices.
 Within his house was Moses safe and sound,
 While he was killing the babes outside to no purpose.
 Just so the slave of lusts who pampers his body
 Fancies that some other man bears him ill-will;
 Saying this one is my enemy, and this one my foe,
 While it is his own body which is his enemy and foe,
 He is like Pharaoh, and his body is like Moses,
 He runs abroad crying, "where is my foe?"
 While lust is in his house, which is his body,
 He bites his finger in spite against strangers.
 Then follows an anecdote of a man who slew his mother because she

was always misconducting herself with strangers, and who excused himself by pleading that if he had not done so he would have been obliged to slay strangers every day, and thus incur blood-guiltiness. Lust is likened to this abandoned mother; when it is once slain, you are at peace with all men. In answer to an objection that if this were so the prophets and saints, who have subdued lust, would not have been hated and oppressed as they were, it is pointed out that they who hated the prophets in reality hated themselves, just as sick men quarrel with the physician or boys with the teacher. Prophets and saints are created to test the dispositions of men, that the good may be severed from the bad. The numerous grades of prophets, of saints, and of holy men are ordained, as so many curtains of the light of God, to tone down its brilliance, and make it visible to all grades of human sight.

*NOTES:

1. Koran vii. 13.
2. Koran ii. 279.
3. cf. Gulshan i Raz, p. 86.
4. This couplet exercises both the Turkish and the Lucknow commentators.
5. i.e., annihilation of self and of all phenomenal being, regarding self as naught in the presence of the Deity.

STORY III.

The King and his Two Slaves.

A king purchased two slaves, one extremely handsome, and the other very ugly. He sent the first away to the bath, and in his absence questioned the other. He told him that the first slave had given a very bad account of him, saying that he was a thief and a bad character, and asked if it was true. The second slave replied that the first was everything that was good, his inward qualities corresponding to the beauty of his outward appearance, and that whatever he had told the king was worthy of credit. The king replied that beauty was only an accident, and that, according to the tradition, accidents "endure only two moments;" that at death the animal soul is destroyed, that the text, "Whoso shall present himself with beauty shall receive tenfold reward," I does not refer to outward accidents, but to the "substance," the eternal soul. The slave in reply urged that the accidents of good works and thoughts will in some way bear fruit in the next world, pointing out that thought is always the precursor of the completed work, as the plan of the architect precedes the building, and the gardener's design the perfect fruit resulting from his labors. He added that the world is only the realized thought of "Universal Reason" 2 The king then sent away

the slave with whom he had held this discourse, and summoned the other, and told him that his fellow slave had given a bad account of him, and asked what he had to say. He replied that his fellow slave was a liar and a rascal, and the king then dismissed him, observing that, in accordance with the tradition, "Every man is hidden under his own tongue," his tongue had betrayed his inner vileness. "The safety of a man lies in holding his tongue."

The apostolical succession of the prophets and the saints.

With that "brightness of lightning" ³ He kindled their souls
 So that Adam acquired knowledge from that light.
 That, which shone from Adam was gathered by Seth,
 Wherefore Adam made him his viceroy when he saw it.
 When Noah received the gift of that lustre,
 He became a soul bearing pearls in the tempest of the flood.
 By that light the soul of Abraham was led,
 Without fear he entered Nimrod's fiery furnace.
 When Ishmael sought out that light,
 He meekly laid his head beneath his father's bright knife.
 The soul of David was warmed by its heat,
 Iron became pliable by the force of his weaving. ⁴
 When Solomon was nurtured by its fruition,
 The devils became the submissive slaves of his will.
 When Jacob bowed his head to the Divine decree,
 He recovered his sight at the scent of his son. ⁵
 When moonlike Joseph saw that brilliant sun,
 He became so expert as he was in interpreting dreams.
 When the staff drew might from the hand of Moses,
 It devoured the realm of Pharaoh at a mouthful.
 When the soul of Jirjis ⁶ became privy to its light,
 He sacrificed his life seven times, and regained it.
 When Zakhariah ⁷ boasted of his love for it,
 He ransomed his life in the hollow of the tree.
 When Jonah swallowed a draught from that cup,
 He found repose in the belly of the fish.
 When John the Baptist became filled with its unction,
 He laid his head in the golden charger in ardour for it.
 When Jethro became aware of this exaltation,
 He risked his life to find it.
 Patient Job gave thanks for seven years,
 For in his calamities he saw signs of its approach.
 When Khizr and Elias boasted of gaining it,
 They found the water of life and were no more seen.

When Jesus. Son of Mary, found that ladder of ascent,
 He ascended to the height of the fourth heaven.
 When Muhammad gained that blessed possession,
 In a moment he cleft asunder the disk of the moon. 8
 When Abu Bakr became the exemplar of that grace,
 He was companion of that Lord, and a 'c faithful witness."
 When 'Omar was enraptured with that beauty,
 Like a mind he discerned true and false. 9
 When Osman viewed those brilliant sights,
 He diffused light and became "Lord of the two lights." 10
 When Martaza ('Ali) shined with its reflection,
 He became the "Lion of God" in the soul's domain.
 When his two sons were illumined by this light,
 They became the "pearly earrings of highest heaven;" 11
 One of them losing his life by poison,
 The other losing his head as he went about his march.
 When Junaid was succoured by the forces of that light,
 His ecstatic states exceeded counting.
 Bayazid saw his way to increased fruition thereof,
 And gained from God the name "Polestar of Gnostics."
 What time King Mansur became victorious, 12
 He left his throne and hastened to the stake.
 When Karkhi of Karkh became its keeper,
 He became lord of love and of the breath of Jesus.
 Ibrahim son of Adham rode his horse to that point,
 And became king of kings of equity.
 And that Shakik starting from that junction
 Became a sun of wit and acute of genius.
 Fazil from a highway robber became a sage of the way, 13
 When he was regarded with esteem by the King.
 To Bishr Hafi the doctrine, was announced,
 And he set his face towards the desert of inquiry.
 When Zu-1-Ntin became distraught with care for it,
 Egypt (Milk) as sugar became the house of his soul.
 When Sari 14 lost his head in seeking the way thereto,
 His rank was exalted above the seats of the mighty.
 A hundred thousand great (spiritual) kings
 Exalted by this divine light approach the world.
 Their names remain hidden through God's jealousy;
 Every beggar tells not their names. 15

*NOTES:

1. Koran vi. 161.
2. i.e., the Logos as Demiurge.

3. Koran xxiv. 43. The prophetic inspiration is likened to a light handed on from one to another.
4. Koran xxi. 80.
5. Koran lxxvii. 96.
6. Jirjis or St. George is supposed by Muhammadans to be the same person as Khizr or Elias.
7. Zakhariah the prophet is said to have taken refuge from his persecutors in the hollow of a tree.
8. Koran liv. 1.
9. Omar was called "The Discerner."
10. He bore this name because he had two daughters of Muhammad as his wives.
11. A tradition gives this title to Hasan and Hussain.
12. Mansur Hallaj, the celebrated Sufi impaled at Bagdad. Shah or King was a title often assumed by darveshes.
13. The "way" means the Sufi doctrines.
14. All these saints lived in the second and third centuries of the Flight.
15. In the introduction to the Nafahatu-'l Uns, Jami says there are always 4000 saints on the earth who are not even known to one another.

STORY IV.

The Falcon and the Owls.

A certain falcon lost his way, and found himself in the waste places inhabited by owls. The owls suspected that he had come to seize their nests, and all surrounded him to make an end of him. The falcon assured them that he had no such design as they imputed to him, that his abode was on the wrist of the king, and that he did not envy their foul habitation. The owls replied that he was trying to deceive them, inasmuch as such a strange bird as he could not be a favorite of the king. The falcon repeated that he was indeed a favorite of the king, and that the king would assuredly destroy their houses if they injured him, and proceeded to give them some good advice on the folly of trusting to outward appearances. He said, "It is true I am not homogeneous with the king, but yet the king's light is reflected in me, as water becomes homogeneous with earth in plants. I am, as it were, the dust beneath the king's feet; and if you become like me in this respect, you will be exalted as I am. Copy the outward form you behold in me, and perchance you will reach the real substance of the king."

The right use of forms.

That my outward form may not mislead you,
 Digest my sweet advice before copying me.
 Many are they who have been captured by form,

Who aimed at form, and found Allah.
 After all, soul is linked to body,
 Though it in nowise resembles the body.
 The power of the light of the eye is mated with fat,
 The light of the heart is hidden in a drop of blood.
 Joy harbors in the kidneys and pain in the liver,
 The lamp of reason in the brains of the head;
 Smell in the nostrils and speech in the tongue,
 Concupiscence in the flesh and courage in the heart.
 These connections are not without a why and a how,
 But reason is at a loss to understand the how.
 Universal Soul had connection with Partial Soul, 1
 Which thence conceived a pearl and retained it in its bosom.
 From that connection, like Mary,
 Soul became pregnant of a fair Messiah;
 Not that Messiah who walked upon earth and water,
 But that Messiah who is higher than space. 2
 Next, as Soul became pregnant by the Soul of souls,
 So by the former Soul did the world become pregnant;
 Then the World brought forth another world,
 And of this last are brought forth other worlds.
 Should I reckon them in my speech till the last day
 I should fail to tell the total of these resurrections. 3

*NOTES:

1. This is a figurative account of the emanations of Absolute Being, whereby the world of phenomena is constituted (see *Gulshan i Raz*, p. 21, note, and p. 66).
2. i.e., the spirit of the Prophet Muhammad, whom the Sufis identify with the Primal Soul.
3. Continually is creation born again in a new creation" (*Gulshan i Raz*, p. 66). By constant effluxes from Absolute Being the world of phenomena is every moment renewed.

STORY V.

The Thirsty Man who threw Bricks into the Water.
 A thirsty man discovered a tank of water, but could not drink of it because it was surrounded by a high wall. He took some of the bricks off the top of the wall and cast them over it into the water. The water cried out, "What advantage do you gain by doing this?" He made answer, "The first advantage is this, that I hear your voice; and the second, that the more bricks I pull off the wall, the nearer I approach to you." The moral is, that so long as the wall of the body intervenes, we

cannot reach the water of life. The abasement of the body brings men nearer to union with the Deity. Destroy, therefore, the fleshly lusts which war against the soul. Then follows another parable to illustrate the folly of procrastination in this important matter.

"It was not ye who shot, but God shot; and those arrows were God's not yours". 1

'Tis God's light that illumines the senses' light,
That is the meaning of "Light upon light." 2

The senses' light draws us earthwards,
God's light carries us heavenwards.

As objects of sense are of base condition,
God's light is an ocean, and the senses' light a dewdrop.

But that light which is "upon this light" is not seen,
Save through signs and holy discourses.

Since the senses' light is gross and dense,
It lies hidden in the black pupil of the eye.

When you cannot see the senses' light with the eye,
How can you see with the eye the Light of the mind?

As the senses' light is hidden in these gross veils,
Must not that Light which is pure be also hidden?

Like the senses, this world is ruled by a hidden Power.
It confesses its impotence before that hidden Power,

Which sometimes exalts it and sometimes lays it low,
Sometimes makes it dry and sometimes moist.

The hand is hidden, yet we see the pen writing;
The horse is galloping, yet the rider is hid from view.

The arrow speeds forth, yet the bow is not seen;
Souls are seen, the Soul of souls (God) is hidden.

Break not the arrow, for it is the arrow of the King
Yea, it is an arrow from the bow of Wisdom.

"Ye shot not when ye shot," was said by God;
God's action has predominance over all actions.

Break your own passion, break not that arrow,
The eye of passion takes milk to be blood.

Kiss that arrow and bear it to the King,
Yea, though it be stained with your own blood.

Whatsoever is seen is weak and base and impotent;
What is hidden is equally fierce and headstrong.

We are the captured game; who is the snare?
We are the balls; where is the bat?

He tears and mends; who is this tailor?

He fans and kindles the flame; who is this kindler?
At one time He makes the faithful one an infidel,

At another He makes the atheist a devotee!

Next comes an anecdote of a dirty man who refused to bathe because he was ashamed to go into the water, with the moral that "Shame hinders religion;" 3 and then another of Zu'l Nun, a celebrated Egyptian Sufi of the third century A.H. Zu'l Nun appeared to his ignorant friends to be mad, and they accordingly confined him in a madhouse. After a time they thought that he was not really mad, but had feigned madness for some deep purpose, and they went to the madhouse to inquire into the state of his health. When they arrived there, Zu'l Nun asked them who they were, and they answered that they were his devoted friends, who were now convinced that the story of his being mad was a calumny. Zu'l Nun jumped up and drove them away with sticks and stones, saying that true friendship would have been manifested in sharing his troubles, even as pure gold is tried by fire.

*NOTES:

1. Koran viii. 17, meaning, "God is the Fa'il i Hakiki, or Only Real Agent."
2. Koran xxiv. 35.
3. Freytag, Arabum Proverbia, vol. ii. pp. 379 and 418, gives two proverbs - one, "Shame is a part of religion," and the other, "Shame hinders getting a livelihood."

STORY VI.

Luqman's Master examines him and discovers his Acuteness.

Luqman the Sage, 1 who is sometimes identified with Esop, and sometimes with the nephew of the prophet. Job, though "gifted with wisdom by God," was a slave. His master, however, discovered his worth, and became extremely attached to him, so that he never received any delicacy without giving Luqman a share of it. One day, having received a watermelon, he gave Luqman the best part of it, and Luqman devoured it with such apparent relish that his master was tempted to taste it. To his surprise he found it very bitter, and asked Luqman why he had not told him of this. Luqman replied that it was not for him, who lived on his master's bounty, to complain if he now and then received disagreeable things at his hands. Thus, though to outward appearance a slave, Luqman showed himself to be a lord.

Love endures hardships at the hands of the Beloved.

Through love bitter things seem sweet,
 Through love bits of copper are made gold.
 Through love dregs taste like pure wine,
 Through love pains are as healing balms.
 Through love thorns become roses,

And through love vinegar becomes sweet wine.
 Through love the stake becomes a throne,
 Through love reverse of fortune seems good fortune.
 Through love a prison seems a rose bower,
 Without love a grate full of ashes seems a garden.
 Through love burning fire is pleasing light,
 Through love the Devil becomes a Houri.
 Through love hard stones become soft as butter,
 Without love soft wax becomes hard iron.
 Through love grief is as joy,
 Through love Ghouls turn into angels.
 Through love stings are as honey,
 Through love lions are harmless as mice.
 Through love sickness is health,
 Through love wrath is as mercy.
 Through love the dead rise to life,
 Through love the king becomes a slave.
 Even when an evil befalls you, have due regard;
 Regard well him who does you this ill turn.
 The sight which regards the ebb and flow of good and ill
 Opens a passage for you from misfortune to happiness.
 Thence you see the one state moves you into the other, 2
 One opposite state generating its opposite in exchange.
 So long as you experience not fears after joys,
 How can you look for pleasures after disgusts?
 While ye fear the doom of the angel on the left hand,
 Men hope for the bliss of the angel on the right. 3
 May you gain two wings! 4 A fowl with only one wing
 Is impotent to fly, O well-intentioned one!
 Now either permit me to hold my peace altogether,
 Or give me leave to explain the whole matter.
 And if you dislike this and forbid that,
 Who can tell what your desire is?
 You must have the soul of Abraham in order with light
 To see the mansions of Paradise in the fire.
 Step by step he ascended above sun and moon,
 And so lagged not below, as a ring that fastens a door.
 Since the "Friend of God" ascended above the heavens,
 And said, "I love not Gods that set;" 5
 So this world of the body is a breeder of misconceptions
 In all who have not fled from lust.

*NOTES:

1. See Koran xxxi. Another anecdote of his wit occurs in Book I.

2. The doctrine of Heraclitus, that opposite states generate one another, is discussed by Jelaludin in a passage quoted in Lumsden's Grammar, ii. 323, and is mentioned in the Phado and the Nicomachean Ethics.
3. An anacoluthon (see Koran i. 16).
4. The two wings are hope and fear, both of which are needed to guide men's religious flight (see Book III. on "Probability the guide of life").
5. Koran vi. 77.

STORY VII.

Moses and the Shepherd.

Next follows an anecdote of Bilkis, Queen of Sheba, whose reason was enlightened by the counsels of the Hoopoo sent to her by King Solomon. Outward sense is as opposed to true reason as Abu Jahl was to Muhammad; and when the outward senses are replaced by the true inner reason, man sees that the body is only foam, and the heart the limitless ocean. Afterwards comes an anecdote of a philosopher who was struck blind for cavilling at the verse, "What think ye? If at early morn your waters shall have sunk away, who will then give you clear running water?" 1 This is succeeded by the story of Moses and the shepherd. Moses once heard a shepherd praying as follows: "O God, show me where thou art, that I may become. Thy servant. I will clean Thy shoes and comb Thy hair, and sew Thy clothes, and fetch Thee milk." When Moses heard him praying in this senseless manner, he rebuked him, saying, "O foolish one, though your father was a Mosalman, you have become an infidel. God is a Spirit, and needs not such gross ministrations as, in your ignorance, you suppose." The shepherd was abashed at his rebuke, and tore his clothes and fled away into the desert. Then a voice from heaven was heard, saying, "O Moses, wherefore have you driven away my servant? Your office is to reconcile my people with me, not to drive them away from me. I have given to each race different usages and forms of praising and adoring me. I have no need of their praises, being exalted above all such needs. I regard not the words that are spoken, but the heart that offers them. I do not require fine words, but a burning heart. Men's ways of showing devotion to me are various, but so long as the devotions are genuine, they are accepted."

Religious forms indifferent.

A voice came from God to Moses,

"Why hast thou sent my servant away?

Thou hast come to draw men to union with me,

Not to drive them far away from me.
 So far as possible, engage not in dissevering;
 'The thing most repugnant to me is divorce.' 2
 To each person have I allotted peculiar forms,
 To each have I given particular usages.
 What is praiseworthy in thee is blameable in him,
 What is poison for thee is honey for him.
 What is good in him is bad in thee,
 What is fair in him is repulsive in thee.
 I am exempt from all purity and impurity,
 I need not the laziness or alacrity of my people.
 I created not men to gain a profit from them,
 But to shower my beneficence upon them.
 In the men of Hind the usages of Hind are praiseworthy,
 In the men of Sind those of Sind.
 I am not purified by their praises,
 'Tis they who become pure and shining thereby.
 I regard not the outside and the words,
 I regard the inside and the state of heart.
 I look at the heart if it be humble,
 Though the words may be the reverse of humble.
 Because the heart is substance, and words accidents,
 Accidents are only a means, substance is the final cause.
 How long wilt thou dwell on words and superficialities?
 A burning heart is what I want; consort with burning!
 Kindle in thy heart the flame of love,
 And burn up utterly thoughts and fine expressions.
 O Moses! the lovers of fair rites are one class,
 They whose hearts and souls burn with love are another.
 Lovers must burn every moment,
 As tax and tithe are levied on a ruined village.
 If they speak amiss, call them not sinners;
 If a martyr be stained with blood, wash it not away.
 Blood is better than water for martyrs,
 This fault is better than a thousand correct forms.
 No need to turn to the Ka'ba when one is in it,
 And divers have no need of shoes.
 One does not take a drunken man as a guide on the way,
 Nor speak of darts to torn garments.
 The sect of lovers is distinct from all others,
 Lovers have a religion and a faith of their own.
 Though the ruby has no stamp, what matters it?
 Love is fearless in the midst of the sea of fear.

Beware, if thou offerest praises or thanksgivings,
 And know them to be even as the babble of that shepherd;
 Though thy praises be better compared with his,
 Yet in regard to God they are full of defects.
 How long wilt thou say, 'They obscure the truth,
 For it is not such as they fancy'?
 Thy own prayers are accepted only through mercy,
 They are suffered as the prayers of an impure woman.
 If her prayers are made impure by the flow of blood,
 Thine are stained with metaphors and similitudes.
 Blood is impure, yet its stain is removed by water;
 But that impurity of ignorance is more lasting,
 Seeing that without the blessed water of God
 It is not banished from the man who is subject to it.
 O that thou wouldst turn thy face to thy own prayers,
 And become cognizant of the meaning of thy ejaculations,
 And say, 'Ah! my prayers are as defective as my being;
 O requite me good for evil!'"

Moses questions God as to the reason of
 the flourishing state of the wicked.
 Moses said, "O beneficent Creator,
 With whom a moment's remembrance is as long ages,
 I see Thy plan distorted in this world of earth and water;
 My heart, like the angel's, feels a difficulty thereat.
 With what object hast thou framed this plan,
 And sowed therein the seeds of evil?
 Why hast Thou kindled the fire of violence and wrong?
 Why burnt up mosques and them who worship therein?
 Paradise is attached to requirements unpleasant to us,
 Hell is attached to things flattering our lusts.
 The branch full of sap is the main fuel of thy fire.
 'They that are burnt with fire are near to Kausar.' 3
 Whoso is in prison and acquainted with troubles,
 That is in requital for his gluttony and lusts.
 Whoso is in a palace and enjoying wealth,
 That is in reward for toils and troubles.
 Whoso is seen enjoying uncounted gold and silver,
 Know that he strove patiently to acquire it.
 He, whose soul is exempt from natural conditions,
 And who possesses the power of overriding causes,
 Can see without causes, like eyes that pierce night;
 But thou, who art dependent on sense attend to causes.
 Having left Jesus, thou cherishest an ass (lust),

And art perforce excluded, like an ass;
 The portion of Jesus is knowledge and wisdom,
 Not so the portion of an ass, O asinine one!
 Thou pitiest thine ass when it complains;
 So art thou ignorant, thy ass makes thee asinine.
 Keep thy pity for Jesus, not for the ass,
 Make not thy lust to vanquish thy reason.
 Leave thy natural lusts to whine and howl,
 Tear thee from them, escape that snare of the soul!

*NOTES:

1. Koran lxvii. 30.
2. A tradition.
3. A saying of the Prophet.

STORY VIII.

The Man who made a Pet of a Bear. 1

A kind man, seeing a serpent overcoming a bear, went to the bear's assistance, and delivered him from the serpent. The bear was so sensible of the kindness the man had done him that he followed him about wherever he went, and became his faithful slave, guarding him from everything that might annoy him. One day the man was lying asleep, and the bear, according to his custom, was sitting by him and driving off the flies. The flies became so persistent in their annoyances that the bear lost patience, and seizing the largest stone he could find, dashed it at them in order to crush them utterly; but unfortunately the flies escaped, and the stone lighted upon the sleeper's face and crushed it. The moral is, "Do not make friends with fools." In the course of this story occur anecdotes of a blind man, of Moses rebuking the worshippers of the calf, and of the Greek physician Galen and a madman.

He who needs mercy finds it.

Doing kindness is the game and quarry of good men,

A good man seeks in the world only pains to cure.

Wherever there is a pain there goes the remedy,

Wherever there is poverty there goes relief.

Seek not water, only show you are thirsty,

That water may spring up all around you.

That you may hear the words, "The Lord gives them to drink," 2

Be athirst! Allah knows what is best for you.

Seek you the water of mercy? Be downcast,

And straightway drink the wine of mercy to intoxication.
 Mercy is called down by mercy to the last.
 Withhold not, then, mercy from any one, O son!
 If of yourself you cannot journey to the Ka'ba,
 Represent your helplessness to the Reliever.
 Cries and groans are a powerful means,
 And the All-Merciful is a mighty nurse.
 The nurse and the mother keep excusing themselves,
 Till their child begins to cry.
 In you too has God created infant needs;
 When they cry out, their milk is brought to them;
 God said, "Call on God;" continue crying,
 So that the milk of His love may boil up. 3
 Moses and the worshipper of the calf.
 Moses said to one of those full of vain imaginations,
 "O malevolent one, through error and heresy
 You entertain a hundred doubts as to my prophethood,
 Notwithstanding these proofs, and my holy character.
 You have seen thousands of miracles done by me,
 Yet they only multiply your doubts and cavils.
 Through doubts and evil thoughts you are in a strait,
 You speak spitefully of my prophethood.
 I brought the host out of the Red Sea before all men,
 That ye might escape the oppression of the Egyptians.
 For forty years meat and drink came from heaven,
 And water sprang from the rock at my prayer.
 My staff became a mighty serpent in my hand,
 Water became blood for my ill-conditioned enemy.
 The staff became a snake, and my hand bright as the sun;
 From the reflection of that light the sun became a star.
 Have not these incidents, and hundreds more like them,
 Banished these doubts from you, O cold-hearted one?
 The calf lowed through magic,
 And you bowed down to it, saying, 'Thou art my God.' 4
 The golden calf lowed; but what did it say,
 That the fools should feel all this devotion to it?
 You have seen many more wondrous works done by me,
 But where is the base man who accepts the truth?
 What is it that charms vain men but vanity?
 What else pleases the foolish but folly?
 Because each kind is charmed by its own kind,
 Does a cow ever seek the lion?
 Did the wolf show love to Joseph, 5

Or only fraud upon fraud with a view to devour him?
 True, if it lose his wolf-like nature it becomes a friend;
 Even as the dog of the cave became a son of man. 6
 When good Abu Bakr saw Muhammad,
 He recognized his truth, saying, 'This one is true;'
 When Abu Bakr caught the perfume of Muhammad,
 He said, 'This is no false one.'
 But Abu Jahl, who was not one of the sympathizers,
 Saw the moon split asunder, yet believed not.
 If from a sympathizer, to whom it is well known,
 I withhold the truth, still 'tis not hidden from him;
 But he who is ignorant and without sympathy,
 However much I show him the truth, he sees it not.
 The mirror of the heart must needs be polished
 Before you can distinguish fair and foul therein."

*NOTES:

1. Anwari Suhaili, i. 27.
2. Koran lxxvi. 21.
3. Koran xvii. 110.
4. See Koran xx. 90.
5. Koran xii. 17.
6. Koran xviii. 17.

STORY IX.

The Gardener and the Three Friends.

A voice came from heaven to Moses, saying, "O Moses why didst thou not visit me when I was sick?" Moses inquired the meaning of this dark saying, and the answer was, "When one of God's saints is sick, God regards his sickness as His own; and, therefore, he who desires to hold companionship with God must not forsake the saints." 1 This is illustrated by a story of a gardener who saw three friends walking in his garden, and making free with his fruit. Knowing he could not prevail against them while they remained united, he contrived by tricks to separate them, and then proceeded to chastise them one by one. And this caused one of them to make the reflection that he had acted very foolishly in deserting his friends.

*NOTES:

1. Cp. Matthew xxv. 40.

STORY X.

Bayazid and the Saint.

The celebrated Sufi, Abu Yazid or Bayazid of Bastam, in Khorasan, who lived in the third century of the Flight, was once making a pilgrimage to Mecca, and visiting all the "Pillars of insight" who lived in the various towns that lay on his route. At last he discovered the "Khizr of the age" in the person of a venerable Darvesh, with whom he held the following conversation:

The Sage said, "Whither are you going, O Bayazid?

Where will you bring your caravan to a halt?"

Bayazid replied, "At dawn I start for the Ka'ba."

Quoth the Sage, "What provision for the way have you?"

He answered, "I have two hundred silver dirhams;

See them tied up tightly in the corner of my cloak."

The Sage said, "Circumambulate me seven times;

Count this better than circumambulating the Ka'ba;

And as for the dirhams, give them to me, O liberal one,

And know you have finished your course and obtained your wish,

You have made the pilgrimage and gained the life to come,

You have become pure, and that in a moment of time.

Of a truth that is God which your soul sees in me,

For God has chosen me to be His house.

Though the Ka'ba is the house of His grace and favors,

Yet my body too is the house of His secret.

Since He made that house He has never entered it,

But none but That Living One enters this house;

When you have seen me you have seen God,

And have circumambulated the veritable Ka'ba.

To serve me is to worship and praise God;

Think not that God is distinct from me.

Open clear eyes and look upon me,

That you may behold the light of God in a mortal.

Tho Beloved once called the Ka'ba 'My house,'

But has said to me 'O my servant' seventy times;

O Bayazid, you have found the Ka'ba,

You have found a hundred precious blessings."

Bayazid gave heed to these deep sayings,

And placed them as golden earrings in his ears.

Then follow anecdotes of the Prophet paying a visit to one of his

disciples who lay sick, of Shaikh Bahlol, nicknamed "The Madman,"

who was a favorite at the court of Harunu-'r-Rashid, and of the people of Moses.

The sweet uses of adversity.

The sick man said, "Sickness has brought me this boon.

That this Prince (Muhammad) has come to me this morn,

So that health and strength may return to me
 From the visit of this unparalleled King.
 O blessed pain and sickness and fever!
 O welcome weariness and sleeplessness by night!
 Lo! God of His bounty and favor
 Has sent me this pain and sickness in my old age;
 He has given me pain in the back, that I may not fail
 To spring up out of my sleep at midnight;
 That I may not sleep all night like the cattle,
 God in His mercy has sent me these pains.
 At my broken state the pity of kings has boiled up,
 And hell is put to silence by their threats!"
 Pain is a treasure, for it contains mercies;
 The kernel is soft when the rind is scraped off.
 O brother, the place of darkness and cold
 Is the fountain of life and the cup of ecstasy.
 So also is endurance of pain and sickness and disease.
 For from abasement proceeds exaltation.
 The spring seasons are hidden in the autumns,
 And autumns are charged with springs; flee them not.
 Consort with grief and put up with sadness,
 Seek long life in your own death!
 Since 'tis bad, whatever lust says on this matter
 Heed it not, its business is opposition.
 But act contrary thereto, for the prophets
 Have laid this injunction upon the world. 2
 Though it is right to take counsel in affairs,
 That you may have less to regret in the upshot;
 The prophets have labored much
 To make the world revolve on this pivot stone; 3
 But, in order to destroy the people, lust desires
 To make them go astray and lose their heads;
 The people say, 'With whom shall we take counsel?'
 The prophets answer, 'With the reason of your chief.'
 Again they say, 'Suppose a child or a woman enter,
 Who lacks reason and clear judgment;'
 They reply, 'Take counsel with them,
 And act contrary to what they advise.'
 Know your lust to be woman, and worse than woman;
 Woman is partial evil, lust universal evil.
 If you take counsel with your lust,
 See you act contrary to what that base one advises.
 Even though it enjoin prayers and fasting,

It is treacherously laying a snare for you.'
 You must abandon and ignore your own knowledge,
 And dip your hand in the dish of abnegation of knowledge.
 Whatever seems profitable, flee from it,
 Drink poison and spill the water of life.
 Contemn whatever praises you,
 Lend to paupers your wealth and profits!
 Quit your sect and be a subject of aversion,
 Cast away name and fame and seek disgrace!"
 God the Author of good and evil.
 If you seek the explanation of God's love and favor,
 In connection therewith read the chapter "Brightness." 4
 And if you say evil also proceeds from Him,
 Yet what damage is that to His perfection?
 To send that evil is one of His perfections.
 I will give you an illustration, O arrogant one;
 The heavenly Artist paints His pictures of two sorts,
 Fair pictures and pictures the reverse of fair.
 Joseph he painted fair and made him beautiful;
 He also painted ugly pictures of demons and 'afrits.
 Both sorts of pictures are of His workmanship,
 They proceed not from His imperfection, but His skill,
 That the perfection of His wisdom may be shown,
 And the gainsayers of His art be put to shame.
 Could He not paint ugly things He would lack art,
 And therefore He creates Guebers as well as Moslems.
 Thus, both infidelity and faith bear witness to Him,
 Both alike bow down before His almighty sway.
 But know, the faithful worship Him willingly,
 For they seek and aim at pleasing Him;
 While Guebers worship Him unwillingly,
 Their real aim and purpose being quite otherwise.
 Evil itself is turned into good for the good.
 The Prophet said to that sick man,
 "Pray in this wise and allay your difficulties;
 'Give us good in the house of our present world,
 And give us good in the house of our next world. 5
 Make our path pleasant as a garden,
 And be Thou, O Holy One, our goal!'"
 The faithful will say on the last day, "O King!
 Was not Hell on the route all of us traveled?
 Did not faithful as well as infidels pass through it?
 Yet on our way we perceived not the smoke of the fire;

Nay, it seemed Paradise and the mansion of the blessed."
 Then the King will answer, "That green garden,
 As it appeared to you on your passage through it,
 Was indeed Hell and the place of dread torment;
 Yet for you it became a garden green with trees.
 Since you have labored to make hellish lusts,
 And the 'fire of pride that courts destruction,
 To make these, I say, pure and clean,
 And, to please God, have quenched those fires,
 So that the fire of lust, that erst breathed flame,
 Has become a holy garden and a guiding light,
 Since you have turned the fire of wrath to meekness,
 And the darkness of ignorance to shining knowledge,
 Since you have turned the fire of greed into bounty,
 And the vile thorns of malice into a rose-garden;
 Since you have quenched all these fires of your own
 For my sake, so that those poisons are now pure sweets;
 Since you have made fiery lust as a verdant garden,
 And have sowed therein the seed of fidelity,
 So that nightingales of prayer and praise
 Ever warble sweetly around this garden;
 Since you have responded to the call of God,
 And have drawn water out of the hell of lust,
 For this cause my hell also, for your behoof,
 Becomes a verdant garden and yields leaves and fruit."
 What is the recompense of well-doing, O son?
 It is kindness and good treatment and rich requital.
 Have ye not said, "We are victims,
 Mere nothings before eternal Being?
 If we are drunkards or madmen,
 'Tis that Cup-bearer and that Cup which make us so.
 We bow down our heads before His edict and ordinance,
 We stake precious life to gain His favor.
 While the thought of the Beloved fills our hearts,
 All our work is to do Him service and spend life for Him.
 Wherever He kindles His destructive torch,
 Myriads of lovers' souls are burnt therewith.
 The lovers who dwell within the sanctuary
 Are moths burnt with the torch of the Beloved's face."
 O heart haste thither, for God will shine upon you,
 And seem to you a sweet garden instead of a terror.
 He will infuse into your soul a new soul,
 So as to fill you, like a goblet, with wine.

Take up your abode in His soul!
 Take up your abode in heaven, O bright full moon!
 Like the heavenly Scribe,⁷ He will open your heart's book
 That He may reveal mysteries unto you.
 Abide with your Friend, since you have gone astray,
 Strive to be a full moon; you are now a fragment thereof.
 Wherefore this shrinking of the part from its whole?
 Why this association with its foes?
 Behold Genus become Species in due course,
 Behold secrets become manifest through his light!
 So long as woman-like you swallow blandishments,
 How, O wise man, can you get relief from false flatteries?
 These flatteries and fair words and deceits (of lust)
 You take, and swallow, just like women.
 But the reproaches and the blows of Darveshes
 Are really better for you than the praises of sinners.
 Take the light blows of Darveshes, not the honey of sinners,
 And become, by the fortune of good, good yourself.
 Because from them the robe of good fortune is gained,
 In the asylum of the spirit blood becomes life.

*NOTES:

1. Alluding to the Hadis: "Heaven and earth contain me not, but the heart of my faithful servant contains me."
2. Freytag quotes a saying of 'Omar, "A fool may indicate the right course" (Arabum Proverbia, i. p. 566).
3. The law defining the right course.
4. Koran xciii. : "By the noonday brightness, and by the night when it darkeneth, thy Lord hath not forsaken thee nor been displeased."
5. "O Lord, give us good in this world and good in the next, and save us from the torment of the fire." (Koran ii. 197).
6. i.e., to annihilation of self in God, as a moth in the flame.
7. Atarid or Mercury.

STORY XI.

Mo'avias and Iblis.

Mo'avias, the first of the Ommiad Khalifas, was one day lying asleep in his palace, when he was awakened by a strange man. Mo'avias asked him who he was, and he replied that he was Iblis. Mo'avias then asked him why he had awakened him, and Iblis replied that the hour of prayer was come, and he feared Mo'avias would be late. Mo'avias answered, "Nay! it could never have been your intention to direct me in the right way. How can I trust a thief like you to guard my interests?"

Iblis answered, "Remember that I was bred up as an angel of light, and that I cannot quite abandon my original occupation. You may travel to Rome or Cathay, but still you retain the love of your fatherland. I still retain my love of God, who fed me when I was young; nay, even though I revolted from Him, that was only from jealousy (of Adam), and jealousy proceeds from love, not from denial of God. I played a game of chess with God at His own desire, and though I was utterly checkmated and ruined, in my ruin I still experience God's blessings."

Mo'avia answered, "What you say is not credible. Your words are like the decoy calls of a fowler, which resemble the voices of the birds, and so lure them to destruction. You have caused the destruction of hundreds of mortals, such as the people of Noah, the tribe of 'Ad, 1 the family of Lot, Nimrod, Pharaoh, Abu Jahl, and so on."

Iblis retorted, "You are mistaken if you suppose me to be the cause of all the evil you mention. I am not God, that I should be able to make good evil, or fair foul. Mercy and vengeance are twin divine attributes, and they generate the good and evil seen in all earthly things. I am, therefore, not to blame for the existence of evil, as I am only a mirror, which reflects the good and evil existing in the objects presented to it."

Mo'avia then prayed to God to guard him against the sophistries of Iblis, and again adjured Iblis to cease his arguments and tell plainly the reason why he had awakened him. Iblis, instead of answering, continued to justify himself, saying how hard it was that men and women should blame him when they did anything wrong, instead of blaming their own evil lusts. Mo'avia, in reply, reproached him with concealing the truth, and ultimately brought him to confess that the true reason why he had awakened him was this, that if he had overslept himself, and so missed the hour of prayer, he would have felt deep sorrow and have heaved many sighs, and each of these sighs would, in the sight of God, have counted for as many as two hundred ordinary prayers.

The value of sighs.

A certain man was going into the mosque,

Just as another was coming out.

He inquired of him what had occurred to the meeting,

That the people were coming out of the mosque so soon.

The other told him that the Prophet

Had concluded the public prayers and mysteries.

"Whither go you," said he, "O foolish one,

Seeing the Prophet has already given the blessing?"

The first heaved a sigh, and its smoke ascended;

That sigh yielded a perfume of his heart's blood.

The other, who came from the mosque, said to him,

"Give me that sigh, and take my prayers instead."
 The first said, "I give it, and take your prayers."
 The other took that sigh with a hundred thanks.
 He went his way with deep humility and contrition,
 As a hawk who had ascended in the track of the falcon.
 That night, as he lay asleep, he heard a voice from heaven,
 "Thou hast bought the water of life and healing;
 The worth of what thou hast chosen and possessed
 Equals that of all the people's accepted prayers."
 To illustrate the treachery of wolves in sheep's clothing, - of Satans
 rebuking sin and preaching religion - an anecdote is told of a master of
 a house who caught a thief, but was induced to let him escape by the
 stratagem of the thief's confederate, who cried that he had got the real
 thief elsewhere. Apropos of the same theme, the poet next relates the
 story of "those who built a mosque for mischief," as recorded in the
 Koran. 2 The tribe of Bani Ganim built a mosque, and invited the
 Prophet to dedicate it. The Prophet, however, discovered that their real
 motive was jealousy of the tribe of Bani Amru Ibn Auf, and of the
 mosque at Kuba, near Medina, and a treacherous understanding with
 the Syrian monk Abu Amir, and therefore he refused their request, and
 ordered the mosque to be razed to the ground.
 Wisdom the believer's lost camel.
 My people adopt my law without obeying it,
 They take that coin without assaying it.
 The Koran's wisdom is like the "believer's lost camel," 3
 Every one is certain his camel is lost.
 You have lost your camel and seek it diligently;
 Yet how will you find it if you know not your own?
 What was lost? Was it a female camel that you lost?
 It escaped from your hand, and you are in a maze.
 The caravan is come to be loaded,
 Your camel is vanished from the midst of it.
 You run here and there, your mouth parched with heat;
 The caravan moves on, and night approaches.
 Your goods lie on the ground in a dangerous road,
 You hurry after your camel in all directions.
 You cry "O Moslems, who has seen a camel,
 Which escaped from its stable this morning?
 To him who shall give me news of my camel
 I will give a reward of so many dirhems."
 You go on seeking news of your camel from every one,
 And every lewd fellow flatters you with a fresh rumor,
 Saying, "I saw a camel; it went this way;

'Twas red, and it went towards this pasture."
 Another says, "Its ear was cropped."
 Another says, "Its cloth was embroidered."
 Another that it had only one eye,
 Another that it had lost its hair from mange.
 To gain the reward every base fellow
 Mentions a hundred marks without any foundation.
 All false doctrines contain an element of truth.
 Just so every one in matters of doctrine
 Gives a different description of the hidden subject.
 A philosopher expounds it in one way,
 And a critic at once refutes his propositions.
 A third censures both of them;
 A fourth spends his life in traducing the others.
 Every one mentions indications of this road,
 In order to create an impression that he has gone it.
 This truth and that truth cannot be all true,
 And yet all of them are not entirely astray in error.
 Because error occurs not without some truth,
 Fools buy base coins from their likeness to real coins.
 If there were no genuine coins current in the world,
 How could coiners succeed in passing false coins?
 If there were no truth, how could falsehood exist?
 Falsehood derives its plausibility from truth.
 'Tis the desire of right that makes men buy wrong;
 Let poison be mixed with sugar, and they eat it at once.
 If wheat were not valued as sweet and good for food,
 The cheat who shows wheat and sells barley would make no profit!
 Say not, then, that all these creeds are false,
 The false ones ensnare hearts by the scent of truth.
 Say not that they are all erroneous fancies,
 There is no fancy in the universe without some truth.
 Truth is the "night of power " 4 hidden amongst other nights,
 In order to try the spirit of every night.
 Not every night is that of power, O youth,
 Nor yet is every night quite void of power.
 In the crowd of rag-wearers there is but one Faqir; 5
 Search well and find out that true one.
 Tell the wary and discerning believer
 To distinguish the king from the beggar.
 If there were no bad goods in the world,
 Every fool might be a skilful merchant;
 For then the hard art of judging goods would be easy.

If there were no faults, one man could judge as well as another.
 Again, if all were faulty, skill would be profitless.
 If all wood were common, there would be no aloes.
 He who accepts everything as true is a fool,
 But he who says all is false is a knave.

*NOTES:

1. See Koran xi. 63.
2. Koran ix. 108.
3. This is a proverb ascribed to Ali. It means, people are always losing wisdom and seeking it like a lost camel (Freytag, Arabum Proverbia, i. p. 385).
4. The night on which the Koran was revealed.
5. So in the Phaedo, "Many are the wandbearers, but few the Mystics."

STORY XII.

The Four Hindustanis who censured one another.
 Four Hindustanis went to the mosque to say their prayers. Each one duly pronounced the Takbir, and was saying his prayers with great devotion, when the Mu'azzin happened to come in. One of them immediately called out, "O Mu'azzin, have you yet called to prayer? It is time to do so." Then the second said to the speaker, "Ah! you have spoken words unconnected with worship, and therefore, according to the Hadis, you have spoiled your prayers." 1 Thereupon the third scolded the last speaker, saying, "O simpleton, why do you rebuke him? Rather rebuke yourself." Last of all, the fourth said, "God be praised that I have not fallen into the same ditch as my three companions." The moral is, not to find fault with others, but rather, according to the proverb, 2 to be admonished by their bad example. Apropos of this proverb, a story is told of two prisoners captured by the tribe of Ghuz. The Ghuzians were about to put one of them to death, to frighten the other, and make him confess where the treasure was concealed, when the doomed man discovered their object, and said, "O noble sirs, kill my companion, and frighten me instead."

*NOTES:

1. Mishkat ul Masabih, by Matthews, i. 205.
2. Freytag, Arabum Proverbia, i. 628.

STORY XIII.

The Old Man and the Physician.

An old man complained to his physician that he suffered from headache. The physician replied, "That is caused by old age." The old man next complained of a defect in his sight, and the physician again told him that his malady was due to old age. The old man went on to say that he suffered from pain in the back, from dyspepsia, from shortness of breath, from nervous debility, from inability to walk, and so on; and the physician replied that each of these ailments was likewise caused by old age. The old man, losing patience, said, "O fool, know you not that God has ordained a remedy for every malady?" The physician answered, "This passion and choler are also symptoms of old age. Since all your members are weak, you have lost the power of self-control, and fly into a passion at every word."

Bad principles always produce bad acts.

Fools laud and magnify the mosque,
While they strive to oppress holy men of heart.
But the former is mere form, the latter spirit and truth.
The only true mosque is that in the hearts of saints.
The mosque that is built in the hearts of the saints
Is the place of worship of all, for God dwells there.
So long as the hearts of the saints are not afflicted,
God never destroys the nation.
Our forefathers lifted their hands against the prophets;
Seeing their bodies, they took them for ordinary men.
In you also abide the morals of those men of old;
How can you avoid fearing that you will act like them?
The morals of those unthankful ones dwell in you,
Your urn will not always return unbroken from the well.
Seeing that all these bad symptoms are seen in you,
And that you are one with those men, how can you escape?

Book III.

STORY I.

The Travelers who ate the Young Elephant.

A PARTY of travelers lost their way in a wilderness, and were well nigh famished with hunger. While they were considering what to do, a sage came up and condoled with them on their unfortunate plight. He told them that there were many young elephants in the adjacent woods, one of which would furnish them an ample meal, but at the same time he warned them that if they killed one, its parents would in all probability track them out and be revenged on them for killing their offspring. Shortly after the travelers saw a plump young elephant, and could not

resist killing and eating it. One alone refrained. Then they lay down to rest; but no sooner were they fast asleep than a huge elephant made his appearance and proceeded to smell the breath of each one of the sleepers in turn. Those whom he perceived to have eaten of the young elephant's flesh he slew without mercy, sparing only the one who had been prudent enough to abstain.

God's care for His children.

O son, the pious are God's children,
 Absent or present He is informed of their state.
 Deem Him not absent when they are endangered,
 For He is jealous for their lives.
 He saith, "These saints are my children,
 Though remote and alone and away from their Lord.
 For their trial they are orphans and wretched,
 Yet in love I am ever holding communion with them.
 Thou art backed by all my protection;
 My children are, as it were, parts of me.
 Verily these Darveshes of mine
 Are thousands on thousands, and yet no more than One;
 For if not, how did Moses with one magic staff
 Turn the realm of Pharaoh upside down?
 And if it were not so, how did Noah with one curse
 Make East and West alike drowned in his flood?
 Nor could one prayer of eloquent Lot
 Have razed their strong city against their will,
 Their mighty city, like to Paradise,
 Became as a Tigris of black water; go, see its vestige!
 Towards Syria is this vestige and memorial,
 Thou seest it in passing on the way to Jerusalem.
 Thousands of God-fearing prophets
 In every age hold divine chastisements in hand.
 Should I tell of them my limits would be exceeded,
 And not hearts only but very hills would bleed."
 Evil deeds give men's prayers an ill savour in Gods nostrils.
 Thou art asleep, and the smell of that forbidden fruit
 Ascends to the azure skies,
 Ascends along with thy foul breath,
 Till it overpowers heaven with stench;
 Stench of pride, stench of lust, stench of greed.
 All these stink like onions when a man speaks.
 Though thou swearest, saying, "When have I eaten?
 Have I not abstained from onions and garlic?"
 The very breath of that oath tells tales,

As it strikes the nostrils of them that sit with thee.
 So too prayers are made invalid by such stench, 1
 That crooked heart is betrayed by its speech.
 The answer to that prayer is, "Be ye driven into hell," 2
 The staff of repulsion is the reward of all deceit.
 But, if thy speech be crooked and thy meaning straight,
 Thy crookedness of words will be accepted of God.
 That faithful Bilal, when he called to prayer,
 Would devoutly cry, "Come hither, come hither!"
 At last men said, "O Prophet, this call is not right,
 This is wrong; now, what is thy intention?
 O Prophet, and O ambassador of the Almighty,
 Provide another Mu'azzin of better talent.
 'Tis an error at the beginning of our divine worship
 To utter the words, 'Come to the asylum!'" 3
 The wrath of the Prophet boiled up, and he said
 (Uttering one or two secrets from the fount of grace),
 "O base ones, in God's sight the 'Ho!' of Bilal
 Is better than a hundred 'Come hithers' and ejaculations.
 Ah! excite not a tumult, lest I tell forth openly
 Your secret thoughts from first to last.
 If ye keep not your breath sweet in prayer,
 Go, desire a prayer from the Brethren of Purity!"
 For this cause spake God to Moses,
 At the time he was asking aid in prayer,
 "O Moses! desire protection of me
 With a mouth that thou hast not sinned withal."
 Moses answered, "I possess not such a mouth."
 God said, "Call upon me with another mouth!
 Act so that all thy mouths
 By night and by day may be raising prayers.
 When thou hast sinned with one mouth,
 With thy other mouth cry, 'O Allah!'
 Or else cleanse thy own mouth,
 And make thy spirit alert and quick.
 Calling on God is pure, and when purity approaches,
 Impurity arises and takes its departure.
 Contraries flee away from contraries;
 When day dawns night takes flight.
 When the pure name (of God) enters the mouth,
 Neither does impurity nor that impure mouth remain!"
 The man whose calling "O Allah" was equivalent
 to God's answering him, "Here am I" 4.

That person one night was crying, "O Allah!"
 That his mouth might be sweetened thereby,
 And Satan said to him, "Be quiet, O austere one!
 How long wilt thou babble, O man of many words?
 No answer comes to thee from nigh the throne,
 How long wilt thou cry 'Allah' with harsh face?"
 That person was sad at heart and hung his head,
 And then beheld Khizr present before him in a vision,
 Who said to him, "Ah! thou hast ceased to call on God,
 Wherefore repentest thou of calling upon Him?"
 The man said, "The answer 'Here am I' came not,
 Wherefore I fear that I am repulsed from the door."
 Khizr replied to him, "God has given me this command;
 Go to him and say, 'O much-tried one,
 Did not I engage thee to do my service?
 Did not I engage thee to call upon me?
 That calling 'Allah' of thine was my 'Here am I,'
 And that pain and longing and ardour of thine my messenger;
 Thy struggles and strivings for assistance
 Were my attractions, and originated thy prayer.
 Thy fear and thy love are the covert of my mercy,
 Each 'O Lord!' of thine contains many 'Here am I's.'
 The soul of fools is alien from this calling on God,
 Because it is not their wont to cry, 'O Lord!'
 On their mouths and hearts are locks and bonds, 5
 That they may not cry to God in time of distress.
 God gave Pharaoh abundance of riches and wealth,
 So that he boasted that he was 'Lord Supreme.'
 In the whole of his life he suffered no headache,
 So that he never cried to God, wretch that he was.
 God granted him the absolute dominion of the world,
 But withheld from him pain and sorrow and cares;
 Because pain and sorrow and loads of cares
 Are the lot of God's friends in the world.
 Pain is better than the dominion of the world,
 So that thou mayest call on God in secret.
 The cries of those free from pain are dull and cold,
 The cries of the sorrowful come from the burning hearts."

*NOTES:

1. "Whoever eats garlic or onions must keep away from me or from the Masjid." (Mishkat ut Masabih, ii. 321).
2. Koran xxiii. 110: "He will say 'Be ye driven down into it, and address me not.'"

3. Rules for the call to prayer are given in Mishkat ul Masabih i. 141.
4. Or, "What dost thou require of me?"
5. Koran ii. 6.

STORY II.

The Villager who invited the Townsman to visit him.

A certain villager paid a visit to the town, and there received hospitality from one of the townsmen. At his departure the villager was profuse of thanks, and pressed the townsman to come and see him in his village, and bring his family with him. The townsman hesitated long before accepting his invitation, having doubts as to his sincerity, and remembering the Hadis, "Caution consists in suspecting others." 1 But after ten years' solicitation he at length yielded, and set off with his family to the village. On his arrival the villager shut the door in his face, saying that he did not know him, and the townsman had to pass five nights in the cold and rain. At last, exhausted with suffering, he implored the villager to give him shelter, promising to render service in return. The villager granted it on condition that he would protect his garden from the wolves. The townsman accepted this condition, and taking bow and arrows, proceeded to patrol the garden, but, owing to the rain and the darkness, and his own fears, ended by shooting the villager's pet ass in mistake for a wolf. The villager abused him roundly, saying that he himself would not have taken an ass for a wolf, even on the darkest night. The townsman replied, "If that be so, you are self-convicted of inhumanity, for you must have recognized me, your friend of ten years' standing, the moment I knocked at your door. As for me, I am ignorant of all but Allah, and, moreover, was unable to see in the darkness; and God has said, 'No criminality is imputed to the blind.' 2 But your blindness in refusing to recognize me was willful, and your claims to humanity are thus proved to be false by the test to which you have been submitted."

Jesus healing the sick.

The house of 'Isa was the banquet of men of heart,

Ho! afflicted one, quit not this door!

From all sides the people ever thronged,

Many blind and lame, and halt and afflicted,

To the door of the house of 'Isa at dawn,

That with his breath he might heal their ailments.

As soon as he had finished his orisons,

That holy one would come forth at the third hour;

He viewed those impotent folk, troop by troop,

Sitting at his door in hope and expectation;

He spoke to them, saying, "O stricken ones!
 The desires of all of you have been granted by God;
 Arise, walk without pain or affliction,
 Acknowledge the mercy and beneficence of God!"
 Then all, as camels whose feet are shackled,
 When you loose their feet in the road,
 Straightway rush in joy and delight to the halting-place,
 So did they run upon their feet at his command.
 How many afflictions caused by thyself to thyself
 Hast thou escaped through these princes of the faith?
 How long that lameness of thine was thy steed!
 How seldom was thy soul void of sorrow and grief!
 O careless straggler, bind a rope upon thy feet,
 Lest thou lose even thine own self!
 But thy ingratitude and unthankfulness
 Forget the honey draught thou hast sipped.
 That road was perforce closed to thee
 When thou didst wound the hearts of the men of heart.
 Quick! clasp them and ask pardon of them;
 Like the clouds, shed tears of lamentation,
 So that their rose-garden may bloom for thee,
 And their ripe fruits burst open of themselves.
 Press around that door, be not viler than a dog,
 If thou wouldest rival the Seven Sleepers' dog.
 God's claims to our gratitude.
 Whereas want of fidelity is shameful even in dogs,
 How can it be right in men?
 God Almighty Himself makes boast of fidelity,
 Saying, "Who more faithful to his promise than We?" 3
 Know, infidelity is fidelity to God's adversary,
 No one has pre-eminence over the rights of God.
 The claims of a mother are less than God's, for He,
 That bounteous One, made her debtor for thy embryo.
 He gave thee a form whilst thou wast in her womb,
 In her womb He gave thee needful rest and nurture.
 He viewed her as a part united to thee,
 Then His wisdom separated that united part.
 God devised a thousand plans and arts,
 To make thy mother lavish affection upon thee.
 Wherefore the claims of God predominate over the mother's,
 Whoso acknowledges not God's claims is a fool.
 He who made mother and breast and milk
 United mother to father also, despise Him not!

O Lord, O Ancient of days, Thy mercies,
 Whether known to us or unknown, are all from Thee!
 Thou hast commanded, saying, "Remember thy God,"
 Because God's claims are never exhausted!
 Since thou hast been led astray by faithless men,
 Turn now from thy evil doubts to the opposite mind.
 I am free from error and all faithlessness;
 Thou must come to me and rescind evil doubts.
 Cut off these evil doubts and cast them away,
 For in the presence of such thou becomest double.
 Therefore thou hast chosen harsh friends and companions;
 If I ask where they are thou sayest they are gone.
 The good friend goes up to highest heaven,
 Evil friends sink beneath the bottom of the earth,
 Whilst thou art left alone in the midst, forlorn,
 Even as the fires left by the departed caravan."
 O brave friend, grasp His skirt,
 Who is removed alike from the world above and below;
 Who neither, like Jesus, ascends to heaven,
 Nor, like Korah, sinks into the earth;
 Who will abide with thee in the house and abroad
 When thou lackest house and home.
 He will bring forth peace out of perturbations,
 And when thou art afflicted will keep His promise.
 How false pretensions to sanctity are
 distinguished from true sanctity.
 O son, a hundred thousand tests await thee,
 Whoever thou art who sayest "I am a prince of the gate,"
 If the vulgar detect not such an one by tests,
 Yet the skilled wayfarers seek of him a sign.
 When a man makes pretension to be a tailor,
 The master places before him a piece of silk,
 Saying, "Cut out a large head-dress,"
 And failure in the test leads him to the pillory.
 If all the evil men were not tested,
 Every catamite would through fraud pass for a Rustam.
 Suppose he wears the semblance of one clad in mail,
 Yet when wounded he is at once taken captive.
 The God-intoxicated are not sobered by old age,
 They remain beside themselves till the last trump.
 The wine of God is true, and not false,
 But thou hast drunk only sour whey.
 Thou makest thyself out to be a Junaïd or a Bayazid;

Go! for do I not know a hatchet from a ploughshare?
 O plotter, how canst thou conceal by fraud
 Baseness, sloth, covetousness, and lust?
 Thou holdest thyself out as a lover of God,
 But thou hast coquetted with the evil demon.
 The lover and the beloved on the last day
 Will be joined together and raised in sight of all.
 How foolish and silly thou hast made thyself!
 Thou hast drunk blood of grapes, nay, my blood!
 Go! for I know thee not. Get away!
 I am a lover beside himself, whose words are wild.
 Thou fanciest thyself near to God,
 Saying, "The maker of the dish is not far from the dish."
 Knowest thou not that the nearness of saints to God
 Involves the power to do mighty works and signs?
 Iron was as wax in the hands of David,
 Wax in thy hands is as iron.
 God's nearness and His beneficence are common to all,
 But only eminent saints enjoy inspired love.
 Nearness is of various kinds, O son,
 The sun shines alike on rocks and on gold.
 Yet the sun possesses a nearness to gold,
 Whereof the common willow has no cognizance.
 The dry branch and the green are alike near the sun,
 Does the sun veil himself from either?
 Yet what is the nearness of that green branch,
 Wherefrom thou eatest ripe fruits?
 But as for the dry branch) from its nearness to the sun,
 What does it but more quickly grow dry and sapless?
 Be not intoxicated after the manner of this branch,
 Which, when it becomes sober, has cause for repentance,
 But, like those drunkards who, when they drink wine,
 Bear ripe fruits of wisdom of penitence.

*NOTES:

1. Freytag, *Arabum Proverbia*, i. p. 370, ascribes this saying to the poet, Aqzam bin zaid.
2. Koran xxiv. 60.
3. Koran. ix. 112.

STORY III.

The Jackal who pretended to be a Peacock.
 A jackal fell into a dye-pit, and his skin was dyed of various colors.

Proud of his splendid appearance, he returned to his companions, and desired them to address him as a peacock. But they proceeded to test his pretensions, saying, "Dost thou scream like a peacock, or strut about gardens as peacocks are wont to do?" And he was forced to admit that he did not, whereupon they rejected his pretensions. Another story, also on the subject of false pretenders, follows. A proud man who lacked food procured a skin full of fat, greased his beard and lips with it, and called on his friends to observe how luxuriously he had dined. But his belly was vexed at this, because it was hungry, and he was destroying his chance of being invited to dinner by his friends. So the belly cried to God, and a cat came and carried off the skin of fat, and so the man's false pretences were exposed. The poet takes occasion to point out that Pharaoh's pretensions to divinity exactly resembled the pretensions of this jackal, and adds that all such false pretenders may be detected by the mark noted in the Koran, "Ye shall know them by the strangeness of their speech."¹ This recalls the story of Harut and Marut, two angels who were very severe on the frailties of mankind, and whom God sent down upon the earth to be tempted, with the result that they both succumbed to the charms of the daughters of men.²

*NOTES:

1. Koran xlvii. 32.
2. Koran ii. 96.

STORY IV.

Moses and Pharaoh.

Then follows a long account of the birth of Moses, of Pharaoh's devices to kill him in his infancy, of his education in Pharaoh's house, of his desiring Pharaoh to let the children of Israel go, and of his contest with the magicians of Egypt, and his victory over them. In the course of the story the following anecdote is narrated:

A snake-catcher, who was following his occupation in the mountains, discovered a large snake frozen by the cold, and, imagining it to be dead, he tied it up and took it to Baghdad. There all the idlers of the city flocked together to see it, and the snake, thawed by the warmth of the sun, recovered life, and immediately destroyed the spectators. Comparison of fleshly lust to the snake.

Lust is that snake; How say you it is dead?
It is only frozen by the pangs of hunger.
If it obtains the state of Pharaoh,
So as to command the (frozen) rivers to flow,
Straightway it is led to pride like Pharaoh's,

And it plunders the goods of many a Moses and Aaron.
 Through pressure of want this snake is as a fly,
 It becomes a gnat through wealth and rank and luxury.
 Beware, keep that snake in the frost of humiliation,
 Draw it not forth into the sunshine of 'Iraq!
 So long as that snake is frozen, it is well;
 When it finds release from frost you become its prey.
 Conquer it and save yourself from being conquered,
 Pity it not, it is not one who bears affection.
 For that warmth of the sun kindles its lust,
 And that bat of vileness flaps its wings.
 Slay it in sacred war and combat,
 Like a valiant man will God requite you with union.
 When that man cherished that snake,
 That stubborn brute was happy in the luxury of warmth;
 And of necessity worked destruction, O friend;
 Yea, many more mischiefs than I have told.
 If you wish to keep that snake tied up
 Without trouble, be faithful, be faithful!
 But how can base men attain this wish?
 It requires a Moses to slay serpents;
 And a hundred thousand men were slain by his serpent,
 In dire confusion, according to his purpose.

STORY V.

The Elephant in a Dark Room.

Some Hindoos were exhibiting an elephant in a dark room, and many people collected to see it. But as the place was too dark to permit them to see the elephant, they all felt it with their hands, to gain an idea of what it was like. One felt its trunk, and declared that the beast resembled a water-pipe; another felt its ear, and said it must be a large fan; another its leg, and thought it must be a pillar; another felt its back, and declared the beast must be like a great throne. According to the part which each felt, he gave a different description of the animal. One, as it were, called it "Dal" and another "Alif."

Comparison of the sensual eye to the
 hand of one that felt the elephant.

The eye of outward sense is as the palm of a hand,
 The whole of the object is not grasped in the palm.
 The sea itself is one thing, the foam another;
 Neglect the foam, and regard the sea with your eyes.
 Waves of foam rise from the sea night and day,

You look at the foam ripples and not the mighty sea.
 We, like boats, are tossed hither and thither,
 We are blind though we are on the bright ocean.
 Ah! you who are asleep in the boat of the body,
 You see the water; behold the Water of waters!
 Under the water you see there is another Water moving it,
 Within the spirit is a Spirit that calls it.
 Where were Moses and Jesus when that Sun
 Showered down water on the fields sown with corn?
 Where were Adam and Eve what time
 God Almighty fitted the string to His bow?
 The one form of speech is evil and defective;
 The other form, which is not defective, is perfect.
 If I speak thereof your feet stumble,
 Yet if I speak not of it, woe be to you!
 And if I speak in terms of outward form,
 You stick fast in that same form, O son.
 You are footbound like the grass in the ground,
 And your head is shaken by the wind uncertainly.
 Your foot stands not firmly till you move it,
 Nay) till you pluck it not up from the mire.
 When you pluck up your foot you escape from the mire,
 The way to this salvation is very difficult.
 When you obtain salvation at God's hands, O wanderer,
 You are free from the mire, and go your way.
 When the suckling is weaned from its nurse,
 It eats strong meats and leaves the nurse.
 You are bound to the bosom of earth like seeds,
 Strive to be weaned through nutriment of the heart.
 Eat the words of wisdom, for veiled light
 Is not accepted in preference to unveiled light.
 When you have accepted the light, O beloved,
 When you behold what is veiled without a veil,
 Like a star you will walk upon the heavens;
 Nay, though not in heaven, you will walk on high.
 Keep silence, that you may hear Him speaking
 Words unutterable by tongue in speech.
 Keep silence, that you may hear from that Sun
 Things inexpressible in books and discourses.
 Keep silence, that the Spirit may speak to you;
 Give up swimming and enter the ark of Noah;
 Not like Canaan when he was swimming,
 Who said, "I desire not to enter the ark of Noah passing by."

Noah and his unbelieving son Canaan.
 Noah cried, "Ho! child, come into the ark and rest,
 That you be not drowned in the flood, O weak one." 1
 Canaan said, "Nay! I have learned to swim,
 I have lit a torch of my own apart from thy torch."
 Noah replied, "Make not light of it, for 'tis the flood of destruction,
 Swimming with hands and feet avails naught today.
 The wind of wrath and the storm blow out torches;
 Except the torch of God, all are extinguished."
 He answered "Nay! I am going to that high mountain,
 For that will save me from all harm."
 Noah cried, "Beware, do not so, mountains are now as grass;
 Except the Friend none can save thee."
 He answered, "Why should I listen to thy advice?
 For thou desirest to make me one of thy flock.
 Thy speech is by no means pleasing to me,
 I am free from thee in this world and the next."
 Thus the more good advice Noah gave him,
 The more stubborn refusals he returned.
 Neither was his father tired of advising Canaan,
 Nor did his advice make any impression on Canaan;
 While they were yet talking a violent wave
 Smote Canaan's head, and he was overwhelmed.
 Reconciliation of the two traditions, "Acquiescence in infidelity is
 infidelity" and "Whoso acquiesces not in God's ordinance desires
 another Lord besides me".
 Yesterday an inquirer questioned me,
 Since he was interested in the foregoing narrative,
 Saying, "The Prophet, whose words are as a seal,
 Said, 'Acquiescence in infidelity is infidelity.'
 And again, 'Acquiescence in God's ordinance
 Is incumbent on all true believers.'
 Infidelity and hypocrisy are not ordained of God;
 If I acquiesce in them I am at variance with God.
 And yet, if I acquiesce not, that again is wrong;
 What way of escape is there from this dilemma? "
 I said to him, "This infidelity is ordained, not ordinance, 2
 Though this infidelity is the work of the ordinance.
 Therefore distinguish the ordinance from the ordained,
 That thy difficulty may be at once removed.
 I acquiesce in infidelity so far as it is God's ordinance,
 Not so far as it is our evil and foul passions.
 Infidelity qua ordinance is not infidelity,

Call not God an infidel. Set not foot in this place.
 Infidelity is folly, ordained infidelity wisdom,
 How can mercy and vengeance be the same?
 Ugliness of the picture is not ugliness of the painter,
 Not so, for he erases ugly pictures.
 The ability of the painter is shown in this,
 That he can paint both ugly and beautiful pictures.
 If I should pursue this argument properly,
 So that questions and answers should be prolonged,
 The unction of the mystery of love would escape me,
 The picture of obedience would become another picture."
 Bewilderment from intense love of God puts
 an end to all thinking and argument 3.
 A certain man whose hair was half gray came in haste
 To a barber who was a friend of his,
 Saying, "Pluck out the white hairs from my beard,
 For I have selected a young bride, O my son.
 The barber cut off his beard and laid it before him,
 Saying, "Do you part them, the task is beyond me."
 Questions are white and answers black; do you choose,
 For the man of faith knows not how to choose.
 Thus, one smote Zaid a blow,
 And Zaid attacked him for his treachery.
 The striker said, "Let me first ask you a question,
 Give me an answer to it and then strike me;
 I struck your back and a bruise appeared,
 Now I ask you a question in all kindliness,
 Did this bruise proceed from my hand,
 Or from the smitten part of your back, O complainer?"
 Zaid replied, "Through pain I am not in a condition
 To enter upon thought and consideration of this.
 You, who are free from pain, think this out;
 Such trifling thoughts occur not to a man in pain."
 Men in pain have no time for other thoughts,
 Whether you enter mosque or Christian church.
 Your carelessness and injustice suggest thoughts
 And unprecedented difficulties to your imagination.
 The man in pain cares only for the faith,
 He is aware only of man and his work.
 He set's God's command upon his head and face,
 And for thinking, he puts it aside. 4

*NOTES:

1. Koran xi. 44.

2. Or "decreed, not decree" (maqzi nai qaza). I confess I do not understand the distinction.
3. See *Gulshan i Raz*, I. 287.
4. The four last couplets are omitted in the Bulaq edition.

STORY VI.

The Lover who read Sonnets to his Mistress.

A lover was once admitted to the presence of his mistress, but, instead of embracing her, he pulled out a paper of sonnets and read them to her, describing her perfections and charms and his own love towards her at length. His mistress said to him, "You are now in my presence, and these lover's sighs and invocations are a waste of time. It is not the part of a true lover to waste his time in this way. It shows that I am not the real object of your affection, but that what you really love is your own effusions and ecstatic raptures. I see, as it were, the water which I have longed for before me, and yet you withhold it. I am, as it were, in Bulgaria, and the object of your love is in Cathay. One who is really loved is the single object of her lover, the Alpha and Omega of his desires. As for you, you are wrapped up in your own amorous raptures, depending on the varying states of your own feelings, instead of being wrapped up in me."

The true mystic must not stop at mere subjective religious emotions, but seek absolute union with God. 1

Whoso is restricted to religious raptures is but a man;
Sometimes his rapture is excessive, sometimes deficient.

The Sufi is, as it were, the "son of the season,"
But the pure (Safi) is exalted above season and state.
Religious raptures depend on feelings and will,
But the pure one is regenerated by the breath of Jesus.

You are a lover of your own raptures, not of me;
You turn to me only in hope of experiencing raptures.

Whoso is now defective, now perfect,
Is not adored by Abraham; he is "one that sets."
Because the stars set, and are now up, now down,
He loved them not; "I love not them that set." 2

Whoso is now pleasing and now unpleasing
Is at one time water, at another fire.

He may be the house of the moon, but not the true moon;
Or as the picture of a mistress, but not the living one.

The mere Sufi is the "child of the season;"
He clings to seasons as to a father,
But the pure one is drowned in overwhelming love.

A child of any one is never free from season and state.
 The pure one is drowned in the light cc that is not begotten,"
 "What begets not and is not begotten" is God. 3
 Go I seek such love as this, if you are alive;
 If not, you are enslaved by varying seasons.
 Gaze not on your own pictures, fair or ugly,
 Gaze on your love and the object of your desire.
 Gaze not at the sight of your own weakness or vileness,
 Gaze at object of your desire, O exalted one.

*NOTES:

1. See Gulshan i Raz, I. 850.
2. Koran vi. 77.
3. Koran cxii. 3.

STORY VII.

The Man who prayed earnestly to be fed without work.
 In the time of the prophet David there was a man who used to pray day and night, saying, "Thou hast created me weak and helpless; give me my daily bread without obliging me to work for it." The people derided him for making such a foolish petition, but he still persisted, and at last a cow ran into his house of its own accord, and he killed and ate it. This illustrates the saying of the Prophet that God loves earnest petitioners, because He regards the sincerity of the prayer more than the nature of the thing prayed for. All things praise God, but the praises of inanimate things are different from the praises of men, and those of a Sunni different from those of a Compulsionist (Jabri). Each says the other is in the way of error, but none but the truly spiritual man knows the truth. Knowledge or conviction, opposed to opinion.
 Little is known by any one but the spiritual man,
 Who has in his heart a touchstone of vital truth.
 The others, hovering between two opinions,
 Fly towards their nest on a single wing.
 Knowledge has two wings, opinion only one wing;
 Opinion is weak and lopsided in its flight.
 The bird having but one wing quickly drops down,
 And again flies on two steps or more.
 This bird of opinion goes on rising and falling
 On one wing, in hope to reach his nest.
 When he escapes from opinion and knowledge is seen,
 This bird gains two wings and spreads both of them.
 Afterwards he "goes upright on a straight path,
 Not grovelling on his face or creeping." 1

He flies up on two wings even as the angel Gabriel,
 Free of opinion, of duplicity, and of vain talk.
 Though the whole world say to him,
 "Thou art firm in the road of God's faith,"
 He is not made more ardent by their saying this,
 Nor is his lofty soul inclined from its course.
 And though all say to him, "Thou art in the wrong way
 Thou thinkest thyself a rock who art but a blade of grass,"
 He relapses not into opinion at their rebukes,
 Nor is he vexed at their malevolence.
 Nay, even if sea and mountains should cry out,
 Saying, "Thou art mated with error,"
 He would not relapse one jot into vain imaginations,
 Nor would he be grieved by the reproaches of his foes.

*NOTES:

1. Koran lxvii, 22.

STORY VIII.

The Boys and their Teacher.

To illustrate the force of imagination or opinion, a story is told of a trick played by boys upon their master. The boys wished to obtain a holiday, and the sharpest of them suggested that when the master came into the school each boy should condole with him on his alleged sickly appearance. Accordingly, when he entered, one said, "O master, how pale you are looking!" and another said, "You are looking very ill today," and so on. The master at first answered that there was nothing the matter with him, but as one boy after another continued assuring him that he looked very ill, he was at length deluded into imagining that he must really be ill. So he returned to his house, making the boys follow him there, and told his wife that he was not well, bidding her mark how pale he was. His wife assured him he was not looking pale, and offered to convince him by bringing a mirror; but he refused to look at it, and took to his bed. He then ordered the boys to begin their lessons; but they assured him that the noise made his head ache, and he believed them, and dismissed them to their homes, to the annoyance of their mothers. Apropos of the sharpness of the boy who devised this trick, the poet takes occasion to controvert the opinion of the Mu'tazalites, that all men are born with equal ability, and to express his agreement with the doctrine of the Sunnis, that the innate capacities of men vary very greatly.

STORY IX.

The Darvesh who Broke his Vow.

There was once a Darvesh who took up his abode in the mountains, in order to enjoy perfect solitude. In that place were many fruit-trees, and the Darvesh made a vow that he would never pluck any of the fruit, but eat only what was shaken down by the wind. For a long time he kept his vow; but a time came when there was no wind, and consequently no fruit was shaken down. The Darvesh was true to his vow for five days, but he could then endure the pangs of hunger no longer, and he stretched out his hand and plucked some of the fruit from the branches. The reason of this lapse on his part was that he had omitted to say "If God will" when making his vow; and as nothing can be accomplished without God's aid, he could not possibly keep his vow. Shortly afterwards the chief of the police visited the mountains in pursuit of a band of robbers, and arrested the Darvesh along with them, and cut off his hand. When he discovered his mistake he apologized very earnestly; but the Darvesh reassured him, saying that men were not to blame, as God had evidently designed to punish him for breaking his vow 'by depriving him of the hand which had sinned in plucking the fruit. 1 All things dependent upon the will of God.

Therefore hath God commanded, "Make an exception,
Couple the words 'If God will' with your vows. 2
Because the governance of actions is in my hands,
The wills of all are subject to my will.
Every moment I impart a fresh bias to the heart,
Every instant I set a fresh mark on the heart;
Each day I am engaged in a fresh work, 3
There is naught that swerves from my purpose."
There is a tradition, "The heart is like a feather
In the desert, which is borne captive by the winds; 4
The wind drives it everywhere at random,
Now to right and now to left in opposite directions."
According to another tradition, know the heart is like
To water in a kettle boiling on the fire.
So every moment a fresh purpose occurs to the heart,
Not proceeding from itself, but from its situation.
Why, then, are you confident about the heart's purposes?
Why make you vows only to be covered with shame?
All these changes proceed from the effect of God's will;
Although you see the pit, you cannot avoid it.

The strange thing is, not that winged fowl
 Fall into the deadly snare without seeing it,
 But that they see the snare and the limed twig,
 And yet fall into it, whether they will or no;
 Their eyes and ears are open and the snare is in front,
 Yet they fly into the snare with their own wings!
 Comparison of the divine decrees to something
 that is hidden, yet whose effects are seen.
 Behold that king's son clad in rags,
 With bare head and fallen into distress;
 Consumed by lusts and riotous living,
 Having sold all his clothes and substance;
 Having lost house and home, utterly disgraced,
 Fulfilling the desire of his enemies by his disgrace.
 If he sees a pious man he cries, "O sir,
 Aid me, for the love of God;
 For I have fallen into this dire disgrace;
 I have squandered goods and gold and wealth.
 Aid me so that perchance I may escape hence,
 And extricate myself from this deep slough."
 He repeats this prayer to high and low,
 "Release me, release me, release me!"
 His eyes and ears are open, and he is free from bonds,
 No jailer watches him, no chain binds him;
 What, then, is the bond from which he asks release?
 What is the prison from which he seeks an exit?
 'Tis the bond of God's purpose and hidden decrees;
 Ah! none but the pure in sight can see that bond;
 Though not visible, that bond exists in concealment;
 'Tis more stringent than prison or chains of iron,
 For the mason can pull down prison walls,
 And blacksmiths can break asunder iron chains;
 But, strange to say, this ponderous hidden bond,
 Blacksmiths are impotent to break this asunder!
 Ahmad alone could see that bond on Omm Jahil's back, 5
 And the rope of palm fiber bound upon her neck;
 Yea, he saw wood on the back of the wife of Bu Lahab,
 And she, the bearer of the firewood, said it was heavy.
 No eye but his saw that rope and that firewood,
 For to him things unseen were visible.
 The others explained it, saying
 That Ahmad was beside himself, and they in their senses.
 Nevertheless from the weight of the load her back bent,

And she complained of its weight before him,
 Saying, "Aid me to escape from this load,
 And to shake off this grievous burden."
 He who sees clearly these indications,
 Does he not know also the doomed from the elect?
 Yea, he knows them, yet conceals it by command of God,
 Since God permits him not to reveal it.

*NOTES:

1. cp. Cranmer.
2. Koran xviii. 23.
3. Koran lv. 29; cp. John v. 17.
4. Freytag, Arabum Proverbia, vol. iii. p. 490.
5. See Koran cxi.: Abu Labab, at the instigation of his wife, Omm Jahil, rejected Muhammad's claim to the prophetic office and Muhammad declared that they should be burned in the fiery flame," and the wife "laden with firewood, and on her neck a rope of palm fiber."

STORY X.

The Old Man who made no Lamentation at the Death of his Sons.
 After short anecdotes of Pharaoh's magicians, of the mule who complained to the camel that he was always stumbling, and of the prophet Ezra, comes the story of the old man who wept not for the death of his sons.

An old man who was noted for sanctity, and who realized the saying of the Prophet, "The 'ulama of the faith are as the prophets of Israel," lost all his sons, but showed no grief or regret. His wife therefore rebuked him for his want of feeling, whereupon he replied to her as follows:
 He turned to his wife and said, "O dame,
 The harvest of December is not as that of July;
 Though they be dead or though they be living,
 Are they not equally visible to the eyes of the heart?
 I behold them clearly before me,
 Wherefore should I disfigure my countenance like you?
 Though they have gone forth by revolution of fortune,
 They are with me still, playing round me.
 The cause of lamentation is separation or parting,
 But I am still with my dear ones, and embrace them.
 Ordinary people may see them in dreams,
 But I see them clearly, though wide awake.
 I conceal myself a while from this world,
 I shake down the leaves of outward sense from the tree.
 Know, O wife, outward sense is captive to reason,

And reason, again, is captive to spirit.
 Spirit unlooses the chained hands of reason;
 Yea, it opens all things that are closed.
 Sensations and thoughts resemble weeds
 Which occupy the surface of pure water.
 The hand of reason puts these weeds aside,
 And the pure water is then visible to the wise.
 Weeds in plenty cover the stream like bubbles;
 When they are swept aside, the water is seen;
 But when God unlooses not the hands of reason,
 The weeds on our water grow thick through carnal lust;
 Yea, they cover up your water more and more,
 While your lust is smiling and your reason weeping.
 When fear of God binds the hands of lust,
 Then God unlooses the two hands of reason.
 Then the powerful senses are subdued by you,
 When you submit to reason as your commander
 Then your sleepless sense is lulled into sleep,
 That mysteries may appear to the soul.
 You behold visions when broad awake,
 And the gates of heaven are open before you."

STORY XI.

Bahlol and the Darvesh.

The foregoing story is followed by anecdotes of a blind saint who was miraculously enabled to read the Koran, of Luqman and David, and a description of the saints who, mindful of the saying, "Patience is the key of happiness, resign themselves to the dispensations of Providence, and never pray to have them altered. The story of Bahlol and the Darvesh is then given as an example of this resignation to the will of God. Bahlol once paid a visit to a saintly Darvesh, and asked him how he fared. The Darvesh replied, "I fare like a man who directs the course of the world as he wills, to whom death and life are subservient, and whom the stars themselves obey." Bahlol then pressed him to explain his meaning more clearly, and the Darvesh replied as follows:

He said, "This at least is notorious to all men,
 That the world obeys the command of God.
 Not a leaf falls from a tree
 Without the decree and command of that Lord of lords;
 Not a morsel goes from the mouth down the throat
 Till God says to it, 'Go down.'
 Desire and appetite, which are the reins of mankind,

Are themselves subservient to the rule of God.
 Hear this much, that, whereas the totality of actions
 Is not effected without God's direction,
 When the decree of God becomes the pleasure of man,
 Then man desires the fulfillment of God's decrees;
 And this too spontaneously, not in hope of reward,
 But because his very nature is congruous therewith.
 He desires not even his own life for himself,
 Nor is he relying on the hope of sweets of life to come.
 Whatever path is taken by the eternal decree,
 Whether it be life or death, 'tis all one to him.
 He lives for the sake of God, not for wealth;
 He dies for the sake of God, not in fear and grief.
 His faith is based on his desire to do God's will,
 Not on hope to gain paradise with its groves and founts.
 His avoidance of infidelity is also for God's sake,
 It proceeds not from fear of falling into the fire.
 Thus this temper of his arises from his very nature,
 Not from any discipline and endeavor of his own.
 At times he laughs when he contemplates God's pleasure,
 God's decrees are to him as sweetmeats of sugar.
 I ask, does not the world march agreeably to the will
 And commands of a man rejoicing in this disposition?
 Why, then, should such a one make prayers and petitions,
 Saying, 'O God, change such and such a decree?'
 His own death and his children's deaths
 For God's sake seem to him as sweets in the mouth.
 In the view of that faithful one his children's deaths
 Are as sweetmeats to a starving beggar.
 Why, therefore, should he make prayers
 Unless he pray for what is pleasing to God?
 These prayers and petitions, not those of self-pity
 Make that man to be endued with salvation.
 He utterly burned up all his self-pity,
 At the time when he lit the lamp of love to God.
 His love was the hell that burned up his inclinations;
 Yea, he burned up his own inclinations one by one."

STORY XII.

The Visions seen by the Saint Daquqi.
 To illustrate the exalted state of identification of the will with the Divine
 will just described, the poet tells the story of the visions and mighty

works of the holy Daquqi. Daquqi was journeying in pious fervor, and in hope to see the splendour of "The Friend" in human shape, the Ocean in a drop of water, and the Sun in an atom, when late one evening he arrived at the seashore. Turning his eyes to heaven, he saw seven great lights never before seen of men, for "God directs whom He will." 1 Overwhelmed with awe, he watched these lights, and while he still watched them they united into one light. Still more amazed, he watched on, and the single light shortly assumed the likeness of seven men. Afterwards these seven men changed into seven trees; but, strange to say, although crowds of people were passing by, none of them could see these trees, so that Daquqi shared the feelings of the apostles "who lost all hope" (of convincing the world), "and deemed that, they were reckoned as liars." 2 Possessing his soul in patience, Daquqi still watched on, and saw the seven trees bowing down in prayer, and was reminded of the text, "Plants and trees bend in adoration." 3 Presently the seven trees again changed into seven men, and Daquqi was appointed to conduct their devotions. While he was yet acting as Imam in front of them, and they were following the prayers he recited, a ship was seen in great distress and all but lost. At Daquqi's earnest prayer the crew were saved, but straightway vanished from sight; and this led his followers to doubt the reality of the miracle which had just been performed before their eyes.

Description of a saint whose will was identified with God's will.

That Daquqi possessed a sweet aspect,
 As a lover of God and a worker of miracles.
 He resembled the moon of heaven come down on earth,
 He was as a light to them that walked in darkness.
 He rarely tarried in one place,
 And seldom stayed two days in one village.
 He said, "If I tarry in one house two days,
 Attachment to that house becomes a passion with me.
 I guard myself from being deceived into loving a home;
 Up! Soul, and travel in search of eternal wealth.
 My heart's inclination is not satisfied by houses,
 So that they should be places of temptation for me."
 Thus by day he traveled, and by night prayed,
 His eyes were always gazing on the King as a falcon's;
 Cut off from mankind, though not for any fault,
 Severed from men and women, though not for baseness;
 Having compassion on mankind, and wholesome as water,
 A kind intercessor, and one whose prayers were heard.
 Benevolent to the good and the bad, and a firm ally,
 Better than a mother, and kinder than a father.

The Prophet said, "To you, O blessed ones,
 I am as a father, affectionate and indulgent;
 For this cause, that you are all portions of me."
 Wherefore should you tear away the parts from the whole?
 If the part be severed from its whole it is useless;
 If a limb be rent from the body it dies.
 Till it is again joined to its whole,
 'Tis a dead thing, and a stranger to life.
 Thus Daquqi, in devotions and praises and prayers,
 Was ever seeking the particular favorites of God.
 Throughout his long journeys his object was this,
 To interchange a word with the favorites of God.
 He cried continually as he went his way,
 "O Lord, let me draw near to Thy chosen ones!"
 So Daquqi (the mercy of God be upon him!)
 Said, "I journeyed long time to East and to West,
 I journeyed years and months for love of that Moon,
 Heedless of the way, absorbed in God.
 With bare feet I trod upon thorns and flints,
 Seeing I was bewildered, and beside myself, and senseless.
 Think not my feet touched the earth,
 For the lover verily travels with the heart.
 What knows the heart of road and stages?
 What of distant and near, while it is drunk with love?
 Distance and nearness are attributes of bodies,
 The journeys of spirits are after another sort.
 You journeyed from the embryo state to rationality
 Without footsteps or stages or change of place,
 The journey of the soul involves not time and place.
 And my body learnt from the soul its mode of journeying,
 Now my body has renounced the bodily mode of journeying;
 It journeys secretly and without form, though under a form."
 He added, "One day I was thus filled with longing
 To behold in human form the splendours of 'The Friend,'
 To witness the Ocean gathered up into a drop,
 The Sun compressed into a single atom;
 And when I drew near to the shore of the sea
 The day was drawing to a close."
 All religions are in substance one and the same.
 In the adorations and benedictions of righteous men
 The praises of all the prophets are kneaded together.
 All their praises are mingled into one stream,
 All the vessels are emptied into one ewer.

Because He that is praised is, in fact, only One,
 In this respect all religions are only one religion.
 Because all praises are directed towards God's light,
 Their various forms and figures are borrowed from it.
 Men never address praises but to One deemed worthy,
 They err only through mistaken opinions of Him.
 So, when a light falls upon a wall,
 That wall is a connecting-link between all its beams;
 Yet when it casts that reflection back to its source,
 It wrongly shows great as small, and halts in its praises.
 Or if the moon be reflected in a well,
 And one looks down the well, and mistakenly praises it,
 In reality he is intending to praise the moon,
 Although, through ignorance, he is looking down the well.
 The object of his praises is the moon, not its reflection;
 His infidelity arises from mistake of the circumstances.
 That well-meaning man goes wrong through his mistake;
 The moon is in heaven, and he fancies it in the well.
 By these false idols mankind are perplexed,
 And driven by vain lusts to their sorrow.
 The Man in the time of the Prophet David who prayed
 to be fed without having to work for his food.

After the petitioner had slain and eaten the cow, the owner of the cow came up and accused him of theft, and seizing him by the collar, dragged him before the judgment-seat of the prophet David. When he had stated his case, David ordered the accused to make restitution, telling him that he must not break the law. At this order the accused redoubled his cries, telling David that he was siding with an oppressor. David was staggered at the man's assurance, and finally resolved to take further time for consideration before deciding the case. After private meditation he re-versed his former sentence, and directed the plaintiff to relinquish his claim. On the plaintiff refusing to do this, and stoutly protesting against David's injustice. David further ordered that all the plaintiff's goods should be given to the accused. The reason for this decision was, that David discovered the plaintiff had formerly slain the grandfather of the accused, and stolen all his goods. David then led all the Mosalmans to a tree in the desert where the murder had been perpetrated, and there put the murderer to death.
 The hands and feet of criminals betray
 their crimes even in this world.
 He of himself lifted the veil that hid his crime;

Had he not done so, God would have kept it hidden.
 Criminals and sinners, even in the course of sinning,
 Themselves rend the coverings of their crimes.
 Their sins are veiled among the heart's secrets,
 Yet the criminal himself exposes them to view,
 Saying, "Behold me wearing a pair of horns,
 A cow of hell in sight of all men."
 Thus, even here, in the midst of thy sin, thy hand and foot
 Bear witness of the secrets of thy heart.
 Thy secret thought is as a governor who says to thee,
 "Tell forth thy convictions, withhold them not;"
 Especially in seasons of passion and angry talk
 It betrays thy secrets one by one.
 Thy secret sins and crimes govern hand and foot,
 Saying, "Disclose us to men, O hand and foot!"
 And since these witnesses take the bit in their mouths,
 Especially in times of passion and wrath and revenge,
 Therefore the same God who appointed this governor
 To blazen forth thy secret sins to the world
 Is also able to create many more governors
 To divulge thy secret sins on the day of judgment. 4
 O man whose only handiwork is crime and sin;
 Thy secret sins are manifest; no divulging is needed.
 There is no need to proclaim thy sins,
 All men are cognizant of thy sin-burnt heart.
 Thy soul every moment casts up sparks of fire,
 Which say, "See me a man destined to the fire;
 I am a part of the fire, and go to join my whole;
 Not a light, so that I should join the Source of light."
 Comparison of lust to the murderer in the story.
 Kill thine own lust and give life to the world;
 It has killed its lord, reduce it to servitude.
 That claimant of the cow is thy lust; Beware!
 It has made itself lord and master.
 That slayer of the cow is thy reason; Go!
 Be not obdurate to the prayers of him that kills the cow.
 Reason is a poor captive, and ever cries to God
 For meat on its dish without laboring and toiling.
 On what depends its getting meat without toiling?
 On its killing the cow of the body, the source of evil.
 Lust says, "Why hast thou killed my cow?"
 It says, "Because lust's cow is the form of the body." 5
 Reason, the Lord's child, has become a pauper,

Lust, the murderer, has become a lord and chief.
 Know'st thou what is meat untoiled for?
 'Tis the food of spirits and the aliment of the Prophet.
 But it is attainable only by slaying the cow;
 Treasure is gained by digging, O digger of treasure!

*NOTES:

1. Koran lv. 5.
2. Koran xii. 110.
3. Koran ii. 136.
4. "On that day shall their hands speak unto us, and their feet shall bear witness of that which they have done" (Koran xxxvi. 65).
5. Bahau-'d-Din Amili, in his *Nan wa Halwa*, chap. iv., compares lust to a cow, referring to Koran ii. 63.

STORY XIII.

The People of Saba.

After an anecdote of 'Isa being obliged to ascend a mountain to get away from the fools comes the story of the men of Saba. "A sign there was to Saba in their dwelling-places two gardens, the one on the right hand and the other on the left; 'Eat ye of your Lord's supplies, and give thanks to Him; goodly is the country and gracious is the Lord.' But they turned aside, so we sent upon them the flood of Iram. Such was our retribution on them for their ingratitude." 1 The men of Saba were all fools, and brought destruction on themselves by their ingratitude to God. One was far-sighted, and yet blind; another sharp of hearing, and yet deaf; and a third naked, and yet wearing a long robe. Avarice is blind to its own faults, but sees those of others; the sharp-eared deaf man hears death approaching others, but not himself, and the long-robed naked man is he who fears robbers, though he has nothing to lose. In fact, all these men of Saba were afflicted with follies and self-delusions of this kind, and gave no thanks to God for the blessings which they enjoyed. Accordingly thirteen prophets were sent to admonish them, but their admonitions were not listened to, the men of Saba questioning their divine mission and demanding a miracle as a sign. They also told the prophets a parable of a clever hare, who, wishing to frighten an elephant away from a fountain, went to the elephant, pretending to be an ambassador from the moon.² The prophets were naturally indignant at the effrontery of the men of Saba in misapplying parables to discredit their divine mission, and reminded them that wicked men had flouted the prophet Noah in the same way when he was warning them of the flood. And they demonstrated at length how the men of Saba had misapplied the parable of the hare and

the elephant, and again adjured them to believe. But the men of Saba continued refractory, and would not, accept the Prophets' counsels. They plied the prophets with the arguments of the Compulsionists (Jabriyan), and refused to be convinced of the fallacy of their reasoning. So at last the prophets despaired of them, and left them to their doom. Not every one can properly use similitudes and parables in divine matters.

The faculty of using similitudes is peculiar to a saint
 Who is signally marked by knowledge of hidden mysteries.
 What know you of the mystery hid in aught, that you
 In your folly should use similitudes of curl and cheek?
 Moses took his staff to be a stick, though it was not;
 It was a serpent, and its mystery was revealed.
 If a saint such as he knew not the mystery of a stick,
 What know you of the mystery of the snare and grains?
 When the eye of a Moses erred as to a similitude,
 How can a presumptuous mouse understand one?
 Those similitudes of yours are changed into serpents
 To tear you into pieces with their jaws.
 Such a parable did cursed Iblis use,
 So that he became cursed of God till the day of doom.
 Such a parable did Korah use in his argument,
 So that he was swallowed up in the earth with his wealth.
 Such parables know to be as crows and owls,
 Whereby a hundred households are annihilated.
 When Noah was building the ark in the desert,
 A hundred parable-mongers attacked him with irony,
 Saying, "In the desert, where is no water or well,
 He builds a boat! What ignorant folly is this!"
 The arguments of the Jabriyan, i.e., the Fatalists or Compulsionists.
 The men of Saba said, "O preachers, enough!
 What you say is enough, if there are any wise here.
 God has placed a 'lock upon our hearts,' 3
 And no man can overcome the Creator.
 That great Painter has painted us thus;
 His painting cannot be altered by argument.
 Keep telling forever a stone to become a ruby,
 Keep telling forever the old to become young!
 Tell earth to assume the quality of water,
 Bid water to become honey or milk!
 God is the creator of heaven and them that dwell therein;
 Also of water and of earth, and them that dwell therein;
 To heaven He gave its revolutions and its purity,

To the earth its dark look and appearance.
 Can the heaven will to become as dregs?
 Can earth will to assume the clearness of pure wine?
 That Person has assigned 'to each its lot,
 Can mountain by endeavor become as grass?"
 The prophets answered, "Verily God has created
 Some qualities in you which you cannot alter;
 But He has created other accidental qualities,
 Which, being objectionable, may be made good.
 Bid stone become gold that is impossible;
 Bid copper become gold that is possible.
 Bid sand bloom as a rose it cannot;
 Bid dust turn to mud that is within its capacity.
 God has sent some pains for which there is no cure,
 Such, for instance, as lameness, loss of nose, and blindness.
 God has sent other pains for which there are cures,
 To wit, crooked mouth and headache.
 God has ordained these remedies of His mercy;
 The use of these in pain and anguish is not in vain.
 Nay, the majority of pains may be cured;
 When you seek those cures earnestly you find them."
 The men of Saba replied, "O men, these pains of ours
 Are not of the sort 'that admit of cure.
 Long time ye utter these presages and warnings,
 But our bonds are made thereby heavier every moment.
 If our sickness admitted of a cure,
 It would certainly have been lessened by your spells.
 When the body is obstructed water reaches not the liver,
 Though one drinks the ocean, it passes elsewhere.
 Then of course the hands and feet become dropsical,
 And yet that draught does not quench his thirst."
 The prophets replied, "To despair is wrong,
 The mercy and grace of God are boundless.
 One must not despair of the grace of such a Benefactor,
 One must cling to the stirrup-straps of God.
 Ah! many are the conditions which at first are hard,
 But, are afterwards relieved and lose their harshness.
 Oftentimes hope succeeds to hopelessness,
 Many times does sunlight succeed to darkness.
 We admit that ye are weighted as with stones,
 And that ye have locks upon your ears and your hearts. 4
 No condition of ours is altogether as we wish,
 Our business is to be resigned and to obey.

God has enjoined this servitude upon us;
 We say not this merely on our own authority.
 We enjoy life on condition of doing His will;
 If He bids us, we sow our seed upon the sand.
 The soul of the prophet cares for naught but God,
 It has naught to do with approving or disapproving His works."
 The men of Saba replied, "If ye yourselves are happy,
 Ye make us miserable and annoy and disturb us.
 Our souls were void of all anxieties,
 And ye have plunged us into cares and anxieties.
 The comfort and harmony which we enjoyed heretofore
 Have been rent in pieces by your evil presages.
 We used to be as parrots munching sugar,
 Ye have made us as fowls brooding on death.
 On every side stories inspiring anxiety,
 On every side sounds exciting fears:
 On every side in the world an evil presage,
 On every side evil portents threatening punishment:
 This is the burden of your parables and presages,
 This the purport of your awe-inspiring stories."
 The prophets replied, "Our evil presages
 Are corroborated by the state of your souls.
 Suppose you are sleeping in a place of danger,
 And serpents are drawing near to bite your heads,
 A kind friend will inform you of your danger,
 Saying, 'Jump up, lest the serpent devour you.'
 You reply, 'Why do you utter evil presages?'
 He answers, 'What presage? Up, and see for yourself!
 By means of this evil presage I rouse you,
 And release you from danger and lead you to your home.'
 Like a prophet he warns you of hidden danger,
 For a prophet sees what worldlings cannot see."
 Mercy inclines the good to devotion, but vengeance the bad.
 If you do a kindness to a generous man, 'tis fitting,
 For each kindness he will return seven hundredfold.
 When you treat a base man with scorn and contumely,
 He will become your slave in all sincerity.
 Infidels when enjoying prosperity do wrong,
 When they are in hell they cry, "O our Lord!"
 For base men are purified when they suffer evil,
 And when they enjoy prosperity they do evil.
 Wherefore the mosque of their devotion is hell,
 As the snare is the fetter of wild fowl.

The prison is the hermitage of the wicked thief,
 For when he is there he is ever crying to God.
 Whereas the object of man's being is to worship God,
 Hell is ordained as a place of worship for the proud; 5
 Man has the power to engage in any actions soever,
 But worship of God is the main object of his existence.
 Read the text, 6 "I have not created Jinns and men but to worship me."
 The only object of the world is to worship God.
 Though the object of a book is to teach an art,
 If you make a pillow of it, it serves that purpose too.
 Yet its main object is not to serve as a pillow,
 But to impart knowledge and useful instruction.
 If you use a sword for a tent-peg,
 You prefer the worse use of it to the better.
 Though the object of all men's being is wisdom,
 Yet each man has a different place of worship.
 The place of worship of the noble is nobility,
 The place of worship of the base is degradation.
 Smite the base to make them bow the head.
 Give to the noble to make them repay liberally.
 Inasmuch as the base are evil and arrogant,
 Hell and humbling are the "small gate" for them.
 Verily God has created two places of adoration,
 Hell for the base and increased bliss for the noble.
 Even so Moses made a small gate in Jerusalem, 7
 To make the Israelites bow the head in entering it.
 The discussion is continued and illustrated by anecdotes of the Sufi who
 preferred a table with no food upon it, because he ever sought "not-
 being," of Jacob's vision of Joseph, and of a devout slave who obtained
 leave of his master to say his prayers in a mosque, but tarried there so
 long that the doors were shut, and he could not get out, nor his master
 in. The prophets at last despaired of making any impression upon the
 unbelievers, but called to mind the text "When at last the Apostles lost
 all hope, and deemed that they were reckoned as liars, our aid reached
 them, and we delivered whom we would, but our vengeance was not
 averted from the wicked." 8
 The despair of the prophets.
 The prophets said, "How long, in our benevolence,
 Shall we give to this and that one good advice?
 How long shall we hammer cold iron in vain?
 How long waste breath in blowing into a lattice?
 Men are moved by God's decree and fixed ordinance, 9
 As sharp-set teeth are caused by heat of belly.

'Tis Primal Soul that dominates the Second Soul,¹⁰
 Fish begins to stink at the head, not the tail.
 Yet be advised and keep your steed straight as an arrow,
 When God says 'Proclaim' we must obey. 11
 O men, ye know not to which party ye belong, 12
 Exert yourselves then, till ye see which ye are.
 When you place goods upon a ship,
 You do it in trust that the voyage will be prosperous;
 You know not which of the two events will befall you,
 Whether you will be drowned or come safe to land.
 If you say, 'Till I know which will be my fate
 I will not set foot upon the ship;
 Shall I be drowned on the voyage or a survivor?
 Reveal to me in which class I shall be.
 I shall not undertake the voyage on the chance
 On the bare hope of reaching land, as the rest do.'
 In that case no trade at all will be undertaken by you,
 As the secret of these two events is always hidden.
 The lamp of the heart, that is a timid trader,
 Acquires neither loss nor gain by its ventures.¹³
 Nay, it acquires loss, for it is precluded from gain;
 'Tis the lamp that takes fire that acquires light.
 Since all things are dependent on probability,
 Religion is so first of all, for thereby you find release.
 In this world no knocking at the door is possible
 Save hope, and God knows what is best."
 Probability the guide of life in religion as well as in common matters.
 "Religion dependent on hope and fear." 14
 The final cause of trading is hope or probability,
 When traders work themselves lean as spindles. 15
 When the merchant goes to his shop in the morning,
 He does so in hope and probability of gaining bread.
 If you have no hope of getting bread, why go?
 There is the fear of loss, since you are not strong.
 But does not this fear of utter loss in your trade
 Become weakened in the course of your exertions?
 You say, "Although the fear of loss is before me,
 Yet I feel greater fear in remaining idle.
 I have a better hope through exerting myself;
 My fear is increased by remaining idle."
 Why then, O faint-hearted one, in the matter of religion
 Are you paralysed by the fear of loss?
 See you not how the traders in this market of ours

Make large profits, both apostles and saints?
 What a mine of wealth awaits them on leaving it,
 Seeing they make such profits while still here!
 Fire is soft to them as cotton raiment,
 The ocean bears them gently like a porter;
 Iron in their hands is soft as wax,
 The winds are their obedient slaves.

*NOTES:

1. Koran xxxiv. 14.
2. Anvar i Suhaili, chap. iv. Story IV.
3. Koran xxxvi. 6.
4. Koran lxi. 5: "God led their hearts astray."
5. God said, "Come ye either in obedience, or in spite of your wishes" (Koran xli. 10).
6. Koran li. 56.
7. See Koran ii. 55, with Sale's note.
8. Koran xii. 11.
9. "All things have we created after a fixed decree, every action great and small is written." Koran liv. 49.
10. The Logos or first Emanation produced the second or "Universal Soul."
11. "O Apostle! proclaim all that hath been sent down" (Koran v. 71).
12. "Which party," i.e., those doomed to be saved or those doomed to destruction.
13. "Nothing shall be reckoned to a man save that for which he hath made effort" (Koran liii. 40).
14. So Sa'di Bostan Book I. Cp. Butler's Analogy, Conclusion.
15. i.e., exert themselves much.

STORY XIV.

Miracles performed by the Prophet Muhammad.

It is related that the Prophet was once present at a banquet, and after he had eaten and drunk, his servant Anas threw the napkin which he had used into the fire, and the napkin was not burnt, 'but only purified by the fire. On another occasion a caravan of Arabs was traveling in the desert, and was in sore distress through lack of water, whereupon the Prophet miraculously increased the water in a single water-skin, so that it sufficed to supply the needs of all the travelers. Moreover, the negro who carried the water-skin was rendered as white and fair as Joseph. Again, a heathen woman came to the Prophet carrying her infant, aged only two months, and the infant saluted the Prophet as the veritable apostle of God. Again, when the prophet was about to put on his

sandals, an eagle swooped down upon one of them and carried it off, when a viper was seen to drop from the sandal. The Prophet was at first inclined to grumble at this stroke of ill-luck; but when he saw the viper his discontent was turned into thankfulness to God, who had thus miraculously saved him from being bitten by the viper.

In difficulties there is provided a way of salvation 1.

In this tale there is a warning for thee, O Soul,
That thou mayest acquiesce in God's ordinances,
And be wary and not doubt God's benevolence,
When sudden misfortunes befall thee.

Let others grow pale from fear of ill fortune,
Do thou smile like the rose at loss and gain;
For the rose, though its petals be torn asunder,
Still smiles on, and it is never cast down.

It says, "Why should I fall into grief in disgrace?
I gather beauty even from the thorn of disgrace."
Whatsoever is lost to thee through God's decree
Know of a surety is so much gained from misfortune.

What is Sufiism? 'Tis to find joy in the heart
Whensoever distress and care assail it.

Know troubles to be that eagle of the Prophet's
Which carried off the sandal of that holy one,
In order to save his foot from the bite of the viper
O excellent device! to preserve him from harm.

'Tis said, "Mourn not for your slaughtered cattle
If a wolf has harried your flocks;"

For that calamity may avert a greater calamity,
And that loss may ward off a more grievous loss.

*NOTES:

1. Freytag, Arabum Proverbia, vol. iii. p. 334.

STORY XV.

The Man who asked Moses to teach him the language of animals.

A certain man came to Moses and desired to be taught the language of animals, for, he said, men used their language only to get food and for purposes of deception, and possibly a knowledge of animals' languages might stimulate his faith. Moses was very unwilling to comply with his request, as he knew such knowledge would prove destructive to him, but, on his persisting, took counsel of God, and finally taught him the language of fowls and dogs. Next morning the man went amongst the fowls, and heard a discussion between the cock and the dog. The dog was abusing the cock for picking up the morsels of bread which fell

from their master's table, because the cock could find plenty of grains of corn to eat, whereas the dog could only eat bread. The cock, to appease him, said that on the morrow the master's horse would die, and then the dog would have enough and to spare. The master, hearing this, at once sold his horse, and the dog, being disappointed of his meal, again attacked the cock. The cock then told him the mule would die, whereupon the master sold the mule. Then the cock foretold the death of a slave, and the master again sold the slave. At this the dog, losing patience, upbraided the cock as the chief of deceivers, and the cock excused himself by showing that all three deaths had taken place just as he had predicted, but the master had sold the horse, mule, and slave, and had thrown the loss on others. He added that, to punish him for his fraudulent dealing, the master would himself die on the morrow, and there would be plenty for the dog to eat at the funeral feast. Hearing this, the master went to Moses in great distress, and prayed to be saved. Moses besought the Lord for him, and gained permission that he should die in the peace of God.

Why freewill is good for man.

God said, "Do thou grant his earnest request,

Enlarge his faculty according to his freewill.

Freewill is as the salt to piety,

Otherwise heaven itself were matter of compulsion.

In its revolutions reward and punishment were needless,

For 'tis freewill that has merit at the great reckoning.

If the whole world were framed to praise God,

There would be no merit in praising God.

Place a sword in his hand and remove his impotence,

To see if he turns out a warrior or a robber.

Because freewill is that wherewith 'we honor Adam,' 1

Half the swarm become bees and half wasps.

The faithful yield honeycombs like bees,

The infidels yield store of poison like wasps.

For the faithful feed on choice herbs,

So that, like bees, their chyle yields life-giving food,

Whilst infidels feed on filth and garbage,

And generate poison according to their food."

Men inspired of God are the fountain of life;

Men of delusions are a synonym for death.

In the world the praise "Well done faithful servant!"

Is given to freewill which is used with prudence.

If all dissolute men were shut up in prison,

They would all be temperate and devout and pious.

When power of choice is absent actions are worthless;

But beware lest death snatch away your capital!
 Your power of choice is a capital yielding profit,
 Remember well the day of final account!

*NOTES:

1. Koran xvii. 72.

Book IV.

STORY I.

The Lover and his Mistress.

THE fourth book begins with an address to Husamu-'d-Din, and this is followed by the story of the lover and his mistress, already commenced in the third book. A certain lover had been separated from his mistress for the space of seven years, during which he never relaxed his efforts to find her. At last his constancy and perseverance were rewarded, in accordance with the promises "The seeker shall find," and "Whoso shall have wrought an atom's weight of good shall behold it." 1 One night, as he was wandering through the city, he was pursued by the patrol, and, in order to escape them, took refuge in a garden, where he found his long-sought mistress. This occasioned him to reflect how often men "hate the things that are good for them," 2 and led him to bless the rough patrol who had procured him the bliss of meeting with his mistress.

Apropos of this, an anecdote is told of a preacher who was in the habit of blessing robbers and oppressors, because their evil example had turned him to righteousness. The moment the lover found himself alone with his mistress, he attempted to embrace her, but his mistress repulsed him, saying, that though no men 'were present, yet the wind was blowing and that showed that God, the mover of the wind, was also present. The lover replied, "It may be I am lacking in good manners, but I am not lacking in constancy and fidelity towards you." His mistress replied, "One must judge of the hidden by the manifest; I see for myself that your outward behavior is bad, and thence I cannot but infer that your boast of hidden virtues is not warranted by actual facts. You are ashamed to misconduct yourself in the sight of men, but have no scruple to do so in the presence of the All-seeing God, and hence I doubt the existence of the virtuous sentiments which you claim to possess, but which can only be known to yourself." To illustrate this, she told the story of a Sufi and his faithless wife. This wife was one day entertaining a paramour, when she was surprised by the sudden return of her husband. On the spur of the moment she threw a woman's dress over her paramour and presented him to her husband as a rich lady

who had come to propose a marriage between her son and the Sufi's daughter, saying she did not care for wealth, but only regarded modesty and rectitude of conduct. To this the Sufi replied, that as from her coming unattended it was plain that the lady had not the wealth she pretended to have, it was more than probable that her pretensions to extraordinary modesty and humility were also fictitious. The lover then proceeded to excuse himself by the plea that he had wished to test his mistress, and ascertain for himself whether she was a modest woman or not. He said he of course knew beforehand that she would prove to be a modest woman, but still he wished to have ocular demonstration of the fact. His mistress reproved him for trying to deceive her with false pretences, assuring him that, after he had been detected in a fault, his only proper course was to confess it, as Adam had done. Moreover, she added that an attempt to put her to the test would have been an extremely unworthy proceeding, only to be paralleled by Abu Jahl's attempt to prove the truth of the Prophet's claims by calling on him to perform a miracle.

The soul of good in things evil. Evil only relative.
 The lover invoked blessings on that rough patrol,
 Because their harshness had wrought bliss for him.
 They were poison to most men, but sweets to him,
 Because those harsh ones had united him with his love.
 In the world there is nothing absolutely bad;
 Know, moreover, evil is only relative.
 In the world there is neither poison nor antidote,
 Which is not a foot to one and a fetter to another;
 To one the power of moving, to another a clog;
 To one a poison, to another an antidote.
 Serpents' poison is life to serpents,
 In relation to mankind it is death.
 To the creatures of the sea the sea is a garden,
 To the creatures of the land it is fatal.
 In the same way, O man, reckon up with intelligence
 The relations of these things in endless variety.
 In relation to this man Zaid is as Satan,
 In relation to another he is as a Sultan.
 The latter calls Zaid a sincere Mussulman,
 The former calls him a Gueber deserving to be killed.
 Zaid, one and the same person, is life to the one,
 And to the other an annoyance and a pest.
 If you desire that God may be pleasing to you,
 Then look at Him with the eyes of them that love Him.
 Look not at that Beauty with your own eyes,

Look at that Object of desire with His votaries' eyes;
 Shut your own eyes from beholding that sweet Object,
 And borrow from His admirers their eyes;
 Nay, borrow from Him both eyes and sight,
 And with those eyes of His look upon His face,
 In order that you may not be disappointed with the sight.
 God says, "Whoso is God's, God also is his."
 God says, "I am his eye, his hand, his heart," 3
 That his good fortune may emerge from adversity.
 Whatsoever is hateful to you, if it should lead you
 To your beloved, at once becomes agreeable to you.
 Why God is named "Hearing," "Seeing" and "Knowing".
 God calls himself "Seeing," to the end that
 His eye may every moment scare you from sinning.
 God calls himself "Hearing," to the end that
 You may close your lips against foul discourse.
 God calls himself "Knowing," to the end that
 You may be afraid to plot evil.
 These names are not mere accidental names of God,
 As a negro may be called Kafu'r (white);
 They are names derived from God's essential attributes,
 Not mere vain titles of the First Cause.
 For if so, they would be only empty pleasantries,
 Like calling the deaf a hearer and the blind a seer,
 Or a name like "impudent" for a modest man,
 Or "beautiful" for an ugly negro,
 Or such a title as "Haji" for a new-born boy,
 Or that of "Ghazi" applied to a noble idler.
 If such titles as these are used in praising persons
 Who do not possess the qualities implied, 'tis wrong;
 'Twould be jesting or mockery or madness.
 "God is exalted above" what is said by evil men. 4
 I knew you before I met you face to face;
 That you had a fair face but an evil heart;
 Yea, I knew you before I saw you,
 That you were rooted in iniquity through guile.
 When my eye is red owing to inflammation,
 I know 'tis so from the pain, though I see it not.
 You regarded me as a lamb without a shepherd;
 You fancied that I had no guardian.
 Lovers have suffered chastisement for this cause,
 That they have cast ill-timed looks at fair ones.
 They have supposed the fawn to have no shepherd,

They have supposed the captive to be going a begging;
 Till in the twinkling of an eye an arrow pierces them,
 Saying, "I am her guardian; look not at her rashly!"
 What! am I less than a lamb or a fallow deer,
 That I should have none to shepherd me?
 Nay, I have a Guardian worthy of dominion,
 Who knows every wind that blows upon me.
 He is aware whether that wind is chill or mild,
 He is not ignorant nor absent, O mean one.
 The carnal soul is made by God blind and deaf;
 I saw with the heart's eye your blindness afar off.
 For this cause I never inquired about you for eight years
 Because I saw you filled with ignorance and duplicity.
 Why indeed should I inquire about one in the furnace,
 Who is bowed down with reproach, like yourself?
 Comparison of the world to a bath stove,
 and of piety to the hot bath.
 The lust of the world is like a bath stove,
 Whereby the bath of piety is heated;
 But the lot of the pious is purity from the stove's filth,
 Because they dwell in the bath and in cleanliness.
 The rich are as those that carry dung
 To heat the furnace of the bath withal.
 God has instilled into them cupidity,
 That the bath may be warmed and pleasant.
 Quit this stove and push on into the bath;
 Know quitting the stove to be the bath itself.
 Whoso is in the stove-room is as a servant
 To him who is temperate and prudent.
 Your lust is as fire in the world,
 With a hundred greedy mouths wide open.
 In the judgment of reason this gold is foul dung,
 Although, like dung, it serves to kindle the fire.
 Whoso was born in the stove-room and never saw purity,
 The smell of sweet musk is disagreeable to him.
 In illustration of this, a story follows of a tanner who was accustomed to
 bad smells in the course of his trade, and who was half killed by the
 smell of musk in the bazaar of the perfumers, but was cured by the
 accustomed smell of dung.

*NOTES:

1. Koran xcix. 7.
2. Koran ii. 213.
3. "My servant draws nigh to me by pious deeds till I love him, and,

when I love him, I am his eye, his ear, his tongue, his foot, his hand, and by me he sees, hears, talks, walks, and feels." Hadis.

4. Cp. Koran xvi 3.

STORY II.

The Building of the "Most Remote Temple" at Jerusalem.

King David purposed to build a temple at Jerusalem, but was forbidden to do so by a divine voice, because he had been a man of blood. But, it was added, the work should be accomplished by his son Solomon, and Solomon's work would be reckoned the same as David's, in accordance with the texts, "The faithful are brethren," and "Sages are as a single soul," and "We make no distinction between any of the apostles." 1

Accordingly, when Solomon came to the throne, he set about the building, which was attended with many miraculous circumstances, e.g., the stones in the quarry crying out and moving of themselves to the site of the temple. Bilqis, Queen of Saba, sent Solomon a present of forty camels laden with ingots of gold; but Solomon would not receive them, and sent her messengers back with a letter commanding her to abandon the worship of the sun and embrace Islam. 2 At the same time he charged the messengers to report fully to the Queen all they had seen in his kingdom, and to urge her to comply with his commands to renounce her sovereignty and present herself in all humility at his court. As she delayed to come, Solomon again sent to assure her that he had no sinister views regarding her, and desired her attendance at his court solely for her own spiritual benefit. At last Bilqis renounced her royal state and cast away all care for worldly things, and, impelled by earnest desire to learn the true faith, presented herself at the court of King Solomon. Then Solomon commanded that the throne of Bilqis should be brought from Saba, and an 'Afrit offered to fetch it, but Asaf, the vizier anticipated him. 3 Afterwards Solomon proceeded with the building of the temple, wherein he was assisted by devils and fairies. Then God tried Solomon by placing on his throne a false counterpart of him. His miracle working signet was stolen by a devil named Sakhar who thereupon assumed his shape and personated him for forty days, during which Solomon had to wander about and beg his bread. After this he regained his throne, and having completed the temple, began to worship therein. One day he observed that a tuft of coarse grass had sprung up in a corner of the temple, and he was greatly distressed because he thought it portended the ruin of the building, but he took comfort from the thought that while he himself lived the temple would not be allowed to fall into ruin; so long as he lived, at least, he would root up all evil weeds that threatened the safety of the temple, as well

the temple built with hands as the spiritual temple in his heart.
 In the course of this story, which is told at great length, there occur anecdotes of the beginning of the reign of 'Othman, of the miracles of 'Abdullah Moghrabi, and others, of which abstracts are given below.
 Though philosophers call man the microcosm, divines call him the macrocosm.

In outward form thou art the microcosm,
 But in reality the macrocosm. 4
 Seemingly the bough is the cause of the fruit, 5
 But really the bough exists because of the fruit.
 Were he not impelled by desire of fruit,
 The gardener would never have planted the tree.
 Therefore in reality the tree is born from the tree,
 Though seemingly the fruit is born from the tree.
 For this cause Mustafa said, "Adam and all prophets
 Are my followers and gather under my standard.
 Though to outward view I am a son of Adam,
 In reality I am his first forefather,
 Because the angels worshipped him for my sake,
 And 'twas in my footsteps that he ascended to heaven.
 Hence in reality our first parent was my offspring,
 As in reality the tree is born of its own fruit."

What is first in thought is last in act.
 Thought is the special attribute of the Eternal.
 This product goes forth from heaven very swiftly,
 And comes to us like a caravan. 6
 'Tis not a long road that this caravan travels;
 Can the desert stop the deliverer?
 The heart travels to the Ka'ba every moment,
 And by divine grace the body acquires the same power.
 Distance and nearness affect only the body,
 What do they matter in the place where God is?
 When God changes the body,
 It regards not parasangs or miles.

Even on earth there is hope of approaching God.
 Press on like a lover, and cease vain words, O son!
 In the course of his rebuke to the messengers of Bilqis for bringing him mere gold instead of a humble heart, Solomon tells the story of the druggist who used soapstone or Persian earth for a weight. A man came to him to buy sugar-candy, and as he had no weight at hand, he used a lump of soapstone instead; but, while his back was turned, the purchaser stole a bit of the soapstone. The druggist, though he saw what he was doing, would not interrupt him, for he knew that the more

soapstone the purchaser stole, the less sugar-candy he would get. In like manner the more men grasp at the transitory wealth of this world, the less they will obtain of the stable wealth of the world to come.

Part of Solomon's message to Bilqis.

Report to Bilqis what marvels ye have seen,
 And what plains of gold belong to Solomon;
 How ye beheld forty mansions faced with gold,
 And how ye were ashamed of your presents;
 That she may know Solomon is not covetous of gold;
 He has received gold from the Creator of gold.
 The moment he wills it, every grain of earth's dust
 Is changed into gold and precious pearls.
 For this cause, O thou that lovest gold,
 On the last day God will make earth all silver (white). 7
 Quit thy wealth, even if it be the realm of Saba;
 Thou wilt find many realms not of this earth.
 What thou callest a throne is only a prison;
 Thou thinkest thyself enthroned, but art outside the door.
 Thou hast no sovereignty over thine own passions,
 How canst thou sway good and evil?
 Thy hair turns white without thy concurrence,
 Take shame to thyself for thy evil passions.
 Whoso bows his head to the King of kings
 Will receive a hundred kingdoms not of this world;
 But the delight of bowing down before God
 Will seem sweeter to thee than countless glories."

An anecdote follows of a darvesh who saw in a dream some saints, and prayed them to provide him with his daily bread without obliging him to mix in worldly affairs. The saints ordered him to go to the forest, and there he found that all the wild fruits were rendered fit for his food. Having a few grains of gold by him, which he had gained by worldly labour before this miracle had been wrought for him, he was about to give them to a poor woodcutter who was passing that way. But this woodcutter was a saint, and at once read his thoughts, and to show, like Solomon, that he had no need of worldly wealth, he offered up a short prayer to God, and straightway his bundle of firewood was changed into gold, and immediately after, at another prayer, was changed back again into firewood.

Ibrahim bin Adham and his fondness for music. 8

Haste to renounce thy kingdom, like Ibrahim bin Adham,
 To obtain, like him, the kingdom of eternity.
 At night that king would sleep on his throne,
 With his guards of state surrounding his palace,

Though he needed no guards for the purpose
 Of warding off robbers and vagabonds;
 For he who is a just king knows everything,
 And is safe from harm and his mind is at peace.
 Justice is the guardian of his steps,
 Not guards with drums round his palace.
 His purpose in having this band of music was this,
 To recall to his longing heart that call of God. 9
 The wailing of horn and the thunder of drum
 Resemble in some sort that dread "trumpet blast." 10
 Wherefore philosophers say that we have learned
 Our melodies from those of the revolving spheres.
 The song of the spheres in their revolutions
 Is what men sing with lute and voice.
 The faithful hold that the sweet influences of heaven
 Can make even harsh voices melodious.
 As we are all members of Adam,
 We have heard these melodies in Paradise;
 Though earth and water have cast their veil upon us,
 We retain faint reminiscences of those heavenly songs.
 But while we are thus shrouded by gross earthly veils,
 How can the tones of the dancing spheres reach us? 11
 Hence it is that listening to music is lovers' food,
 Because it recalls to them their primal union with God.
 The inward feelings of the mind acquire strength,
 Nay, are shown outwardly, under influence of music.
 The fire of love burns hotter under stimulus of music,
 Even as occurred in the case of the nut-gatherer.
 Ibrahim's abdication.
 Once that noble Ibrahim, as he sat on his throne,
 Heard a clamour and noise of cries on the roof,
 Also heavy footsteps on the roof of his palace.
 He said to himself, "Whose heavy feet are those?"
 He shouted from his window, "Who goes there?"
 'Tis no man's step; surely 'tis a fairy."
 His guards, filled with confusion, bowed their heads,
 Saying, "It is we who are going the rounds in search."
 He said, "What seek ye?" They said "Our camels" 12
 He said, "Who ever searched for camels on a housetop?"
 They said, "We follow thy example,
 Who seekest union with God while sitting on a throne."
 This was all, and no man ever saw him again,
 Just as fairies are invisible to men.

His substance was hid from men, though he was with them,
 For what can men see save the outward aspect and dress?
 As he was removed from the sight of friends and strangers,
 His fame was noised abroad like that of the 'Anka.
 For the soul of every bird that reaches Mount Qaf
 Confers glory on the whole family of birds. 13

The anecdote of the nut-gatherer, introduced in the above story, is only another version of the story of the thirsty man who threw bricks into the water in order to hear the sound of the splash. 14 This is followed by an address to Husamu-'d-Din, in which the poet says that his object in writing the Masnavi was to elicit words from Husam, as his words were the same as the words of God.

Solomon's preaching to the people of Bilqis. The art of preaching.
 I tell the tale of Saba in lovers' style.

When the breeze bore Solomon's words to that garden,
 'Twas as when bodies meet souls at the resurrection,
 Or as when boys return to their loved homes.
 The people of love are hidden amongst the peoples,
 As a liberal man encompassed by the contumely of the base.
 Souls are disgraced by union with bodies,
 Bodies are ennobled by union with souls.
 Arise, O lovers; this sweet draught is yours;
 Ye are they that endure; eternal life is yours.
 Ho! ye that seek, arise and take your fill of love,
 Snuff up that perfume of Yusuf!

Approach, O Solomon, thou that knowest birds' language,
 Sound the note of every bird that draws near; 15
 When God sent, thee to the birds,

He taught thee first the notes of all the birds.
 To the predestinarian bird talk predestination,
 To the bird with broken wings preach patience,
 To the patient well-doer preach comfort and pardon,
 To the spiritual 'Anka relate the glories of Mount Qaf,
 To the pigeon preach avoidance of the hawk,
 To the lordly hawk mercy and self-control;
 As for the bat, who lingers helpless in the dark,
 Acquaint him with the society of the light;
 To the fighting partridge teach peace,
 To the cock the signs of dawning day.

In this way deal with all from the hoopoo to the eagle.

Then follows a long account of various miraculous incidents that occurred during the childhood of the Prophet, how he was suckled by Halima, a woman of the Bani Sa'ad, how the idols bowed down before

him, how he strayed from home, how his grandfather, Abd ul Muttalib, prayed to God that he might be found, and how he was at last found in the Ka'ba and restored to his grandfather.

Next a story is told of a cur who attacked a blind man (Kur) in the street, rather than hunt the wild ass (Gor) on the mountains in company with well-bred dogs. This is an illustration of the thesis that mankind is prone to run after mean earthly objects, and to neglect aspiring to the spiritual world.

Solomon's admonitions to Bilqis.

Ah! Bilqis, bestir thyself now the market is thronged,

Flee away from them whose traffic is unprofitable! 16

Arise, Bilqis, now that thou hast the choice,

Before that death lays his heavy hand upon thee.

Soon will death pull thy ears, as if thou wert

A thief dragged before the officer in deadly fear.

How long wilt thou steal shoes from asses of the world?

If thou must steal, steal pearls of the world above.

Thy sisters have found the kingdom that lasts forever,

Thou cleavest to the kingdom of darkness.

Happy is he who quits this earthly kingdom,

Which sooner or later death will destroy.

Arise! O Bilqis, at least behold

The kingdom of the royal kings of the faith!

In reality they are seated in the garden of the spirit,

Though to outward view they are guiding their friends.

That spiritual garden accompanies them everywhere,

Yet it is never revealed to the eyes of the people,

Its fruits ever asking to be gathered,

Its fount of life welling up to be drunk!

Go round about the heavens without aid of wings,

Like sun or full moon or new moon!

Thou wilt move as a spirit without aid of feet,

Thou wilt eat sweet viands without mouth or palate.

No crocodile of sorrow will attack thy bark,

Nor will sad thoughts of death assail thee.

Thou wilt be at once queen, army, and throne,

Endued with good fortune and fortune itself. 17

Thou sayest thou art a great queen of good fortune;

But thy fortune is apart from thee and will soon fade,

Thou wilt be left like a beggar without sustenance;

Therefore, O chosen one, become thy own fortune.

When, O spiritual one, thou hast become thy own fortune,

Then, being thyself thy fortune, thou wilt never lose it.

How. O fortunate one, canst thou ever lose thyself,
 When thy real self is thy treasure and thy kingdom?
 How men and demons helped Solomon in building the temple.
 When Solomon laid the foundations of the temple,
 Men and Jinns came and lent their aid to the work,
 Some of them with good-will, and others on compulsion,
 Even as worshippers follow the road of devotion.
 Men are as demons, and lust of wealth their chain,
 Which drags them forth to toil in shop and field.
 This chain is made of their fears and anxieties.
 Deem not that these men have no chain upon them.
 It causes them to engage in labor and the chase,
 It forces them to toil in mines and on the sea,
 It urges them towards good and towards evil.
 God saith, "On their necks is a rope of palm fibre," 18
 And "Verily on their necks have we placed ropes," 19
 "We make this rope out of their own dispositions;
 There is none either impure or intelligent,
 But we have fastened his work about his neck." 20
 Thy lust is even as fire burning in thy evil deeds;
 The black coal of these deeds is lighted by the fire;
 The blackness of the coal is first hidden by the fire,
 But, when it is burnt, the blackness is made visible.
 The building of the prophets was without lust,
 And accordingly its splendor ever increased.
 Yea, many are the noble temples they have raised,
 Though all were not named "The Most Remote Temple."
 The Ka'ba, whose renown waxes greater every moment,
 Owed its foundation to the piety of Abraham.
 Its glory is not derived from stones and mortar,
 But from being built without lust or strife.
 Neither are the prophets' writings like other writings;
 Nor their temples, nor their works, nor their families;
 Nor their manners, nor their wrath, nor their chastisements;
 Nor their dreams, nor their reason, nor their words.
 Each one of them is endued with a different glory,
 Each soul's bird winged with different feathers.
 Ho! pious ones, build the lively temple of the heart,
 That the Divine Solomon may be seen, and peace be upon you!
 And if your demons and fairies be recalcitrant,
 Your good angels must place collars on their necks.
 If your demons go astray through guile and fraud,
 Chastisement must overtake them swift as lightning.

Be like Solomon, so that your demons
 May dig stones for your spiritual edifice.
 Be like Solomon, free from evil thoughts and guile,
 So that carnal demons and Jinns may be submissive to you.
 Your heart is as Solomon's signet; take good care
 That it falls not a prey to demons,
 For then demons will rule over you as over Solomon.
 Guard then your signet from the demons, and be at peace.
 Then follows a story of a poet who recited a panegyric in honor of a
 liberal king. The king commanded that he should receive one thousand
 pieces of gold, but the vazir, named Abul-Hasan, gave him ten
 thousand. The poet went to his home well contented, but after some
 years fell into poverty, and naturally bethought him of the generous
 king and his vazir, who had before assisted him. Sibawayh, the
 grammarian of Shiraz says "Allah" is derived from "Alah" (fleeing for
 refuge) and thus we see all creatures, and even the elements themselves,
 ever looking to Allah to sustain them in existence. The poet, therefore,
 again presented himself to the king with a new panegyric, and the king,
 on hearing it, commanded as before that a thousand pieces of gold
 should be given him. But the new vazir, who was also named Abul-
 Hasan, persuaded the king that the exchequer could not afford this
 large outlay, and kept the poet waiting so long for his money, that at
 last he was glad to get away with only one hundred pieces of gold.
 These two vazirs recall Asaf, the good vazir of King Solomon, who
 deserves the title "Light upon light," 21 and Haman, the evil vazir of
 Pharaoh, who turned his heart against Moses, and brought many
 plagues upon the kingdom of Egypt.
 How all creatures cry to God for sustenance.
 Yea, all the fish in the seas,
 And all feathered fowl in the air above,
 All elephants, wolves, and lions of the forest,
 All dragons and snakes, and even little ants,
 Yea, even air, water, earth, and fire,
 Draw their sustenance from Him, both winter and summer.
 Every moment this heaven cries to Him, saying,
 "O Lord, quit not Thy hold of me for a moment!
 The pillar of my being is Thy aid and protection;
 The whole is folded up in that right hand of Thine." 22
 And earth cries, "O keep me fixed and steadfast,
 Thou who hast placed me on the top of waters!"
 All of them are waiting and expecting His aid,
 All have learned of Him to represent their needs.
 Every prophet extols this prescription,

"Seek ye help with patience and with prayer." 23

Ho! seek aid of Him, not of another than Him

Seek water in the ocean, not in a dried-up channel.

The next anecdote is that of the raven who taught Cain the art of digging graves and burying corpses, as told in Koran v. 34. This is designed to illustrate the thesis that unaided human reason can discover no new truth, unless inspired by Divine wisdom, of which the prophets, and especially "Universal Reason," or the Prophet Muhammed, are the channels. Thus physicians and herbalists have derived their knowledge of the virtues of plants from the instructions originally given by King Solomon when he classified the plants that grew in the court of the temple. The inner eye sees more than is visible to the sight of the vulgar. To illustrate this, an anecdote is told of a Sufi who had accompanied his friends to a beautiful garden, but instead of looking about and enjoying the fragrance of the flowers and fruits, sat with his head sunk on his breast in Sufi fashion. His friends said to him, in the words of the Koran, "Look at the signs of God's mercy, how after its death He quickeneth the earth!" 24 He answered them that these signs were far more plainly visible to him in his heart than in the outward creation, which was merely as it were a blurred reflection from the spiritual creation enshrined in his heart. For God says, "The life of the world is naught but a cheating fruition." 25 In other words, "Nature conceals God, but the supernatural in man reveals Him." 26 On cleansing the inward temple of the heart from self-conceit and reliance on carnal reason.

When the body bows in worship, the heart is a temple,

And where there is a temple, there bad friends are weeds

When a liking for bad friends grows up in you,

Flee from them, and avoid converse with them.

Root up those weeds, for, if they attain full growth,

They will subvert you and your temple together.

O beloved, this weed is deviation from the "right way,"

You crawl crookedly, like infants unable to walk.

Fear not to acknowledge your ignorance and guilt,

That the Heavenly Master may not withhold instruction.

When you say, "I am ignorant; O teach me,"

Such open confession is better than false pride.

O ingenuous one, learn of our father Adam,

Who said of yore, "O Lord, we have dealt unjustly." 27

He made no vain excuses and prevaricated not,

Nor did he raise the standard of guile and craft.

On the other hand, Iblis raised arguments, saying,

"I used to be honorable; Thou hast disgraced me.

My stain is owing to Thee; Thou art my dyer;
 Thou hast caused my sin and transgression."
 Read the text, "Lord, Thou hast caused me to err," 28
 That you plead not compulsion, and so err (like Iblis).
 How long will you climb into that tree of compulsion?
 How long cast out of sight your own freewill?
 How long, like Iblis and his evil crew,
 Throw the blame of your own sins upon God?
 How were you compelled to sin when you took such pleasure
 And pride in engaging in those sins?
 Does a man feel such pleasure in acting on compulsion
 As he exhibits when committing wrong actions?
 You battle like twenty men against those
 Who give you good advice not to do that act;
 Saying to them, "This is right and quite proper;
 Who dissuades me from it but men of no account?"
 Does a man acting on compulsion talk like this?
 Or rather one who is erring of his own freewill?
 Whatever your lust wills you deem freewill,
 What reason demands you deem compulsion.
 Whoso is wise and prudent knows this,
 That cleverness comes from Iblis, but love from Adam.
 Cleverness is like Canaan's swimming in the ocean; 29
 'Tis no river or small stream; 'tis the mighty ocean.
 Away with this attempt to swim; quit self-conceit.
 'Twill not save you; Canaan was drowned at last.
 Love is as the ark appointed for the righteous,
 Which annuls the danger and provides a way of escape.
 Sell your cleverness and buy bewilderment;
 Cleverness is mere opinion, bewilderment intuition.
 Make sacrifice of your reason at the feet of Mustafa,
 Say, "God Sufficeth me, for He, is sufficient for me." 30
 Do not, like Canaan, hang back from entering the ark,
 Being puffed up with vain conceit of cleverness.
 He said, "I will escape to the top of high mountains,
 Why need I put myself under obligation to Noah?"
 Ah! better for him had he never learnt swimming!
 Then he would have based his hopes on Noah's ark.
 Would he had been ignorant of craft as a babe!
 Then like a babe he would have clung to his mother.
 Would he had been less full of borrowed knowledge!
 Then he would have accepted inspired knowledge from his father.
 When, with inspiration at hand, you seek book-learning,

Your heart, as if inspired, loads you with reproach. 31
 Traditional knowledge, when inspiration is available,
 Is like making ablutions with sand when water is near.
 Make yourself ignorant, be submissive, and then
 You will obtain release from your ignorance.
 For this cause, O son, the Prince of men declared,
 "The majority of those in Paradise are the foolish." 32
 Cleverness is as a wind raising storms of pride;
 Be foolish, so that your heart may be at peace;
 Not with the folly that doubles itself by vain babble,
 But with that arising from bewilderment at "The Truth."
 Those Egyptian women who cut their hands were fools 33
 Fools as to their hands, being amazed at Yusuf's face.
 Make sacrifice of reason to love of "The Friend,"
 True reason is to be found where He is.
 Men of wisdom direct their reason heavenwards,
 Vain babblers halt on earth where no "Friend" is.
 If through bewilderment your reason quits your head,
 Every hair of your head becomes true reason and a head.
 Then follow commentaries on the text, "O thou enfolded in thy mantle;"
 34 on the proverb, "Silence is the proper answer to a fool;" on the Hadis,
 "God created the angels with reason and the brutes with lust, but man
 he created with both reason and lust; the man who follows reason is
 higher than the angels, and the man who follows lust is lower than the
 brutes;" on the text, "As to those in whose heart is a disease, it will add
 doubt to their doubt, and they shall die infidels," 35 and a comparison
 of the struggle between reason and lust to that between Majnun and his
 she-camel, he trying to get to his mistress Laila, and the she-camel
 trying to run home to her foal.

*NOTES:

1. Koran xlix. 10; xxxi. 27; ii. 285.
2. The letter is given in Koran xxvii. 30.
3. All these legends are derived from Koran xxi., xxvii., and xxxviii. See Sale's notes.
4. This refers to Muhammad, who is at once the "First reason" (Logos) and the "Perfect man," who is "the sum of all the worlds" and the "Great world." See *Notices et Extraits des MSS.*, x. p. 86.
5. He was also the final cause of creation. "If it had not been for thee, the world had not been created."
6. Muhammad as the Logos is the channel by which divine grace is conveyed to man. The "change of the body" is an allusion to the ascension of Muhammad (Mi raj).
7. A Hadis.

8. Music is much used in the religious services of the "Maulavi" order of Darveshes, founded by Jalalu -d-Din Rumi. See "The Dervishes," by J.P. Brown, p. 197.
9. "Am not I your lord?" (Koran vii. 171).
10. "When there shall be a trumpet blast, that shall be a dreadful day" (Koran lxxiv. 7).
11. The so-called Pythagorean doctrine of the "Harmony of the spheres" was as well known to Persian poets as to Shakespeare.
12. This is an allusion to the story of the "Believer's lost camel." Book ii., Story xi.
13. This alludes to the well-known poem of Faridu-d-Din 'Attar the "Mantiqu-t-Tair."
14. Book ii. Story v.
15. Koran xxvii. 16. There is a Hadis, "Speak to men according to the amount of their intelligence."
16. "These are they who have bought error at the price of guidance, but their traffic hath not been gainful" (Koran ii. 15).
17. Union attained, all duality and separate phenomenal existence are swallowed up in the One (Noumenon). (See Gulshan i Raz, I. 835 and 845).
18. Koran iii. 5.
19. Koran xxxvi. 7.
20. "And every man's work have we fastened about his neck, and on the last day will we bring forth to him a book, which shall be shown to him wide open. Read thy book; there needeth none but thyself to make out an account against thee that day " (Koran xvii. 14).
21. Koran xxiv. 35.
22. Koran xxxix. 67.
23. Koran ii. 148.
24. Koran xxx. 49.
25. Koran iii. 182.
26. "But is it unreasonable to confess that we believe in God, not by reason of the nature which conceals him, but by reason of the supernatural in man, which alone reveals him and proves him to exist? " (Jacobi, quoted in Sir W. Hamilton's Lectures on Metaphysics, vol. i. p. 40).
27. Koran vii. 22.
28. He said, "That thou hast caused me to err" (Koran vii. 15). This is the burden of many of 'Omar Khayyam's poems.
29. Koran xi. 43. See Book iii., Story 5.
30. Koran ix. 130.
31. Knowledge of "The Truth" is to be attained not by exercise of the reason, but by illumination from above. When the light of "The Truth" is

revealed, reason is drowned in bewilderment. *Gulshan i Raz*, Answer ii.

32. Freytag, *Arabum Proverbia*, vol. ii. p. 898; 1 Cor. iv. 10.

33. "They were amazed at Yusuf, and cut their hands, and said, 'God keep us, this is no man!'" (Koran xii. 31).

34. Koran lxxiii. 1.

35. Koran ix. 126.

STORY III.

The Youth who wrote a letter of complaint about his rations to the King.

A certain youth in the service of a great king was dissatisfied with his rations, so he went to the cook and reproached him with dishonoring his master by his stinginess. The youth would not listen to his excuses, but wrote off an angry letter of complaint to the king, in terms of outward compliment and respect, but betraying an angry spirit. On receiving this letter, the king observed that it contained only complaints about meat and drink, and evinced no aspirations after spiritual food, and therefore needed no answer, as "the proper answer to a fool is silence." 1 When the youth received no answer to his letter, he was much surprised, and threw the blame on the cook and on the messenger, ignoring the fact that the folly of his own letter was the real reason of its being left unanswered. He wrote in all five letters, but the king persisted in his refusal to reply, saying that fools are enemies to God and man, and that he who has any dealings with a fool fouls his own nest. Fools only regard material meat and drink, whereas the food of the wise is the light of God, as it is said by the Prophet, "I pass the night in the presence of my Lord, who giveth me meat and drink," 2 and again, "Fasting is the food of God," i.e., the means by which spiritual food is obtained. 3

Explanation of the text "And Moses conceived a secret fear within him.

We said 'Fear not, for thou shalt be uppermost (over Pharaoh's magicians) '" 4

Moses said, "Their sorcery confuses them;

What can I do? These people have no discernment."

God said, "I will generate in them discernment;

I will make their undiscerning reason to see clearly.

Although like a sea their waves cast up foam,

O Moses, thou shalt prevail over them; fear not!"

The magicians gloried in their own achievements,

But when Moses' rod became a snake, they were confounded.

Whoso boasts of his beauty and wit,

The stone of death is a touchstone of his boasts.

Sorcery fades away, but the miracles of Moses advance.
 Both resemble a dish falling from a roof:
 The noise of the dish of sorcery leaves only cursing;
 The noise of the dish of faith leaves edification.
 When the touchstone is hidden from the sight of all,
 Then come forth to battle and boast, O base coin!
 Your time for boasting is when the touchstone is away;
 The hand of power will soon crush your exaltation.
 The base coin says to me with pride every moment,
 "O pure gold, how am I inferior to you?"
 The gold replies, "Even so, O comrade;
 But the touchstone is at hand; be ready to meet it!"
 Death of the body is a benefaction to the spiritual;
 What damage has pure gold to dread from the shears?
 If the base coin were of itself far-sighted,
 It would reveal at first the blackness it shows at last.
 If it had showed its blackness at first on its face,
 'Twould have avoided hypocrisy now and misery at last.
 'Twould have sought the alchemy of grace in due time;
 Its reason would have prevailed over its hypocrisy.
 If it became broken-hearted through its own bad state,
 'Twould look onward to Him that heals the broken;
 'Twould look to the result and be broken-hearted
 And be made whole at once by the Healer of broken hearts.
 Divine grace places base copper in the alembic,
 Adulterated gold is excluded from that favor.
 O adulterated gold, boast not, but see clearly
 That thy Purchaser is not blind to thy defects.
 The light of the judgment-day will enlighten his eyes
 And destroy the glamour of thy fascinations.
 Behold them that have regard to the ultimate result,
 And also the regrets of foolish souls and their envy.
 Behold them that regard only the present,
 And cast away thoughts of evil to come from their minds.

*NOTES:

1. See Freytag, *Arabum Proverbia*, i. 551, for a parallel.
2. *Koran* xxvi. 79.
3. See *Mishkat ul Masabih*, vol. i. p. 463.
4. *Koran* xx. 70.

STORY IV.

Bayazid and his impious sayings when beside himself.

The holy saint Bayazid before his death predicted the birth of the saint Abul-Hasan Khirqani, and specified all the peculiar qualities which would be seen in him. And after his death it came to pass as he had predicted, and Abul-Hasan, hearing what Bayazid had said, used to frequent his tomb. One day he visited the tomb as usual, and found it covered with snow, and a voice was heard saying, "The world is fleeting as snow. I am calling thee! Follow me and forsake the world!" How Bayazid cried out, when beside himself, "Glory be to me!" and how his disciples were scandalized at this saying, and how Bayazid answered them.

Once that famous saint Bayazid came to his disciples,
 Saying, "Lo, I myself am God Almighty."
 That man of spiritual gifts being visibly beside himself;
 Said, "There is no God beside me; worship me!"
 Next morning, when his ecstatic state had passed,
 They said, "You said so and so, which was impious."
 He answered, "If I do so again,
 Straightway slay me with your knives!
 God is independent of me; I am in the body.
 If I say that again you must kill me!"
 When that holy person had given this injunction,
 Each of his disciples made ready his knife.
 Again that overflowing cup became beside himself,
 And his recent injunctions passed from his mind.
 Alienation came upon him, reason went astray,
 The dawn shone forth and his lamp paled at its light.
 Reason is like an officer when the king appears;
 The officer then loses his power and hides himself.
 Reason is God's shadow; God is the sun.
 What power has the shadow before the sun?
 When a man is possessed by an evil spirit
 The qualities of humanity are lost in him.
 Whatever he says is really said by that spirit,
 Though it seems to proceed from the man's mouth.
 When the spirit has this rule and dominance over him,
 The agent is the property of the spirit, and not himself;
 His self is departed, and he has become the spirit.
 The Turk without instruction speaks Arabic; 1
 When he returns to himself he knows not a word of it.
 Seeing God is lord of spirits and of man,
 How can He be inferior in power to a spirit?
 When the eagle of alienation from self took wing,
 Bayazid began to utter similar speeches;

The torrent of madness bore away his reason,
 And he spoke more impiously than before.
 "Within my vesture is naught but God,
 Whether you seek Him on earth or in heaven."
 His disciples all became mad with horror,
 And struck with their knives at his holy body.
 Each one, like the assassins of Kardkoh, 2
 Without fear aimed at the body of his chief.
 Each who aimed at the body of the Shaikh,
 His stroke was reversed and wounded the striker.
 No stroke took effect on that man of spiritual gifts,
 But the disciples were wounded and drowned in blood.
 Each who had aimed a blow at his neck,
 Saw his own throat cut, and gave up the ghost;
 He who had struck at his breast
 Had cleft his own breast and killed himself.
 They who knew better that lord of felicity,
 Who had not courage enough to strike a deadly blow,
 Their half-knowledge held their hands back;
 They saved their lives but slightly wounded themselves.
 On the morrow those disciples, diminished in number,
 Raised lamentations in their houses.
 They went to Bayazid, thousands of men and women,
 Saying, "The two worlds are hidden in thy vesture;
 If this body of thine were that of a man,
 It would have perished of sword-wounds, like a man's."
 The man in his senses fought with him 'beside himself,
 And thrust the thorn into his own eyes."
 Ah! you who smite with your sword him beside himself,
 You smite yourself therewith; Beware!
 For he that is beside himself is annihilated and safe;
 Yea, he dwells in security forever.
 His form is vanished, he is a mere mirror;
 Nothing is seen in him but the reflection of another.
 If you spit at it, you spit at your own face,
 And if you hit that mirror, you hit yourself;
 And if you see an ugly face in it, 'tis your own,
 And if you see an 'Isa there, you are its mother Mary.
 He is neither this nor that he is void of form;
 'Tis your own form which is reflected back to you.
 But when the discourse reaches this point, lip is closed;
 When pen reaches this point, it is split in twain.
 Close then your lips, though eloquence be possible.

Keep silence; God knows the right way!

This is followed by an anecdote of the Prophet appointing an Hudhaili youth to be captain of a band of warriors amongst whom were many older and more experienced soldiers, and of the objections made to this appointment, and of the Prophet's answer to the objectors.

Why the Prophet promoted the youth to command his seniors.

The Prophet said, "O ye who regard only the outside,
Regard him not as a youth void of talents.

Many are they whose beards are black yet are old,

Many too have white beards and hearts like pitch.

I have made trial of his wisdom often and often,

And that youth has shown himself old in his actions.

Age consists in maturity of wisdom, O son,

Not, in whiteness of the beard and hair.

How can any one be older than Iblis?

Yet, if he has no wisdom, he is naught.

Suppose him an infant, if he has 'Isa's soul,

He is pure from pride and from carnal lust.

That whiteness of the hair is a sign of maturity

Only to purblind eyes whose vision is limited.

Since that shortsighted one judges by outward signs,

He seeks the right course by outward tokens.

For his sake I said that if ye desire counsel

Ye ought to make choice of an old man.

He who has emerged from the veil of blind belief

Beholds by the light of God all things that exist.

His pure light, without signs or tokens,

Cleaves for him the rind and brings him to the kernel.

To the regarder of externals, genuine and base coin are alike.

How can he know what is inside the basket?

Many are the gold coins made black with smoke,

So that they elude the clutches of greedy thieves;

Many are the copper coins gilded with gold,

And sold as gold to men of slender wits.

We who regard the inside of the world,

We look at the heart and disregard the outside.

The judges who confine their view to externals

And base their decisions on outward appearances,

As they testify and make outward show of faith, 3

Are straightway dubbed faithful by men of externals.

Therefore these heretics, who regard only externals,

Have secretly shed the blood of many true believers.

Strive then to be old in wisdom and in faith,

That, like Universal Reason, you may see within." 4

*NOTES:

1. Alluding to the story of the Kurd, Syad Abul-Wafa, Book i Story xiv. note.
2. A hill in Mazandaran.
3. "And some there are who say, 'We believe in God and in the last day,' yet they are not believers" (Koran ii. 7).
4. Universal Reason, here applied to Muhammad. "The first thing which God created was ('aql) Reason or Intelligence," i.e., the Logos.

STORY V.

The Three Fishes.

This story, which is taken from the book of Kalila and Damnah,¹ is as follows. There was in a secluded place a lake, which was fed by a running stream, and in this lake were three fishes, one very wise, the second half wise, and the third foolish. One day some fishermen passed by that lake, and having espied the fish, hastened home to fetch their nets. The fish also saw the fishermen and were sorely disquieted. The very wise fish, without a minute's delay, quitted the lake and took refuge in the running stream which communicated with it, and thus escaped the impending danger. The half wise fish delayed doing anything till the fishermen actually made their appearance with their nets. He then floated upon the surface of the water, pretending to be dead, and the fisherman took him up and threw him into the stream, and by this device he saved his life. But the foolish fish did nothing but swim wildly about, and was taken and killed by the fishermen.

The marks of the wise man, of the half wise, and of the fool.

The wise man is he who possesses a torch of his own;

He is the guide and leader of the caravan.

That leader is his own director and light;

That illuminated one follows his own lead.

He is his own protector; do ye also seek protection

From that light whereon his soul is nurtured.

The second, he, namely, who is half wise,

Knows the wise man to be the light of his eyes.

He clings to the wise man like a blind man to his guide,

So as to become possessed of the wise man's sight.

But the fool, who has no particle of wisdom,

Has no wisdom of his own, and quits the wise man.

He knows nothing of the way, great or small,

And is ashamed to follow the footsteps of the guide.

He wanders into the boundless desert,

Sometimes halting and despairing, sometimes running.
 He has no lamp wherewith to light himself on his way,
 Nor half a lamp which might recognize and seek light.
 He lacks wisdom, so as to boast of being alive,
 And also half wisdom, so as to assume to be dead?
 That half wise one became as one utterly dead
 In order to rise up out of his degradation.
 If you lack perfect wisdom, make yourself as dead
 Under the shadow of the wise, whose words give life.
 The fool is neither alive so as to companion with 'Isa,
 Nor yet dead so as to feel the power of 'Isa's breath.
 His blind soul wanders in every direction,
 And at last makes a spring, but springs not upwards.
 The counsels of the bird.
 A man captured a bird by wiles and snares;
 The bird said to him, "O noble sir,
 In your time you have eaten many oxen and sheep,
 And likewise sacrificed many camels;
 You have never become satisfied with their meat,
 So you will not be satisfied with my flesh.
 Let me go, that I may give you three counsels,
 Whence you will see whether I am wise or foolish.
 The first of my counsels shall be given on your wrist,
 The second on your well-plastered roof,
 And the third I will give you from the top of a tree.
 On hearing all three you will deem yourself happy.
 As regards the counsel on your wrist, 'tis this.
 'Believe not foolish assertions of any one!'"
 When he had spoken this counsel on his wrist, he flew
 Up to the top of the roof, entirely free.
 Then he said, "Do not grieve for what is past;
 When a thing is done, vex not yourself about it."
 He continued, "Hidden inside this body of mine
 Is a precious pearl, ten drachms in weight.
 That jewel of right, belonged to you,
 Wealth for yourself and prosperity for your children.
 You have lost it, as it, was not fated you should get it,
 That pearl whose like can nowhere be found."
 Thereupon the man, like a woman in her travail,
 Gave vent to lamentations and weeping.
 The bird said to him, "Did I not counsel you, saying,
 'Beware of grieving over what is past and gone?'
 When 'tis past and gone, why sorrow for it?

Either you understood not my counsel or are deaf.
 The second counsel I gave you was this, namely,
 'Be not misguided enough to believe foolish assertions.'
 O fool, altogether I do not weigh three drachms,
 How can a pearl of ten drachms be within me?"
 The man recovered himself and said, "Well then,
 Tell me now your third good counsel!"
 The bird replied, "You have made a fine use of the others,
 That I should waste my third counsel upon you.
 To give counsel to a sleepy ignoramus
 Is to sow seeds upon salt land.
 Torn garments of folly and ignorance cannot be patched.
 O counselors, waste not the seed of counsel on them!"

*NOTES:

1. Anvar i Suhaili. Book i. Story 15.

STORY VI.

Moses and Pharaoh. 1

Then follows a very long account of the dealings of Moses, an
 incarnation of true reason, with Pharaoh, the exponent of mere opinion
 or illusion. It begins with a long discussion between Moses and
 Pharaoh. Moses tells Pharaoh that both of them alike owe their bodies
 to earth and their souls to God, and that God is their only lord. Pharaoh
 replies that he is lord of Moses, and chides Moses for his want of
 gratitude to himself for nurturing him in his childhood. Moses replies
 that he recognizes no lord but God, and reminds Pharaoh how he had
 tried to kill him in his infancy. Pharaoh complains that he is made of no
 account by Moses, and Moses retorts that in order to cultivate a waste
 field it is necessary to break up the soil; and in order to make a good
 garment, the stuff must first be cut up; and in order to make bread, the
 wheat must first be ground in the mill, and so on. The best return he can
 make to Pharaoh for his hospitality to him in his infancy is to set him
 free from his lust-engendered illusions, like a fish from the fish-hook
 which has caught him. Pharaoh then twits Moses with his sorceries in
 changing his staff into a serpent, and thereby beguiling the people.
 Moses replies that all this was accomplished not by sorcery, like that of
 Pharaoh's own magicians, but by the power of God, though Pharaoh
 could not see it, owing to his want of perception of divine things. The
 ear and the nose cannot see beautiful objects, but only the eye, and
 similarly the sensual eye, blinded by lust, is impotent to behold spiritual
 truth. On the other hand, men of spiritual insight, whose vision is
 purged from lust, become as it were all eyes, and no longer see double,

but only the One sole real Being. Man's body, it is true, is formed of earth, but by discipline and contrition it may be made to reflect spiritual verities, even as coarse and hard iron may be polished into a steel mirror. Pharaoh ought to cleanse the rust of evil-doing from his soul, and then he would be able to see the spiritual truths which Moses was displaying before him. The door of repentance is always open. Moses then promised that if Pharaoh would obey one admonition he should receive in return four advantages. Pharaoh was tempted by this promise, and asked what the admonition was. Moses answered that it was this, that Pharaoh should confess that there is no God except the One Creator of all things in heaven and on earth. Pharaoh then prayed him to expound the four advantages he had promised, saying that possibly they might cure him of infidelity, and cause him to become a vessel of mercy, instead of one of wrath. Moses then explained that they were as follows:

(1) Health.

(2) Long life, ending in the conviction that death is gain.

Even as one who knows of a treasure hid in a ruined house pulls down the house to find that treasure, so does the wise man, full of years and experience, pull down the house of the body to gain the treasure of eternal life. The tradition "I was a hidden treasure," bears on this matter.

(3) A better kingdom than that of Egypt, one of peace in place of one of enmity and contention.

(4) Perpetual youth.

Pharaoh then proceeded to take counsel with his wife, Asiya, whether it would be advisable to quit his infidelity and believe in the promises of Moses. Asiya, being a pious woman and well inclined to Moses, whom she had nurtured in his infancy, urged him to do so, but Pharaoh said he would first consult his vazir Haman. Asiya had a bad opinion of Haman, whom she knew to be as blind to spiritual truths as Pharaoh himself, and she did her best to dissuade Pharaoh from consulting him. To illustrate Haman's spiritual blindness, she told the story of a royal falcon who fell into the hands of an ignorant old woman. This old woman knew nothing of the virtues of a falcon, and was displeased at the falcon's appearance, and said to it, "What was your mother about to leave your claws and beak so long?" She then proceeded to trim them short, according to her fancy, and of course spoiled the falcon for all purposes of falconry. Pharaoh, however, would not be diverted from his purpose of consulting Haman, and Asiya was fain to console herself with the reflection that like always herds with like, and so Pharaoh must needs consort with Haman, who was in so many respects a duplicate of himself. To illustrate this she recalled the story of a woman whose infant had crawled to the brink of a canal, where it persisted in

remaining, at the imminent peril of its life, despite all her calls and entreaties. In her distress she asked aid of Ali, who told her to place another infant on the top of the bank. She did so, and her own infant, seeing its playfellow, left the brink of its own accord and came to join its fellow. The spirit of man is of like genus with the holy prophets, but man's animal lust with the demons. And as things of like nature attract one another, so unlike things repel one another. Thus it is said that when holy men pray to be delivered from hell, hell also prays that they may be kept away from it. Pharaoh then proceeded to consult Haman, and Haman, on hearing that Moses had proposed to Pharaoh to humble himself and confess the supreme lordship of Allah, was indignant and rent his clothes, saying, "Is not the kingdom of Egypt thine? Art thou not mightier than this despicable fellow? 2 Who is he to degrade Pharaoh from his 'supreme lordship?'" So Pharaoh listened to Haman and refused to be converted to the true faith. Then Moses was much discouraged, but he was consoled by a voice from heaven assuring him that he was well-beloved of God, because in spite of disappointments and through good and evil he clung to God.

On the tradition, "I was a hidden treasure and I desired to be known, and I created the world in order to be known".

Destroy your house, and with the treasure hidden in it 3

You will be able to build thousands of houses.

The treasure lies under it; there is no help for it;

Hesitate not to pull it down; do not tarry!

For with the coin of that treasure

A thousand houses can be built without labor.

At last of a surety that house will be destroyed,

And the divine treasure will be seen beneath it.

But 'twill not belong to you, because in truth 4

That prize is the wages for destroying the house.

When one has not done the work he gets no wages;

"Man gets nothing he has not worked for." 5

Then you will bite your finger, saying, "Alas!

That bright moon was hidden under a cloud.

I did not do what they told me for my good;

Now house and treasure are lost and my hand is empty."

You have taken your house on lease or hired it;

'Tis not your own property to buy and sell.

As to the term of the lease, it is till your death;

In that term you have to turn it to use.

If before the end of the term of the lease

You omit to derive profit from the house,

Then the owner puts you out of it,

And pulls it down himself to find the gold-mine.
 While you are now smiting your head in deep regret,
 And now tearing your beard to think of your folly,
 Saying, "Alas! that house belonged to me;
 I was blind and did not derive profit from it.
 Alas! the wind has carried off my dwelling
 Forever! 'O misery that rests on slaves!' 6
 In that house of mine I saw but forms and pictures;
 I was enchanted with that house so fleetin!
 I was ignorant of the treasure hidden beneath it,
 Otherwise I would have grasped an axe as a perfume.
 Ah! if I had administered the justice of the axe,
 I should now have been quit of sorrow.
 But I fixed my gaze on outward forms,
 Like an infant I sported with playthings.
 Well said the famous Hakim Sanai,
 'Thou art a child; thy house is full of pictures.'
 In his divine poem he gives this advice,
 'Sweep away the dust from thy house!'"
 They who recognize the almighty power of God do not ask where
 heaven is or where hell is.
 "O Pharaoh, if you are wise, I show you mercy;
 But if you are an ass, I give you the stick as an ass.
 So I will drive you out of your stable,
 Even as I make your head and ears bleed with my stick.
 In this stable asses and men alike
 Are deprived of peace by your oppressions.
 See! I have brought a staff for the purpose of correcting
 Every ass who does not prove tractable.
 It turns into a serpent in vengeance against you,
 Because you have become a serpent in deed and character.
 You are an evil serpent, swelled to the size of a hill.
 Yet look at the Serpent (constellation) in heaven.
 This staff is a foretaste to you of hell,
 Saying, 'Ho, take refuge in the light!
 Otherwise you will fall into my jaws,
 And will find no escape from my clutches!'
 This staff even now became a serpent,
 So that you need not ask, 'Where is God's hell?'
 God makes a hell wheresoever He wills;
 He makes the very sky a snare and trap for birds.
 He produces pains and aches in your teeth,
 So that you say, "Tis a hell and serpent's bite.'

Or again He makes your spittle as honey,
 So that you say, "Tis heaven and wine of Paradise.'
 He makes sugar to grow in your mouth,
 That you may know the might of the divine decrees.
 Therefore, bite not the innocent with your teeth;
 Bear in mind the divine stroke that tarries not."
 God made the Nile blood to the Egyptians,
 He preserved the Israelites from the peril,
 That you might know how God discerns
 Between the wise and the foolish wayfarers.
 The Nile learned of God discernment
 When it let the ones through and engulfed the others.
 God's mercy made the Nile wise,
 His wrath made Cain foolish.
 Of His mercy He created wisdom in inanimate things,
 And of His wrath He deprived the wise of wisdom.
 Of His mercy wisdom accrued to inanimate things,
 As a chastisement He took wisdom from the wise.
 Here at His command wisdom was shed down like rain,
 Whilst there wisdom saw His wrath and fled away.
 Clouds and sun, and moon and lofty stars,
 All come and go in obedience to His ordinance;
 No one of them comes save at His appointed time;
 It lingers not behind nor anticipates that time.
 Whereas you understood not this secret, the prophets
 Have instilled this knowledge into stone and staff;
 So that you may infer that other inanimate things
 Without doubt resemble in this stones and staves.
 The obedience of stone and staff is shown to you,
 And informs you of that of other inanimate things.
 They cry, "We are all aware of God and obey Him;
 We are not destructive by mere fortuitous chance."
 Thus you know the water of the Nile when in flood
 Made distinction between the Egyptians and the Israelites.
 You know the others are wise as earth, who, when cleft,
 Knew Qarun and swallowed him up in vengeance.
 Or like the moon, who heard the command and hasted
 To sever itself into two halves in the sky. 7
 Or like the trees and stones, which in all places
 Were seen to bow down at the feet of Mustafa.
 The arguments between a Sunni and a Materialist 8 (Dahri) decided by
 the arbitrament of fire.
 Last night a Sunni said, "The world is transitory;

The heavens will pass away; 'God will be the heir.'" 9
 A philosopher replied, "How know you they are transitory?
 How knows the rain the transitory nature of the cloud?
 Are you not a mere mote floating in the sunbeams?
 How know you that the sun is transitory?
 A mere worm buried in a dung-heap,
 How can it know the origin and end of the earth?
 In blind belief you have accepted this from your father,
 And through folly have clung to it ever since.
 Tell me what is the proof of its transitoriness,
 Or else be silent and indulge not in idle talk."
 The Sunni said, "One day I saw two persons
 Engaged in argument on this deep question,
 Yea, in dispute and controversy and argument.
 At last a crowd was gathered round them.
 I proceeded towards that company
 To inform myself of the subject of their discourse.
 One said, 'This sky will pass away;
 Doubtless this building had a builder.'
 The other said, 'It is eternal and without period;
 It had no builder, or it was its own builder.'
 The first said, 'Do you then deny the Creator,
 The Bringer of day and night, the Sustainer of men?'
 He answered, 'Without proof I will not listen
 To what you say; 'tis only based on blind belief.
 Go! bring proof and evidence, for never
 Will I accept this statement without proof.'
 He answered, 'The proof is within my heart,
 Yea, my proofs are hidden in my heart.
 From weakness of vision you see not the new moon;
 If I see it, be not angry with me!"
 Much talk followed, and the people were perplexed
 About the origin and end of the revolving heavens.
 Then the first said, 'O friend, within me is a proof
 Which assures me of the transitoriness of the heavens.
 I hold it for certain, and the sign of certainty
 In him who possesses it is entering into fire.
 Know this proof is not to be expressed in speech,
 Any more than the feeling of love felt by lovers.
 The secret I labor to express is not revealed
 Save by the pallor and emaciation of my face.
 When the tears course down my cheeks,
 They are a proof of the beauty and grace of my beloved.'

The other said, "I take not these for a proof,
 Though they may be a proof to common people."
 The Sunni said, "When genuine and base coin boast,
 Saying, 'Thou art false, I am good and genuine,'
 Fire is the test ultimately,
 When the two rivals are cast into the furnace."
 Accordingly both of them entered the furnace,
 Both leapt into the fiery flame;
 And the philosopher was burnt to ashes,
 But the God-fearing Sunni was made fairer than before.

*NOTES:

1. This story is an expansion of Koran xliii. 50 and following verses, and of Koran xi.
2. See Koran xliii. 50.
3. Compare the Hadis, "Die before you die," i.e., mortify your carnal desires, and you will find spiritual treasure.
4. The Turkish commentator translates ruh by Haqq Yoluna, "for the sake of truth," "in the way of truth." The Lucknow commentator, as usual, shirks the difficulty.
5. Koran liii. 40.
6. Koran xxxvi, 29.
7. Koran liv. 1.
8. Ghazzali divides the ancient Greek philosophers into three classes: Dahriyun, Tabaiyun, and Ilahiyyun. Schmolders, *Ecoles Philosophiques*, p. 29.
9. Koran xv. 23.

STORY VII.

The Courtier who quarreled with his Friend for saving his Life.

A king was enraged against one of his courtiers, and drew his sword to slay him. The bystanders were all afraid to interfere, with the exception of one who boldly threw himself at the king's feet and begged him to spare the offender. The king at once stayed his hand, and laid down his sword, saying, "As you have interceded for him, I would gladly pardon him, even if he had acted as a very demon. I cannot refuse your entreaties, because they are the same as my own. In reality, it is not you who make these entreaties for him, but I who make them through your mouth. I am the real actor in this matter and you are only my agent. Remember the text, 'You shot not when you shot;' I you are, as it were, the foam, and I the mighty ocean beneath it. The mercy you show to this offender is really shown by me, the king." The offender was accordingly released and went his way; but, strange to say, he showed no gratitude

to his protector, but, on the contrary, omitted to greet him when he met him, and in other ways refused to recognize the favor he had received from him. This behavior excited remark, and people questioned him as to the cause of his ingratitude to his benefactor. He replied, "I had offered up my life to the king when this man intervened. It was a moment when, according to the tradition, I was with God in such a manner that neither prophet nor angel found entrance along with me,"² and this man intruded between us. I desired no mercy save the king's blows; I sought no shelter save the king. If the king had cut off my head he would have given me eternal life in return for it. My duty is to sacrifice my life; it is the king's prerogative to give life. The night which is made dark as pitch by the king scorns the brightness of the brightest festal day. He who beholds the king is exalted above all thoughts of mercy and vengeance. Of a man raised to this exalted state no description is possible in this world, for he is hidden in God, and words like 'mercy' and 'vengeance' only express men's partial and weak views of the matter. It is true 'God taught Adam the names of all things,'³ but that means the real qualities of things, and not such names as ordinary men use, clad in the dress of human speech. The words and expressions we use have merely a relative truth, and do not unfold absolute truth." He illustrates this by the reply made to the angel Gabriel by Abraham when he was cast into the fire by Nimrod.⁴ Gabriel asked him if he could assist him, and Abraham answered, "No! I have no need of your help." When one has attained union with God he has no need of intermediaries. Prophets and apostles are needed as links to connect ordinary men with God, but he who hears the "inner voice" within him has no need to listen to outward words, even of apostles. Although that intercessor is himself dwelling in God, yet my state is higher and more lovely than his. Though he is God's agent, yet I desire not his intercession to save me from evil sent me by God, for evil at God's hand seems to me good. What seems mercy and kindness to the vulgar seems wrath and vengeance to God-intoxicated saints. God's severity and chastisements serve to exalt his saints, though they make the vulgar more ungodly than before, even as the water of the Nile was pure water to the Israelites, but blood to the Egyptians. Moses asks the Almighty, "Why hast Thou made men to destroy them?"

5

Moses said, "O Lord of the day of account,
Thou makest forms; wherefore, then, destroyest Thou them?
Thou makest charming forms, both men and women;
Wherefore, then, dost Thou lay them waste?"
God answered, "I know that this query of thine
Proceeds not from negation or vain curiosity.

Otherwise I should chastise and punish thee;
 Yea, I should rebuke thee for this question.
 But thou seekest to discover in my actions
 The ruling principle and the eternal mystery,
 In order to inform the people thereof,
 And to make 'ripe' every 'raw' person.
 Yea, O messenger, thou questionest me that I may reveal
 My ways to the people, though thou knowest them.
 O Moses, go and sow seed in the ground
 In order to do justice to this question."
 When Moses had sowed and his seed had grown up,
 He took a sickle and reaped the corn,
 And then a divine voice reached his ears:
 "Why hast thou sown and nurtured the corn,
 And then cut it down directly it was ripe?"
 Moses replied, "Lord, I cut it and lay it low
 Because here I have grain and straw.
 Grain is out of place in the straw-yard,
 And straw is useless in the wheat-barn.
 'Tis wrong to mix these two,
 It is needful to sift them one from the other."
 God said, "From whom learnest thou this knowledge
 Whereby thou hast constructed a threshing-floor?"
 Moses said, "O Lord, Thou hast given me discernment."
 God said, "Then have not I also discernment?
 Amongst my creatures there are pure spirits,
 And also dark and befouled spirits.
 The oyster-shells are not all of the same value;
 Some contain pearls, and others black stones.
 It is needful to discern the bad from the good,
 Just as much as to sift wheat from straw.
 The people of this world exist in order to manifest
 And to disclose the 'hidden treasure.'
 Read, 'I was a hidden treasure, and desired to be known;
 Hide not the hidden treasure, but disclose it.
 Your true treasure is hidden under a false one,
 Just as butter is hidden within the substance of milk.
 The false one is this transitory body of yours,
 The true one your divine soul.
 Long time this milk is exposed to view,
 And the soul's butter is hidden and of no account.
 Stir up your milk assiduously with knowledge,
 So that what is hidden in it may be disclosed;

Because this mortal is the guide to immortality,
As the cries of revellers indicate the cup-bearer."

*NOTES:

1. Koran viii. 17.
2. See *Gulshan i Raz*, I. 120.
3. Koran ii. 29.
4. See Koran xxi. 68, and the Commentators thereon.
5. So Job x. 8: "Thy hands have made me, yet Thou dost destroy me."

STORY VIII.

The Prince who, after having been beguiled by
a Courtesan, returned to his True Love.

A certain king dreamed that his dearly beloved son, a youth of great promise, had come to an untimely end. On awaking he was rejoiced to find that his son was still alive; but he reflected that an accident might carry him off at any moment, and therefore decided to marry him without delay, in order that the succession might be secured.

Accordingly he chose the daughter of a pious Darvesh as a bride for his son, and made preparations for the wedding. But his wife and the other ladies of his harem did not approve of the match, considering it below the dignity of the prince to marry the daughter of a beggar. The king rebuked them, saying that a Darvesh who had renounced worldly wealth for the sake of God was not to be confounded with an ordinary beggar, and insisted on the consummation of the marriage. After the marriage the prince refused to have anything to do with his bride, though she was very fair to look on, and he carried on an intrigue with an ugly old woman who had bewitched him by sorcery. After a year, however, the king found some physicians who succeeded in breaking the spell, and the prince returned to his senses, and his eyes were opened to the superior attractions of his wife, and he renounced his ugly paramour and fell in love with his wife. This is a parable, the true wife being the Deity, the old paramour the world, and the physicians the prophets and saints. Another illustration is a child who played at besieging a mimic fort with his fellows, and succeeded in capturing it and keeping the others out. At this moment God "bestowed on him wisdom, though a child," 1 and it became to him a day "when a man flees from his brethren," 2 and he recognized the emptiness of this idle sport, and engaged in the pursuit of holiness and piety. This is followed by an anecdote of a devotee who had so concentrated his thoughts on things above that he was utterly careless of all earthly troubles, and was cheerful and rejoicing even in the midst of a severe famine.

The world is the outward form of "Universal Reason" (Muhammad),

and he who grieves him must expect trouble in the world. 3
 The whole world is the outward form of Universal Reason,
 For it is the father of all creatures of reason.
 When a man acts basely towards Universal Reason,
 Its form, the world, shows its teeth at him.
 Be loyal to this father and renounce disobedience,
 That this earthy house may furnish you golden carpets.
 Then the judgment-day will be the "cash of your state,"
 Earth and heavens will be transfigured before you. 4
 I am ever in concord with this father of ours,
 And earth ever appears to me as a Paradise.
 Each moment a fleshly form, a new beauty,
 So that weariness vanishes at these ever-fresh sights.
 I see the world filled with blessings,
 Fresh waters ever welling up from new fountains.
 The sound of those waters reaches my ears,
 My brain and senses are intoxicated therewith.
 Branches of trees dancing like fair damsels,
 Leaves clapping hands like singers.
 These glories are a mirror shining through a veil;
 If the mirror were unveiled, how would it be?
 I tell not one in a thousand of them,
 Because every ear is stopped with doubt.
 To men of illusions these tales are mere good tidings,
 But men of knowledge deem them not tidings, but ready cash.
 This is illustrated by an anecdote of Ezra or 'Uzair and his sons.⁵ On his
 return from Babylon, whither he had been carried captive by
 Nebuchadnezzar, Ezra beheld the ruins of Jerusalem, and he said, "How
 shall God give life to this city after it hath been dead?" And God caused
 him to die for a hundred years, and then raised him again to life, and
 said to him, "How long hast thou waited?" He said, "I have waited a
 day." God said, "Nay, thou hast waited a hundred years. Look at the
 dead bones of thine ass; we will raise them and clothe them with flesh."
 Ezra was raised from the dead as a young man, whereas his sons were
 then, of course, very old men. They met him, and asked if he had seen
 their father. He replied, "I have seen him; he is coming." Some of them
 rejoiced, considering this good news; but others, who had loved him
 more dearly, knew him and fainted with joy. What was mere good
 tidings to the men of opinion was the "ready money of their state" to
 men of real knowledge.

*NOTES:

1. Koran xix. 13.
2. Koran lxxx. 34.

3. "Aql i Kull, Universal Reason, or the Logos, was identified with the prophet Muhammad."

4. Koran xiv. 49.

5. This story comes from Koran ii. 261.

STORY IX.

The Mule and the Camel.

A mule said to a camel, "How is it that I am always stumbling and falling down, whilst you never make a false step?" The camel replied, "My eyes are always directed upwards, and I see a long way before me, while your eyes look down, and you only see what is immediately under your feet." The mule admitted the truth of the camel's statement, and besought him to act as his guide in future, and the camel consented to do so. Just so partial reason cannot see beyond the grave, but real reason looks onward to the day of judgment, and, therefore, is enabled to steer a better course in this world. For this cause, men having only partial reason or mere opinion of their own ought to follow the guidance of the saints, according to the text, "O believers, enter not upon any affair ere God and his Apostle lead the way." 1

Then follows another anecdote of an Egyptian who asked an Israelite to draw water for him from the Nile, because the water of the Nile turned to blood when drawn by an Egyptian. Afterwards the Egyptian asked the Israelite to pray for him, and the Israelite admonished him to renounce his egotism and conceit of his own existence, which blinded his eyes to divine verities. In illustration of this he tells the same story of an adulterous woman, which is known as the "Merchant's Tale" in Chaucer. This woman, desiring to carry on an intrigue with her paramour, climbed up a pear-tree to gather the fruit, and when she had reached the top she looked down, and pretended that she saw her husband misconducting himself with another woman. The husband assured her there was no one but himself there, and desired her to come down and see for herself. She came down and admitted there was no one there. Her husband then, at her request, ascended the tree, and she at once called her paramour, and began to amuse herself with him. Her husband saw her from his post in the tree, and began to abuse her; but she declared there was no man with her, and that the pear-tree made her husband see double, just as it had made her see double previously.

The evolution of man.

First he appeared in the class of inorganic things, 2

Next he passed therefrom into that of plants.

For years he lived as one of the plants,

Remembering naught of his inorganic state so different;

And when he passed from the vegetive to the animal state
 He had no remembrance of his state as a plant,
 Except the inclination he felt to the world of plants,
 Especially at the time of spring and sweet flowers.
 Like the inclination of infants towards their mothers,
 Which know not the cause of their inclination to the breast,
 Or the excessive inclination of young disciples
 Towards their noble and illustrious teachers.
 The disciple's partial reason comes from that Reason,
 The disciple's shadow is from that bough.
 When the shadows in the disciples cease,
 They know the reason of their attachment to the teachers.
 For, O fortunate one, how can the shadow move,
 Unless the tree that casts the shadow move as well?
 Again, the great Creator, as you know,
 Drew man out of the animal into the human state.
 Thus man passed from one order of nature to another,
 Till he became wise and knowing and strong as he is now.
 Of his first souls he has now no remembrance,
 And he will be again changed from his present soul.
 In order to escape from his present soul full of lusts
 He must behold thousands of reasonable souls.
 Though man fell asleep and forgot his previous states,
 Yet God will not leave him in this self-forgetfulness;
 And then he will laugh at his own former state
 Saying, "What mattered my experiences when asleep?
 When I had forgotten my prosperous condition,
 And knew not that the grief and ills I experienced
 Were the effect of sleep and illusion and fancy?
 In like manner this world, which is only a dream.
 Seems to the sleeper as a thing enduring for ever
 But when the morn of the last day shall dawn,
 The sleeper will escape from the cloud of illusion;
 Laughter will overpower him at his own fancied grieves
 When he beholds his abiding home and place.
 Whatever you see in this sleep, both good and evil,
 Will all be exposed to view on the resurrection day.
 Whatever you have done during your sleep in the world
 Will be displayed to you clearly when you awake.
 Imagine not that these ill deeds of yours exist not
 In this sleep of yours, and will not be revealed to you.
 But your present laughter will turn to weeping and woe
 On the day of revealing, O you who oppress captives!

Your present wailing and sorrow and grieves,
 On the other hand, will be joy when you awake,
 O you, who have rent the garments of many Josephs,
 You will rise from your heavy sleep as a wolf.
 Your bad qualities will rise in the shape of wolves
 And rend you limb from limb in vengeance.
 By the law of retaliation blood sleeps not after death;
 Say not, "I shall die and obtain pardon."
 The retaliation of this world is illusive,
 It is mere sport compared to the retaliation to come.
 Therefore God calls the world "a pastime and a sport," 3
 For punishment in this world is sport compared to that.
 Here punishment is as the repression of quarrels,
 There it is as castration or circumcision.

But this discourse is endless, O Moses,
 Go and leave these asses to their grazing!
 Let them fatten themselves with the food they love,
 For they are very wolves and objects of my wrath.
 Zu'l Qarnain at Mount Qaf. 4
 Zu'l Qarnain journeyed to Mount Qaf;
 He saw it was formed of a bright emerald,
 Forming as it were a ring round the world,
 Whereat all people are filled with wonder.
 He said, "Thou mighty hill, what are other hills?
 Before thee they are mere playthings."
 The Mount replied, "Those hills are my veins,
 But they are not like me in beauty and importance.
 A hidden vein from me runs to every city,
 The quarters of the world are bound to my veins.
 When God desires an earthquake under any city,
 He bids me shake one of my veins.
 Then in anger I shake that vein
 Which is connected with that particular city.
 When He says, 'Enough,' my vein remains still,
 I remain still, and then haste to perform my work.
 Now still like a plaster, and now operating;
 Now still like thought, and then speaking my thought.
 But they who are void of reason imagine
 That these earthquakes proceed from earth's vapors."

Just so an ant who saw a pen writing on paper,
 Delivered himself to another ant in this way
 'That pen is making very wonderful figures,
 Like hyacinths and lilies and roses.'
 The other said, 'The finger is the real worker,
 The pen is only the instrument of its working.'
 A third ant said, 'No; the action proceeds from the arm,
 The weak finger writes with the arm's might.'
 So it went on upwards, till at last
 A prince of the ants, who had some wit
 Said, 'Ye regard only the outward form of this marvel,
 Which form becomes senseless in sleep and death.
 Form is only as a dress or a staff in the hand,
 It is only from reason and mind these figures proceed.'
 But he knew not that this reason and mind
 Would be but lifeless things without God's impulsion.
 The angel Gabriel appears to the Prophet Muhammad.
 Mustafa said to the angel Gabriel,
 "O friend, show me thy form as it really is;
 Show it to me openly and perceptibly,
 That I may behold thee with my eyes."
 Gabriel said, "Thou canst not do so, thou art too weak,
 Thy senses are exceeding weak and frail."
 Muhammad said, "Show it, that this body of mine may see
 To what extent its senses are frail and impotent.
 True, man's bodily senses are frail,
 But he possesses within him a mighty property. 5
 This body resembles flint and steel,
 But like them it has the power of kindling fire.
 Flint and steel are able to generate fire,
 From them springs fire which can destroy its parents."
 As he continued importuning him, Gabriel displayed
 His awful form, whereat the mountains were rent asunder.
 It occupied the sky from east to west.
 And Mustafa swooned with fear.
 When Gabriel beheld him swooning with fear,
 He came and clasped him in his arms.
 Address to Husamu-'d-Din.
 O light of God, Husamu-'d-Din, admit
 This ass's head into that melon-garden!
 For when this ass is killed in the slaughter-house
 That kitchen will bestow upon him a new existence.

From me proceeds the form, from thee the spirit;
 Nay, form and spirit both proceed from thee!
 Thou art as Muhammad in heaven, O brilliant Sun!
 Be also as Muhammad on earth forever and ever!
 So that earth and heaven on high may be united
 With one heart, one worship, one aspiration!
 And schism and polytheism and duality disappear,
 And Unity abide in the Real Spiritual Being!
 When my spirit recognizes thy spirit,
 We remember our essential union and origin.

*NOTES:

1. Koran xlix. 1.
2. See the parallel passage in *Gulshan i Raz*, I. 317, and the note. It is based on the Aristotelian doctrine of the ascending grades of the soul, or vital principle.
3. Koran xxix. 64.
4. *Zu'l Qarnain*, Chaucer's *Dulkarn*, means "He of the two horns," and here denotes Alexander the Great.
5. See the parallel passage in *Gulshan i Raz*, I. 431, and the note thereon. This property is the mystic "inner light" or spiritual intuition.

Book V.

STORY I.

The Prophet and his Infidel Guest.

AFTER the usual address to *Husamu-'d-Din* follows a comment on the precept addressed to Abraham, "Take four birds and draw them towards thee, and cut them in pieces."¹ The birds are explained to be the duck of gluttony, the cock of concupiscence, the peacock of ambition and ostentation, and the crow of bad desires, and this is made the text of several stories. Beginning with gluttony, the poet tells the following story to illustrate the occasion of the Prophet's uttering the saying, "Infidels eat with seven bellies, but the faithful with one." One day some infidels begged food and lodging of the Prophet. The Prophet was moved by their entreaties, and desired each of his disciples to take one of the infidels to his house and feed and lodge him, remarking that it was their duty to show kindness to strangers at his command, as much as to do battle with his foes. So each disciple selected one of the infidels and carried him off to his house; but there was one big and coarse man, a very giant *Og*, whom no one would receive, and the Prophet took him to his own house. In his house the Prophet had seven she-goats to supply his family with milk, and the hungry infidel devoured all the

milk of those seven goats, to say nothing of bread and other viands. He left not a drop for the Prophet's family, who were therefore much annoyed with him, and when he retired to his chamber one of the servant-maids locked him in. During the night the infidel felt very unwell in consequence of having overeaten himself, and tried to get out into the open air, but was unable to do so, owing to the door being locked. Finally, he was very sick, and defiled his bedding. In the morning he was extremely ashamed, and the moment the door was opened he ran away. The Prophet was aware of what had happened, but let the man escape, so as not to put him to shame. After he had gone the servants saw the mess he had made, and informed the Prophet of it; but the Prophet made light of it, and said he would clean it up himself. His friends were shocked at the thought of the Prophet soiling his sacred hands with such filth, and tried to prevent him, but he persisted in doing it, calling to mind the text, "As thou livest, O Muhammad, they were bewildered by drunkenness," 2 and being, in fact, urged to it by a divine command. While he was engaged in the work the infidel came back to look for a talisman which he had left behind him in his hurry to escape, and seeing the Prophet's occupation he burst into tears, and bewailed his own filthy conduct. The Prophet consoled him, saying that weeping and penitence would purge the offence, for God says, "Little let them laugh, and much let them weep;" 3 and again, "Lend God a liberal loan;" 4 and again, "God only desireth to put away filthiness from you as His household, and with cleansing to cleanse you." 5 Prophet then urged him to bear witness that God was the Lord, even as was done by the sons of Adam, 6 explained how the outward acts of prayer and fasting bear witness of the spiritual light within. After being nurtured on this spiritual food the infidel confessed the truth of Islam, and renounced his infidelity and gluttony. He returned thanks to the Prophet for bringing him to the knowledge of the true faith and regenerating him, even as 'Isa had regenerated Lazarus. The Prophet was satisfied of his sincerity, and asked him to sup with him again. At supper he drank only half the portion of milk yielded by one goat, and steadfastly refused to take more, saying he felt perfectly satisfied with the little he had already taken. The other guests marveled much to see his gluttony so soon cured, and were led to reflect on the virtues of the spiritual food administered to him by the Prophet.

Outward acts bear witness of the state of the heart within.
 Prayer and fasting and pilgrimage and holy war
 Bear witness of the faith of the heart.
 Giving alms and offerings and quitting avarice
 Also bear witness of the secret thoughts.
 So, a table spread for guests serves as a plain sign,

Saying, "O guest, I am your sincere well-wisher."
 So, offerings and presents and oblations
 Bear witness, saying, "I am well pleased with you."
 Each of these men lavishes his wealth or pains,
 What means it but to say, "I have a virtue within me,
 Yea, a virtue of piety or liberality,
 Whereof my oblations and fasting bear witness"?
 Fasting proclaims that he abstains from lawful food,
 And that therefore he doubtless avoids unlawful food.
 And his alms say, "He gives away his own goods;
 It is therefore plain that he does not rob others."
 If he acts thus from fraud, his two witnesses
 (Fasting and alms) are rejected in God's court;
 If the hunter scatters grain
 Not out of mercy, but to catch game;
 If the cat keeps fast, and remains still
 In fasting only to entrap unwary birds;
 Making hundreds of people suspicious,
 And giving a bad name to men who fast and are liberal;
 Yet the grace of God, despite this fraud,
 May ultimately purge him from all this hypocrisy.
 Mercy may prevail over vengeance, and give the hypocrite
 Such light as is not possessed by the full moon.
 God may purge his dealings from that hypocrisy,
 And in mercy wash him clean of that defilement.
 In order that the pardoning grace of God may be seen,
 God pardons all sins that need pardon.
 Wherefore God rains down water from the sign Pisces,
 To purify the impure from their impurities. 7
 Thus acts and words are witnesses of the mind within,
 From these two deduce inferences as to the thoughts.
 When your vision cannot penetrate within,
 Inspect the water voided by the sick man.
 Acts and words resemble the sick man's water,
 Which serves as evidence to the physician of the body.
 But the physician of the spirit penetrates the soul,
 And thence ascertains the man's faith.
 Such an one needs not the evidence of fair acts and words
 "Beware of such, they spy out the heart."
 Require this evidence of act and word only from one
 Who is not joined to the divine Ocean like a stream.
 But the light of the traveler arrived at the goal,
 Verily that light fills deserts and wastes.

That witness of his is exempt from bearing witness,
 And from all trouble and risk and good works.
 Since the brilliance of that jewel beams forth,
 It is exempted from these obligations.
 Wherefore require not from him act and word evidence,
 Because both worlds through him bloom like roses.
 What is this evidence but manifestation of hidden things,
 Whether it be evidence in word, or deed, or otherwise?
 Accidents serve only to manifest the secret essence;
 The essential quality abides, and accidents pass away.
 This mark of gold endures not the touchstone,
 But only the gold itself, genuine and undoubted.
 These prayers and holy war and fasting
 Will not endure, only the noble soul endures.
 The soul exhibits acts and words of this sort,
 Then it rubs its substance on the touchstone of God's command,
 Saying, "My faith is true, behold my witnesses!"
 But witnesses are open to suspicion.
 Know that witnesses must be purified,
 And their purification is sincerity, on that you may depend.
 The witness of word consists in speaking the truth,
 The witness of acts in keeping one's promises.
 If the witness of word lie, its evidence is rejected,
 And if the witness of act play false, it is rejected.
 Your words and acts must be without self-contradiction
 In order to be accepted without question.
 "Your aims are different," 8 and you contradict yourselves,
 You sew by day, and tear to pieces by night.
 How can God listen to such contradictory witness,
 Unless He be pleased to decide on it in mercy?
 Act and word manifest the secret thoughts and mind,
 Both of them expose to view the veiled secret.
 When your witnesses are purified they are accepted,
 Otherwise they are arrested and kept in durance.
 They enter into conflict with you, O stiff-necked one;
 "Stand aloof and wait for them, for they too wait." 9
 Prayers for spiritual enlightenment.
 O God, who hast no peer, bestow Thy favor upon me;
 Since Thou hast with this discourse put a ring in my ear,
 Take me by the ear, and draw me into that holy assembly
 Where Thy saints in ecstasy drink of Thy pure wine!
 Now that Thou hast caused me to smell its perfume,
 Withhold not from me that musky wine, O Lord of faith

Of Thy bounty all partake, both men and women,
 Thou art ungrudging in bounties, O Hearer of prayer.
 Prayers are granted by Thee before they are uttered,
 Thou openest the door to admit hearts every moment!
 How many letters Thou writest with Thy Almighty pen!
 Through marveling thereat stones become as wax.
 Thou writest the Nun of the brow, the Sad of the eye,
 And the Jim of the ear, to amaze reason and sense.
 These letters exercise and perplex reason;
 Write on, O skilful Fair-writer!
 Imprinting every moment on Not-being the fair forms
 Of the world of ideals, to confound all thought! 10
 Yea, copying thereon the fair letters of the page of ideals,
 To wit, eye and brow and moustache and mole!
 For me, I will be a lover of Not-being, not of existence,
 Because the beloved of Not-being is more blessed. 11
 God made reason a reader of all these letters,
 To suggest to it reflections on that outpouring of grace. 12
 Reason, like Gabriel, learns day by day
 Its daily portion from the "Indelible Tablet." 13
 Behold the letters written without hands on Not-being!
 Behold the perplexity of mankind at those letters!
 Every one is bewildered by these thoughts,
 And digs for hidden treasure in hope to find it.
 This bewilderment of mankind as to their true aims is compared to the
 bewilderment of men in the dark looking in all directions for the Qibla,
 and recalls the text, "O the misery that rests upon my servants." 14
 Then follow reflections on the sacrifice by Abraham of the peacock of
 ambition and ostentation. Next comes a discourse on the thesis that all
 men can recognize the mercies of God and the wrath of God; but God's
 mercies are often hidden in His chastisements, and vice versa, and it is
 only men of deep spiritual discernment who can recognize acts of
 mercy and acts of wrath concealed in their opposites. The object of this
 concealment is to try and test men's dispositions; according to the text,
 "To prove which of you will be most righteous in deed." 15

*NOTES:

1. Koran ii. 262.
2. Koran xv. 72.
3. Koran ix. 33.
4. Koran lxxiii. 20.
5. Koran xxxiii. 33.
6. Koran vii. 171.
7. "Islam is the baptism of God" (Koran ii. 132).

8. Koran xcii. 4.
9. Koran xxxii. 30. i.e., Wait thou for their punishment, as they wait for thy downfall (Rodwell).
10. Here we have another Platonic doctrine. "Some say the belief of the Sufis is the same as that of the Ishraqin (Platonists)." Dabistan i Muzahib, by Shea and Troyer, iii. 281.
11. I.e., I will recognize the nonentity of all this phenomenal being, and court self-annihilation.
12. The Bulaq translator renders An naward thus.
13. The "Indelible Tablet" (of God's decrees) is here applied to the Logos-the channel through whom God renews the "world of creation" day by day.
14. Koran xxxvi. 29.
15. Koran lxvii. 2.

STORY II.

The Arab and his Dog.

The doctrine of the Mu'tazilites, 1 mentioned, that all men's intellects are alike and equal at birth, is again controverted, and the poet dwells on the essential differences which characterize the intellects akin to Universal Reason or the Logos, and those swayed by partial or carnal reason; the former, like the children of Israel, seeking exaltation through self-abasement; and the others, like Pharaoh, running after worldly rank and power, to their own destruction. In order to make probation of men, as already explained, God fills the world with deceptions, 2 making apparent blessings destructive to us, and apparent evils salutary. On the other hand, if men try to deceive God, they fail signally. Hypocritical weeping and wailing like that of Joseph's brethren is at once detected by God. Thus a certain Arab had a dog to which he was much attached; but one day the dog died of hunger. He at once began to weep and wail, and disturbed the whole neighborhood by his ostentatious grief. One of the neighbors came and inquired into the matter, and on hearing that the dog had died of hunger, he asked the Arab why he had not fed him from the wallet of food which he had in his hand. The Arab said that he had collected this food to support himself, and made it a principle not to part with any of it to any one who could not pay for it; but that, as his tears cost him nothing, he was pouring them forth in token of the sorrow he felt for his dog's death. The neighbor, on hearing this, rebuked him for his hypocrisy, and went his way. Then follows a commentary on the text, "Almost would the infidels strike thee down with their very looks when they hear the reading of the Koran." 3

*NOTES:

1. The Mu'tazilites were one of the principal unorthodox sects. See Sale, Prelim. Disc., p. 112.
2. "Of them who devise stratagems, God is beast" (Koran iii. 47).
3. Koran lxviii. 51.

STORY III.

The Sage and the Peacock.

A sage went out to till his field, and saw a peacock busily engaged in destroying his own plumage with his beak. At seeing this insane self-destruction the sage could not refrain himself, but cried out to the peacock to forbear from mutilating himself and spoiling his beauty in so wanton a manner. The peacock then explained to him that the bright plumage which he admired so much was a fruitful source of danger to its unfortunate owner, as it led to his being constantly pursued by hunters, whom he had no strength to contend against; and he had accordingly decided on ridding himself of it with his own beak, and making himself so ugly that no hunter would in future care to molest him. The poet proceeds to point out that worldly cleverness and accomplishments and wealth endanger man's spiritual life, like the peacock's plumage; but, nevertheless, they are appointed for our probation, and without such trials there can be no virtue.

"There is no monkery in Islam."¹

Tear not thy plumage off it cannot be replaced;
 Disfigure not thy face in wantonness, O fair one!
 That face which is bright as the forenoon sun,
 To disfigure it were a grievous sin.

'Twere paganism to mar such a face as thine!
 The moon itself would weep to lose sight of it!
 Knowest thou not the beauty of thine own face?
 Quit this temper that leads thee to war with thyself!
 It is the claws of thine own foolish thoughts
 That in spite wound the face of thy quiet soul.
 Know such thoughts to be claws fraught with poison,
 Which score deep wounds on the face of thy soul.
 Rend not thy plumage off, but avert thy heart from it
 For hostility between them is the law of this holy war.
 Were there no hostility, that war would be impossible.
 Hadst thou no lust, obedience to the law could not be. 2
 Hadst thou no concupiscence there could be no abstinence.
 Where no antagonist, what need is there of armies?
 Ah! make not thyself an eunuch, 3 not a monk,

Because chastity is mortgaged to lust.
 Without lust denial of lust is impossible
 No man can display bravery against the dead.
 God says, "Expend;" 4 wherefore earn money.
 Since expenditure is impossible without previous gain?
 Although the passage contains only the word "Expend,"
 Read "Acquire first, and then expend."
 In like manner, when the King of kings says "Abstain," 5
 It implies an object of desire wherefrom to abstain.
 Again, "Eat ye," is said recognising the snares of lust,
 And afterwards, "Exceed not," 6 to enjoin temperance.
 When there is no subject,
 The existence of a predicate is not possible. 7
 When thou endurest not the pains of abstinence
 And fulfillst not the terms, thou gainest no reward.
 How easy those terms! how abundant that reward!
 A reward that enchants the heart and charms the soul!
 This is followed by the admonition that the only way to be safe from
 one's internal enemies is to annihilate self, and to be absorbed in the
 eternity of God, as the light of the stars is lost in the light of the noonday
 sun. Everything but God is at once preyed on by others, and itself preys
 on others, like the fowl which, when catching a worm, was itself caught
 by a cat. Men are so intent on their own low objects of pursuit that they
 see not their foes who are trying to make them their prey. Thus it is
 said, "Before them have we set a barrier, and behind them a barrier, so
 that they shall not see." 8 Persons who lust after the vile pleasures of
 this world, and desire long life, not to serve God, but to satisfy their
 own carnal lusts, resemble the crow slain by Abraham, because he only
 lived for the sake of carrion; or Iblis, who prayed to be respited till the
 day of judgment, not for the purpose of reforming himself but only to
 do mischief to mankind. 9
 Prayers to God to change our base inclinations and give us higher
 aspirations.
 O Thou that changest earth into gold,
 And out of other earth madest the father of mankind,
 Thy business is changing things and bestowing favors,
 My business is mistakes and forgetfulness and error.
 Change my mistakes and forgetfulness to knowledge;
 I am altogether vile, make me temperate and meek.
 O Thou that convertest salt earth into bread,
 And bread again into the life of men;
 Thou who madest the erring soul a guide to men,
 And him that erred from the way a prophet; 10

Thou makest some earth-born men as heaven,
 And multiplieth heaven-born saints on earth!
 But whoso seeks his water of life in worldly joys,
 To him comes death quicker than to the rest.
 The eyes of the heart which behold the heavens
 See that the Almighty Alchemist is ever working here.
 Mankind are ever being changed, and God's elixir
 Joins the body's garment without aid of needle.
 On the day that you entered upon existence,
 You were first fire, or earth, or air.
 If you had continued in that, your original state,
 How could you have arrived at this dignity of humanity?
 But through change your first existence remained not
 In lieu thereof God gave you a better existence
 In like manner He will give you thousands of existences,
 One after another, the succeeding ones better than the former.
 Regard your original state, not the mean states,
 For these mean states remove you from your origin.
 As these mean states increase, union recedes;
 As they decrease, the union of union increases.
 From knowing means and causes holy bewilderment fails;
 Yea, the bewilderment that leads you to God's presence.
 You have obtained these existences after annihilations;
 Wherefore, then, do you shrink from annihilation?
 What harm have these annihilations done you
 That you cling so to present existence, O simpleton?
 Since the latter of your states were better than the former,
 Seek annihilation and adore change of state.
 You have already seen hundreds of resurrections
 Occur every moment from your origin till now;
 One from the inorganic state to the vegetive state,
 From the vegetive state to the animal state of trial;
 Thence again to rationality and good discernment;
 Again you will rise from this world of sense and form.
 Ah! O crow, give up this life and live anew!
 In view of God's changes cast away your life!
 Choose the new, give up the old,
 For each single present year is better than three past.
 This is followed by a commentary on the saying of the Prophet, "Pity
 the pious man who falls into sin, and the rich man who falls into
 poverty, and the wise man who falls into the company of fools." This is
 illustrated by an anecdote of a young deer who was placed in the asses
 stable, and jeered at and maltreated by them. This suggests.

*NOTES:

1. A Hadis.
2. Cp. Bp. Butler, "On a state of probation as implying trial and danger" (Analogy, Chap. iv. Pt. 1).
3. Probably referring to Origin.
4. Koran ii. 264.
5. Koran iii. 200.
6. Koran vi. 142: "Eat of their fruit, but be not prodigal, and exceed not."
7. Or, "If there be no supporter, there can be nothing supported."
8. Koran xxxvi. 8.
9. Koran vii. 13.
10. Koran xciii. 7.

STORY IV.

Muhammad Khwarazm Shah and the Rafizis of Sabzawar.

Muhammad Shah was the last prince but one of the Khwarazm dynasty of Balkh, to which family both the poet's mother and grandmother belonged. He was the reigning prince in AD. 1209, the year in which the poet's father fled from Balkh, and was defeated by Chingiz Khan a year or two later. In one of his campaigns Muhammad Shah captured the city of Sabzawar, in Khorasan, which city as inhabited by Rafizis or rank Shi'as, naturally most obnoxious to a Sunni prince claiming descent from the first Khahif Abu Bakr. After the city was taken the inhabitants came out, and proceeded with all humility to beg their lives, offering to pay any amount of ransom and tribute that he might impose upon them. But the prince replied that he would spare their lives only on one condition, viz., that they produced from Sabzawar a man bearing the name Abu Bakr. They represented to him that it would be impossible to find in the whole city a single man bearing a name so hateful to the Shi'as; but the prince was inexorable, and refused to alter the conditions. So they went and searched all the neighbourhood, and at last found a traveler lying at the roadside at the point of death, who bore the name of Abu Bakr. As he was unable to walk, they placed him on a bier and carried him into the king's presence. The king reproached them for their contempt and neglect of this pious Sunni, the only true heart amongst them, and reminded them of the saying of the Prophet, "God regards not your outward show and your wealth, but your hearts and your deeds." In this parable, says the poet, Sabzawar is the world, the poor Sunni the man of God, despised and rejected of men, and the king is God Almighty, who seeks a true heart amongst evil men. Satan's snares for mankind.

Thus spake cursed Iblis to the Almighty,

"I want a mighty trap to catch human game withal."
 God gave him gold and silver and troops of horses
 Saying, "You can catch my creatures with these."
 Iblis said, "Bravo!" but at the same time hung his lip,
 And frowned sourly like a bitter orange.
 Then God offered gold and jewels from precious mines
 To that laggard in the faith,
 Saying, "Take these other traps, O cursed one."
 But Iblis said, "Give me more, O blessed Defender."
 God gave him succulent and sweet and costly wines,
 And also store of silken garments.
 But Iblis said, "O Lord, I want more aids than these,
 In order to bind men in my twisted rope
 So firmly that Thy adorers, who are valiant men
 May not, man-like, break my bonds asunder."
 When at last God showed him the beauty of women,
 Which bereaves men of reason and self-control,
 Then Iblis clapped his hands and began to dance,
 Saying, "Give me these; I shall quickly prevail with these!"
 This is followed by comments on the text, "Of goodliest fabric we
 created man, and then brought him down to the lowest of the low,
 saving those who believe and do the things that are right;" 1 and on the
 verses,
 "If thou goest the road, they will show thee the road;
 If thou becomest naught, they will turn thee to being."

*NOTES:

1. Koran xcv. 4.

STORY V.

The Man who claimed to be a Prophet.

A man cried out to the people, "I am a prophet; yea, the most excellent of the prophets." The people seized him by the collar, saying, "How are you any more a prophet than we are?" He replied, "Ye came to earth from the spirit-world as sleeping children, seeing nothing of the way; but I came hither with my eyes open, and marked all the stages of the way like a guide." On this they led him before the king, and begged the king to punish him. The king, seeing that he was very infirm, took pity on him, and led him apart and asked him where his home was. The man replied, "O king, my home is in the house of peace (heaven), and I am come thence into this house of reproach." The king then asked him what he had been eating to make him rave as he did, and he said if he lived on mere earthly bread he should not have claimed to be a prophet.

His preaching was entirely thrown away on worldly men, who only desire to hear news of gold or women, ¹ and are annoyed with all who speak to them of the eternal life to come. They cleave to the present life so fast that they hate those who tell them of another. They say, "Ye are telling us old fables and raving idly;" and when they see pious men prospering they envy them, and, like Satan, become more opposed to them. God said, "What thinkest thou of him who holdeth back a servant of God when he prayeth?" ²

The king then said to him, "What is this inspiration of yours, and what profit do you derive from it?" The man answered, "What profit is there that I do not derive from it? I grant I am not rich in worldly wealth, yet the inspiration God teaches me is surely as precious as that which He taught the bees. ³ God taught them to make wax and honey, and He teaches me nobler things than these. Whoso has his face reddened with celestial wine is a prophet of like disposition with Muhammad, and whoso is unaffected by that spiritual drink is to be accounted an enemy to God and man."

The Prophet's prayer for the envious people.

O Thou that givest aliment and power and stability,
Set free the people from their instability.

To the soul that is bent double by envy

Give uprightness in the path of duty,

Give them self-control, "weigh down their scales," ⁴

Release them from the arts of deceivers.

Redeem them from envying, O gracious One,

That through envy they be not stoned like Iblis. ⁵

Even in their fleeting prosperity, see how the people

Burn up wealth and men through envy!

See the kings who lead forth their armies

To slay their own people from envy!

Lovers of sweethearts have conceived jealousy,

And attempted one another's lives,

Read "Wais and Ramin" and "Khosrau and Shirin"

To see what these fools have done to one another.

Lovers and beloved have both perished;

And not themselves only, but their love as well.

'Tis God alone who agitates these nonentities

Making one nonentity fall in love with another.

In the heart that is no heart envy comes to a head,

Thus Being troubles nonentity.

This is followed by an anecdote of a lover who recounted to his mistress all the services he had done, and all the toils he had undergone for her sake, and inquired if there was anything else he could do to testify the

sincerity of his love. His mistress replied, "All these things you have done are but the branches of love; you have not yet attained to the root, which is to give up life itself for the sake of your beloved." The lover accordingly gave up his life, and enjoyed eternal fruition of his love, according to the text, "O thou soul which art at rest, return to thy Lord, pleased, and pleasing Him." 6

This is followed by a statement of the doctrine of the jurist Abu hanifa, to whose school the poet belonged, that weeping, even aloud, during prayer does not render the prayers void, provided that the weeping be caused by thoughts of the world to come, and not by thoughts of this present world. 7 And, apparently in allusion to the name Abu Hanifa, the poet recalls the text, "They followed the faith of Abraham, the orthodox" (Hanifun). 8

*NOTES:

1. Koran iii. 22.
2. Koran xcvi. 9.
3. Koran xvi. 70.
4. Koran ci. 5.
5. Koran xv. 17. The sin of Iblis was his envy of Adam.
6. Koran lxxxix. 27
7. Mishkat ul Masabih, i. p. 209, note.
8. Koran iv. 124.

STORY VI.

The Disciple who blindly imitated his Shaikh.

An ignorant youth entered an assembly of pious persons who were being addressed by a holy Shaikh. He saw the Shaikh weeping copiously, and in mere blind and senseless imitation he copied the Shaikh's behavior, and wept as copiously himself, though he understood not a word of the discourse. In fact, he behaved just like a deaf man who sees those around him laughing, and laughs himself out of compliment to them, though he knows not the subject of their merriment, and is obliged to have it explained to him before he can laugh again with real perception of the joke. After he had wept in this ignorant way for some time he made due obeisance to the Shaikh, and took his departure. But one of the Shaikh's true disciples, being jealous for the honor of his master, followed him, and thus addressed him, "I adjure you by Allah that you go not and say, 'I saw the Shaikh weeping, and I too wept like him.' Your ignorant and mere imitative weeping is totally unlike the weeping of that holy saint. Such weeping as his is only possible to one who has, like him, waged the spiritual war for thirty years. His weeping is not caused by worldly grieves, but by the deep

concerns of the spirit. You cannot perceive by reason or sense the spiritual mysteries that are open and plain to his enlightened vision, any more than the darkness can behold the light. His breathings are as those of 'Isa, and not like mere human sighs raised by worldly sorrows. His tears and his smiles and his speeches are not his own, but proceed from Allah. Fools like you are ignorant of the motive and design of saints' actions, and therefore only harm themselves if they try to imitate them, without understanding their meaning." To illustrate this a curious story is told of a foolish lady who copied a trick of her clever slave-girl, without understanding the *modus operandi*, and by so doing caused her own death. In like manner parrots are taught to speak without understanding the words. The method is to place a mirror between the parrot and the trainer. The trainer, hidden by the mirror, utters the words, and the parrot, seeing his own reflection in the mirror, fancies another parrot is speaking, and imitates all that is said by the trainer behind the mirror. So God uses prophets and saints as mirrors whereby to instruct men, being Himself all the time hidden behind these mirrors, viz., the bodies of these saints and prophets; and men, when they hear the words proceeding from these mirrors, are utterly ignorant that they are really being spoken by "Universal Reason" or the "Word of God" behind the mirrors of the saints.

The worthlessness of mere blind imitation (*taqlid*) of religious exercises.

When a friend tells a joke to his friend,
 The deaf man who listens laughs twice over;
 The first time from imitation and foolishness,
 Because he sees all the party laughing;
 Yet, though he laughs like the others,
 He is then ignorant of the subject of their laughter;
 Then he inquires what the laughter was about,
 And, on hearing it, proceeds to laugh a second time.
 Wherefore the blind imitator is like a deaf man,
 In regard to the joy he feigns to feel.
 The light is the Shaikh's, the fountain the Shaikh's,
 And the outpouring of joy is also the Shaikh's, not his.
 'Tis like water in a vessel, or light through a glass;
 If they think they come from themselves, they are wrong.
 When the vessel leaves the fountain, it sees its error;
 It sees the water in it comes from the fountain.
 The glass also learns, when the moon sets,
 That its light proceeded from the shining of the moon.
 When his eyes are opened by the command, "Arise!" 1
 Then that disciple smiles a second time, like the dawn.
 He laughs also at his own previous laughter,

Which overtook him out of mere blind imitation.
 When he returns from his long and distant wanderings
 He says, "Lo! this was the truth, this the secret!
 With what blindness and misconception did I pretend.
 To experience joy in that distant valley?
 What a delusion I was under! what a mistake!
 My feeble wit conjured up vain imaginations."
 How can an infant on the road know the thoughts of men?
 How far its fancies are removed from true knowledge!
 The thoughts of infants run on the nurse and milk,
 Or on raisins or nuts, or on crying and wailing.
 The blind imitator is like a feeble infant,
 Even though he possesses fine arguments and proofs.
 His preoccupation with obscure arguments and proofs
 Drags him away from insight into truth.
 His stock of lore, which is the salve of his eyes,
 Bears him off and plunges him in difficult questions.
 Ah! man of imitation, come out of Bokhara! 2
 And humble yourself in order to be exalted.
 Then you will, behold another Bokhara within you,
 Whereof the heroes ignore these questions of law.
 Though a footman may be swift of foot on land,
 Yet on the sea he is as one with ruptured tendons.
 That footman is only "carried by land," 3
 But he who is "carried by sea" is the truly learned one.
 The King of kings showers special favors upon him;
 Know this, O man pledged to vain illusions!
 The mere legal theologian is impotent to behold the light of the Spirit.
 When the day dawns from heaven night flees away;
 What, then, can its darkness know of the nature of light?
 The gnat scuds away before the blast of the winds;
 What, then, knows the gnat of the savor of the winds?
 When the Eternal appears the transitory is annulled;
 What, then, knows he transitory of the Eternal?
 When He sets foot on the transitory He bewilders it;
 When it is become naught He sheds his light upon it, 4
 If you wish, you can adduce hundreds of precedents,
 But I take no heed of them, O man poor in spirit!
 The letters Lam, Mim, and Ha, Mim prefixed to some Suras
 Resemble the staff of Moses, when fully understood. 5
 Ordinary letters resemble these 'to outward view,
 But are far beneath them in signification.
 If an ordinary man 'take a staff and try it,

Will it prove like the staff of Moses in the test?
 This breath of 'Isa is not like every ordinary breath,
 Which proceeds from mere human joy or sorrow.
 These Alif, Mim, Ha and Mim, O father,
 Proceed from the Lord of mankind.
 If you have sense, regard not in the same way as these
 Every ordinary Alif and Lam which resembles these;
 Although these sacred letters consist of common ones,
 And resemble common ones in their composition.
 Muhammad himself was formed of flesh and skin,
 Although no man is of the same genus as he.
 He had flesh and skin and bones,
 Although no man resembles him in composition;
 Because in his composition were contained divine powers,
 Whereby all human flesh was confounded.
 In like manner the composition of the letters Ha, Mim
 Is far exalted above ordinary compounds of letters;
 Because from these mysterious compositions comes life,
 Even as utter confusion follows the last trump.
 That staff becomes a serpent and divides the Nile,
 Like the staff of Ha, Mim, by the grace of God.
 Its outward form resembles the outward forms of others,
 Yet the disk of a cake differs much from the moon's disk.
 The saint's weeping and laughter and speech
 Are not his own, but proceed from God.
 Whereas fools look only to outward appearances,
 These mysteries are totally hidden from them;
 Of necessity the real meaning is veiled from them,
 For the mystery is lost in the intervening medium.
 Then follows an anecdote of a man who heard whelps barking in their
 mother's womb. A voice came from heaven and explained that these
 whelps were like the men who have not emerged into the light of truth,
 but are still veiled in spiritual darkness, and, though they make
 pretensions to spiritual sight, their discourses are useless, both to
 procure spiritual food for themselves, and to warn their hearers of
 spiritual dangers.
 Next comes an anecdote of a pious man of Zarwan, who made a point
 of giving to the poor four times the legal amount of alms due from his
 growing crops. Thus, instead of paying one-tenth on each crop, which is
 the legal amount enjoined by the Prophet, he was wont to pay one-
 tenth of the green ears of corn, another tenth of the ripe wheat, a third
 tenth of the threshed grain, and a fourth of the bread made therefrom,
 and so on with grapes and other produce of his garden. In recognition of

his piety God blessed his garden and made it bear fruit abundantly. But his sons, who were blind to spiritual matters, saw only his lavish expenditure upon the poor, and could not see the divine blessing upon the garden, called down by his liberality, and rebuked him for his extravagance. There is no limit to the divine bounty, because God's ability to bestow bounties, unlike human ability, is unbounded and infinite.

*NOTES:

1. Koran lxxiv. 2. Dawn smiles first as "false dawn," and the second time as "true dawn."
2. Alluding to Bokhari, the author of the "Sahih Bokhari," the first and most esteemed collection of traditions.
3. Koran xvii. 72. The man of "external knowledge" is "carried only by land," but the mystic is led over sea as well.
4. When reason is annihilated, the "Truth" is reflected in the resulting caput mortuum or Not-being, as in a mirror (Gulshan i Raz, I. 125).
5. These letters were supposed to have mysterious meanings. See Rodwell, Koran, p. 17, note.
6. Miskat ul Masabih, i. 417.

STORY VII.

How Adam was created out of a handful of earth brought by an Angel. When the Almighty determined to create mankind to be proved by good and evil, He deputed the angel Gabriel to bring a handful of earth for the purpose of forming Adam's body. Gabriel accordingly girded his loins and proceeded to the Earth to execute the divine commands. But the Earth, being apprehensive that the man so created would rebel against God and draw down God's curse upon her, remonstrated with Gabriel, and besought him to forbear. She represented that Gabriel would at the last day be pre-eminent over all the eight angels who would then support the throne, 1 and that it therefore was only right that he should prefer mercy to judgment. At last Gabriel granted her prayer, and returned to heaven without taking the handful of earth. Then God deputed Michael on the same errand, and the Earth made similar excuses to him, and he also listened to her crying, and returned to heaven without taking a handful. He excused himself to the Almighty by citing the example of the people to whom the prophet Jonah was sent, who were delivered from the threatened penalty in consequence of their lamentation for their sins; 2 and the text, "If He please, He will deliver you from that which ye shall cry to Him to avert." 3 Then God sent the angel Israfil on the same errand, and he also was diverted from the execution of it by a divine intimation. At last God

sent 'Izrail, the angel of death, who, being of sterner disposition than the others, resolutely shut his ears to the Earth's entreaties, and brought back the required handful of earth. The Earth pressed him with the argument that God's command to bear away a handful of her substance against her will did not override the other divine command to take pity on suppliants; but 'Izrail would not listen to her, remarking that, according to the canons of theological interpretation, it was not allowable to have recourse to analogical reasoning to evade a plain and categorical injunction. He added, that in executing this injunction, painful though it might be, he was to be regarded only as a spear in the hand of the Almighty. The moral is, that when any of God's creatures do us a harm, we ought to regard them only as instruments of God, who is the Only Real Agent.

God the Only Real Agent.

Do not, like fools, crave mercy from the spear,
But from the King in whose hand the spear is held.

Wherefore do you cry to spear and sword,
Seeing they are captives in the hand of that Noble One?

He is as Azar, maker of idols; I am only the idol;

Whatever instrument He makes me, that I am.

If He makes of me a cup, a cup am I;

If He makes of me a dagger, a dagger am I.

If He makes me a fountain, I pour forth water;

If He makes me fire, I give forth heat.

If He makes me rain, I produce rich crops;

If He makes me a dart, I pierce bodies.

If He makes me a snake, I dart forth poison;

If He makes me a friend, I serve my friends.

I am as the pen in the fingers of the writer,

I am not in a position to obey or not at will.

On the return of 'Izrail to heaven with the handful of earth, God said he would make him the angel of death. 'Izrail represented that this would make him very hateful to men; but God said 'Izrail would operate by disease and sickness, and men would not look for any cause beyond these diseases, according to the text, "He is nearer to you than ye are; yet ye see Him not." 4 Moreover, death is in reality a boon to the spiritual, and it is only fools who cry, "Would that this world might endure for ever, and that there were no such thing as death!"

Death is gain, for "God will change their evil things into good things." 5

One said, "The world would be a pleasant place

If death never set foot within it."

Another answered, "If there were no death,

The complicated world would be worth not a jot.

It would be a crop raised in a desert,
 Left neglected and never threshed out.
 Thou fanciest that to be death, which is life,
 Thou sowest thy seed in salt ground.
 Carnal reason deceives us; do thou contradict it,
 For that fool takes what is really death to be life.
 O God, show us all things in this house of deception,
 Show them all as they really are!" 6
 It is said in the Hadis that on the last day
 The command, "Arise," will come to every single body.
 The blast of the last trump will be God's command
 To every atom to lift its head from the earth.
 The souls, also, of each will return to their bodies,
 Even as sense returns to bodies awaking from sleep.
 On that morn each soul will recognize its own body,
 And return to its own ruin like hidden treasure.
 It will recognize its own body and enter it.
 The soul of the goldsmith will not enter the tailor;
 The soul of the wise will enter the body of the wise,
 The soul of the unjust the body of the unjust.
 In like manner as the souls will fly into their clay,
 So will the books fly into their right hands and left. 7
 God will place in their hands their books of greed and liberality,
 Of sin and piety, and whatever they have practiced.
 When they shall awake from sleep on that morning,
 All the evil and good they have done will recur to them.
 Every thought which has dwelt in them during life
 Will appear as a form visible to all, 8
 Like the thought of an architect realized in a house,
 Or the perfect plant issuing from the seed in the ground.
 From onion and saffron and poppy
 The hand of spring will unfold the secret of winter.
 This one will be verdant and flourish, saying, "We are the pious;"
 That other will hang his head like the violet,
 With tears starting from his eyes through deadly fear;
 Yea, tens of founts of tears through terrible dread;
 With eyes wide opened in deadly apprehension
 Lest his book may be placed in his left hand.
 Then will the evildoer be sent to the fiery prison,
 For thorn can in no wise escape the flame.
 When his guardian angels behind and before,
 Who before were unseen, shall appear like patrols,
 They will hurry him off, pricking him with their spears,

And saying, "O dog, begone to thy kennel!"
 Then the prisoner will cry, "O Lord, I am a hundred,
 Yea, a hundred times as wicked as Thou sayest.
 But in mercy Thou veilest my sins,
 Otherwise my vileness were known to Thy all-seeing eye.
 But, independently of my own works and warfare,
 Independently of my faith or unfaith, good or evil,
 Independently of my poor devotion to Thee,
 And of my thoughts and the thoughts of hundreds like me,
 I fix my hopes on Thy mercy alone.
 Whether Thou adjudge me upright or rebellious,
 I sue for free pardon from Thy unbought justice.
 O Lord, who art gracious without thought of consequence,
 I set my face towards that free grace of Thine;
 I have no regard to my own acts.
 I set my face towards this hope,
 Seeing that Thou gayest me my being first of all;
 Thou gayest me the garment of being unasked,
 Wherefore I firmly trust in Thy free grace.
 When he thus enumerates his sins and faults,
 God at last will grant him pardon as a free gift,
 Saying, "O angels, bring him back to me,
 Since the eyes of his heart were set on hope,
 Without care for consequences I set him free,
 And draw the pen through the record of his sins!"

*NOTES:

1. Koran lxix. 17.
2. Koran x. 98.
3. Koran vi 41.
4. Koran lvi. 84.
5. Koran xxv. 70. The "final restitution" of all by free grace.
6. Cp. the Hadis: "Inspiration is a light that shines in the heart, and shows the nature of all things as they really are."
7. See Koran lxix. 18.
8. See the parallel passage in Guishan i Raz, 1. 690.

STORY VIII.

Mahmud and Ayaz. 1

Mahmud, the celebrated king of Ghazni, had a favorite named Ayaz, who was greatly envied by the other courtiers. One day they came to the king and informed him that Ayaz was in the habit of retiring to a secret chamber, and locking himself in, and that they suspected he had

there concealed coin stolen from the treasury, or else wine and forbidden drink. The fact was, that Ayaz had placed in that chamber his old shoes and the ragged dress which he used to wear before the king had promoted him to honor, and used to retire there every day and wear them for a time, in order to remind himself of his lowly origin, and to prevent himself from being puffed up with pride. This he did in accordance with the text, "Let man reflect out of what he was created." 2 The intoxication of the present life puffs up many with false pride, even as Iblis, who refused to worship Adam, saying, "Who is Adam, that he should be lord over me?" This he said because he was one of the Jinn, who are all created of fire. 3 Adam, on the other hand, confessed his own vileness, saying, "Thou hast formed me out of clay." The king was well assured of the fidelity of Ayaz; but in order to confute those who suspected him, he ordered them to go by night and break open that chamber and bring away all the treasure and other things hidden in it. It is a characteristic of evildoers to think evil of the saints, because they judge of their conduct by the light of their own evil natures, as the crooked foot makes a crooked footprint, and as the spider sees things distorted through the web he has spun himself. The hug's conduct in this did not betoken any diminution of his love for Ayaz, because lover and beloved are always as one soul, though they may be opposed to outward view. Accordingly the courtiers proceeded to the chamber of Ayaz at night, and broke open the door, and searched the floor and the walls, but found only the old shoes and the ragged dress. They then returned to the king discomfited and shamefaced, even as the wicked who have slandered the saints will be on the day of judgment, according to the text, "On the resurrection day thou shalt see those who have lied of God with their faces black." 4 Then they besought the king to pardon their offence, but he refused, saying that their offence had been committed against Ayaz, and that he would leave it to Ayaz to decide whether they should be punished or pardoned. If Ayaz showed mercy it would be well; and if he punished it would be well also, for "the law of retaliation is the security for life." 5 Only he enjoined him to pronounce his sentence without delay, because "Waiting is punishment."

A description of genuine union with God.

A loved one said to her lover to try him,
 Early one morning, "O such an one, son of such an one,
 I marvel whether you hold me more dear,
 Or yourself; tell me truly, O ardent suitor!"
 He answered, "I am so entirely absorbed in you,
 That I am full of you from head to foot.
 Of my own existence nothing but the name remains

In my being is nothing besides you, O Object of desire!
 Therefore am I thus lost in you,
 Just as vinegar is absorbed in honey;
 Or as a stone, which is changed into a pure ruby,
 Is filled with the bright light of the sun.
 In that stone its own properties abide not
 It is filled with the sun's properties altogether;
 So that, if afterwards it holds itself dear
 'Tis the same as holding the sun dear, O beloved!
 And if it hold the sun dear in its heart,
 'Tis clearly the same as holding itself dear.
 Whether that pure ruby hold itself dear,
 Or hold the sun dear,
 There is no difference between the two preferences;
 On either hand is naught but the light of dawn.
 But till that stone becomes a ruby it hates itself
 For till it becomes one 'I,' it is two separate 'I's,'
 For 'tis then darkened and purblind,
 And darkness is the essential enemy of light.
 If it then hold itself dear, it is an infidel;
 Because that self is an opponent of the mighty Sun.
 Wherefore 'tis unlawful for the stone then to say 'I,
 Because it is entirely in darkness and nothingness."
 Pharaoh said, "I am the Truth," and was laid low.
 Mansur Hallaj said, "I am the Truth," and escaped free.' 6
 Pharaoh's "I" was followed by the curse of God;
 Mansur's "I" was followed by the mercy of God, O beloved!
 Because Pharaoh was a stone, Mansur a ruby;
 Pharaoh an enemy of light, Mansur a friend.
 O prattler, Mansur's "I am He" was a deep mystic saying,
 Expressing union with the light, not mere incarnation. 7

*NOTES:

1. All the latter part of this story is a parable of the last judgement.
2. Koran lxxxvi. 5.
3. Koran xviii. 48, and lv. 14.
4. Koran xxxix. 61.
5. Koran ii. 17.
6. See Guishan i Raz, Answer vii. p. 45. Mansur Hallaj (woolcarder), the celebrated Sufi who was put to death at Baghdad in 309 (A.H.)
7. See Guishan i Raz, i. 454, and note. The doctrine of the descent of the Deity into man (Halul), or incarnation, is rejected both by Rumi and Shabistari in favor of the doctrine of intimate union (Ittihad or Wahdat).

STORY IX.

The sincere repentance of Nasuh.

Ayaz, in weighing the pros and cons in regard to pardoning the courtiers, remarks that professions of faith and penitence when contradicted by acts are worthless, according to the text, "If ye ask them who hath created the heavens and the earth, they will say 'God;' yet they devise lies." 1 And in illustration of this he tells a story of a faithless husband who retired to a secret chamber ostensibly to say his prayers, but really to carry on an intrigue with a slave-girl, and the falsity of whose pretences was demonstrated by ocular proof of his condition. In like manner, on the day of resurrection man's hands and eyes and feet will bear witness against him of the evil actions done by him, thus confuting his pretences to piety. The test of a sincere repentance is abhorrence of past sins and utter abandonment of all pleasure in them, the old love for sin being superseded by the new love for holiness. Such a repentance was that of Nasuh. Nasuh in his youth disguised himself in female attire and obtained employment as attendant at the women's baths, where he used to carry on shameful intrigues with some of the women who frequented the bath. At last, however, his eyes were opened to the wickedness of his conduct, and he went to a holy man and besought him to pray for him. The holy man, imitating the long-suffering of the "Veiler of sins" did not so much as name his sin, but prayed, saying, "God give thee repentance of the sin thou knowest!" The prayer of that holy man was accepted, because the prayers of such an one are the same as God's own will, according to the tradition, "My servant draws nigh to me by pious works till I love him; and when I love him I am his ear, his eye, his tongue, his foot, his hand; and by me he hears, sees, talks, walks, and feels." Nasuh then returned to the bath a truly repentant man; but soon afterwards one of the women frequenting the bath lost a valuable jewel, and the king gave order that all persons connected with the bath should be stripped and searched. When the officers came to the bath to execute this order Nasuh was overwhelmed with fear, for he knew that if his sex were discovered he would certainly be put to death. In his fear he called upon God for deliverance, and swooned with fear and became beside himself, so that his natural self was annihilated, and he became a new creature, even as a corpse rising from the grave. When he came to himself he found that the lost jewel had been found, and those who had suspected him came and begged his pardon. Shortly afterwards the king's daughter sent for him to come and wash her head; but, in spite of her imperative commands, he refused to place himself again in the way

of temptation, lest he might fall again, and God might "make easy to him the path to destruction." 2
 Man's members will bear witness against him on the day of judgement, and confute his claims to piety.
 On the resurrection day all secrets will be disclosed;
 Yea, every guilty one will be convicted by himself.
 Hand and foot will bear testimony openly
 Before the Almighty concerning their owner's sins.
 Hand will say, "I stole such and such things;"
 Lip will say, "I asked for such and such things."
 Foot will say, "I went after my own desires;"
 Arm will say, "I embraced the harlot."
 Eye will say, "I looked after forbidden things;"
 Ear will say, "I listened to evil talk."
 Thus the man will be shown to be a liar from head to foot,
 Since his own members will prove him to be a liar.

*NOTES:

1. Koran xxix. 61.
2. Koran xcii. 10.

STORY X.

The Lion, the Fox, and the Ass.

As an instance of false and insincere repentance, a story is next told, which is also found in the fifth chapter of the *Anwar i Suhaili*. A lion had been wounded in fight with a male elephant, and was unable to hunt game for himself. In this strait he called a fox who was wont to attend upon him, and to live on the meat that was left from his repasts, just as disciples attending on a saint subsist on the heavenly food dropping from his lips. He called this fox, and bade him go and entice some animal to come near his lair, so that he might kill it and make a meal of it. The fox went and searched the neighborhood, and at last found a lean and hungry ass who was grazing in a stony place where there was little or no grass. The fox, after making due salutations, condoled with the ass on his unfortunate condition; but the ass replied that it was his divinely appointed lot, and that it would be impious to complain of the dispensations of Providence. He also instanced the case of the ass of a water-carrier, which, after having starved and worked hard in its master's service, by chance found admittance to the king's stables, where it was struck by the sleek appearance of the horses. But one day the horses were taken out to battle, and returned in a most miserable plight, some grievously wounded, and others dying. After seeing this sight it determined that its own hard life was preferable, and

returned to its master. The fox replied that the ass was wrong in carrying passive resignation to such an extent as to refuse to try to better his condition when the opportunity of doing so presented itself, because God says, "Go in quest of the bounties of God." 1 He added, if the ass would come with him, he would take him to a delightful meadow, where he would never lack plenty of grass all the year round. The ass rejoined that the command to strive for sustenance was only issued on account of the weakness of man's faith. The fox replied that this exalted faith was only vouchsafed to a few great saints, because the Prophet describes contentment as a treasure, and treasure is not found by everyone. The ass rejoined that the fox was perverting the Scripture, as no pious man who trusted in God was ever forsaken. In illustration of this he told an anecdote of a devotee who determined to put the matter to the test, and went out into the desert, trusting only to God to supply his wants, and resolved to seek no aid of man, and not to exert himself in any way to gain food. He lay down on a stone and went to sleep; and God sent a caravan of travelers that way, who found him, and forced him to take food in spite of himself. The fox again pressed the ass to try to better his condition, saying that God had given men hands to use and not to do anything with. The ass answered that he knew of no occupation and exertion better than trust in God, as worldly occupations often lead to ruin, according to the text, "Throw not yourselves with your own hands into ruin." 2 But though the ass repeated all these excellent precepts, yet it was only so much cant on his part, because he was not firmly rooted in the faith. He had all the time a carnal hankering after the pleasant grazing-ground the fox told him of, and the objections he made were only a parrot-like repetition of precepts heard, but not thoroughly understood and taken to heart. To illustrate the worthless nature of mere imitated religion and profession divorced from practice, a story is told of an infamous fellow who used to carry a dagger to protect as he said, his honor, though his every action showed that he had neither honor to protect nor manliness to protect it. The ass, though like Abraham, he had broken his idols, had not a sufficiently rooted faith to leap, like Abraham, into the fire, and thus prove his faith. [Here the poet apologizes for the trivial illustrations he uses by citing the text, "Verily God is not ashamed to set forth as well the instance of a gnat as of any nobler object" 3.] Finally the ass yielded to the fox's enticement, and accompanied him to the lion's lair. The lion, being famished with hunger, sprang upon him the moment he appeared. Being, however, weak with sickness and fasting, he missed his aim, and the ass escaped with a slight wound. Then the fox blamed the lion for his precipitation, and the lion, after excusing himself as best he could, persuaded the fox to try to allure the ass a

second time into his lair. The fox consented to try, observing that experience would probably have been thrown away on an ass, and his vows of repentance forgotten. Those who lapse from repentance, in forgetfulness of their former experience, may be compared to the Jews changed into apes and swine by 'Isa. 4 The fox was received by the ass with many reproaches for having deceived him; but he at last managed to persuade the ass that what he had seen was not a real lion, but only a harmless talisman; and the silly ass allowed himself to be again deluded, and forgot his vows of repentance, and again followed the fox to the lion's lair, where he speedily met his doom.

Men who make professions of holiness merely from blind imitation of others are detected and confuted by the opposition between their words and their deeds.

A man asked a camel, saying, "Ho! whence comest thou,
Thou beast of auspicious footstep?"

He replied, " From the hot bath of thy street."

The man said, " That is proved false by thy dirty legs!"

So, when stubborn Pharaoh saw Moses' staff a serpent,

And begged for a delay (to fetch magicians) 5 and relented,

Wise men said, "He ought to have become harsher,

If He really be, as He says, the Lord Supreme. 6

What could miracles such as these of serpents,

Or even dragons, matter to the majesty of His divinity?

If He be really Lord Supreme, seated on His throne,

What need has He to wheedle a worm like Moses?"

O babbler, while thy soul is drunk with mere date wine,

Thy spirit hath not tasted the genuine grapes.

For the token of thy having seen that divine light

Is this, to withdraw thyself from the house of pride.

When a fowl flies to the salt water,

It has never beheld the blessing of sweet water;

But its faith is mere imitation of other fowl,

And its soul has never seen the face of real faith.

Wherefore the blind imitator encounters great perils,

Perils of the road, of robbers, of cursed Satans.

But when he has seen the light of God, he is safe

From the agitation of doubt, and is firm in the faith.

Till the foam has landed on the shore and dry land,

Which is its home, it is ever tossed to and fro.

'Tis at home on the land, but a stranger on the water.

While it remains a stranger, it must be tossed about.

When its eyes are opened, and it sees the vision of land,

Satan has no longer any domination over it.
 Although the ass repeated verities to the fox,
 He spoke them idly and in the way of cant.
 He praised the water, but was not eager to drink;
 He rent his garments and his hair, but was no real lover.
 The excuse of a hypocrite is rejected, not approved,
 Because it comes only from the lips, not from the heart.
 He has the scent of the apple, but not a piece of it,
 And the scent only for the purpose of misleading others.
 Thus a woman's onset in the midst of a battle array,
 She keeps in line, and forms part of the battle array,
 Yet, though she looks a very lion as she stands in line,
 Her hand begins to tremble as soon as she takes a sword.
 Woe to him whose reason is like a woman
 While his lust is like a resolute man!
 Of a certainty his reason will be worsted in the fight,
 And his imitation of a man will only lead him to ruin.
 Happy is he whose reason is masculine,
 And his ugly lust feminine and under subjection!
 Though the mere imitator quotes a hundred proofs,
 They are all based on opinion, not on conviction.
 He is only scented with musk, he is not himself musk;
 He smells of musk, but is really naught but dung.
 For his dung to become musk, O disciple,
 He must graze year after year in the divine pasture.
 For he who, like the musk-deer, feeds on saffron of Khoten
 Must not eat grass and oats like asses.
 That man of cant has at his tongue's end
 A hundred proofs and precepts, but there is no life in him.
 When the preacher has himself no light or life,
 How can his words yield leaves and fruit?
 He impudently preaches to others to walk aright,
 While himself He is unsteady as a reed shaken by wind.
 Thus, though his preaching is very eloquent,
 It hides within it unsteadiness in the faith.
 In order to gain true wisdom man must shake off worldly illusions.
 The fox said, "In my pure wine there are no dregs;
 These vain suspicions are not becoming.
 All this is only baseless suspicion, O simple one,
 Else you would know I am not plotting against you.
 You repudiate me on account of your own bad fancies;
 Why do you thus suspect your true friends?
 Think well of the 'Brothers of purity,' 7

Even though they show harshness toward you;
 For when evil suspicion takes hold of you,
 It severs you from hundreds of friends.
 If a tender friend treats you roughly to try you,
 'Tis contrary to reason to distrust him.
 Though I bear a bad name, my nature is not malevolent;
 What you saw was not dangerous, it was only a talisman.
 But even if there were danger in that object of suspicion,
 Friends always pardon an offence."
 This world of illusions, fancies, desires, and fears,
 Is a mighty obstacle in the traveler's path.
 Thus, when these forms of delusive imaginations
 Misled Abraham, who was a very mountain of wisdom,
 He said of the star, " This is my Lord," 8
 Having fallen into the midst of the world of illusion.
 He thus interpreted the meaning of sun and stars,
 Yea, he, that great man who threaded jewels of interpretation,
 Seeing then that this world of eye-fascinating illusion
 Seduced from the right path such a mountain as Abraham,
 So that he said of the star, "This is my Lord,"
 What will not its illusions effect on a stupid ass?
 Human reason is drowned, like the high mountains,
 in the flood of illusion and vain imaginations.
 The very mountains are overwhelmed by this flood,
 Where is safety to be found save in Noah's ark?
 By illusions that plunder the road of faith
 The faithful have been split into seventy-two sects.
 But the man of conviction escapes illusion;
 He does not mistake his eyelash for the new moon.
 He who is divorced from 'Omar's light
 Is deceived by his own crooked eyelash. 9
 Thousands of ships, in all their majesty and pomp,
 Have gone to pieces in this sea of illusion.
 Then follows an anecdote of Shaikh Muhammad of Ghazni, who was
 named "Sar i Razi," because he used to take only a vine-leaf to break his
 fast. He dwelt a long time in the desert, and was there miraculously
 preserved from death, and directed by divine intimation to proceed to
 Ghazni, and beg money of the rich and distribute it to the poor. After he
 had done this some time a second intimation came to him to beg no
 longer, as the money for his charities would be supplied to him
 miraculously. He at last attained to such a degree of spiritual insight
 that he knew the wants of those who came to him for aid before they
 uttered them. He said the reason of this preternatural discernment was,

that he had purified his heart of all but the love of God, and thus, whenever thoughts of anything besides God occurred to his mind, he knew they did not appertain to him, but must have been in some way suggested to him by the person asking aid of him.

Then follow some reflections on the power of fasting and abstinence to subdue the carnal lusts which lead man to destruction; and two short anecdotes to illustrate the thesis that God never fails to provide sustenance for those who take no thought for the morrow, but place absolute trust in Him.

The fate of the ass then suggests to the poet another train of reflections. After the lion had slain the ass, he went to the river to quench his thirst, telling the fox to watch the dead body till he returned; but the moment the lion's back was turned the fox ate up the heart and liver, which are the daintiest parts. When the lion returned and inquired for them, the fox assured him that the ass had possessed neither a heart nor a liver, for if he had he would never have shown himself so stupid. Men without understanding are not really men at all, but only simulacra or forms of men. For lack of understanding many will cry in the world to come, "Had we but hearkened or understood, we had not been among the dwellers in the flame" 10 Then follows a story of a monk (Diogenes) who took a lantern and searched all through a bazaar crowded with men to find, as he said, a man.

The monk's search for a man.

The monk said, "I am searching everywhere for a man
Who lives by the life of the breath of God."

The other said, "Here are men; the bazaar is full;
These are surely men, O enlightened sage!"

The monk said, "I seek a man who walks straight
As well in the road of anger as in that of lust.

Where is one who shows himself a man in anger and lust?

In search of such a one I run from street to street.

If there be one who is a true man in these two states,
I will yield up my life for him this day!"

The other, who was a fatalist, said, "What you seek is rare.

But you are ignorant of the force of the divine decree;

You see the branches, but ignore the root.

We men are but branches, God's eternal decree the root.

That decree turns from its course the revolving sky,

And makes foolish hundreds of planets like Mercury.

It reduces to helplessness the world of devices;

It turns steel and stone to water.

O you who attribute stability to these steps on the road,

You are one of the raw ones; yea, raw, raw!

When you have seen the millstone turning round,
 Then, prithee, go and see the stream that turns it.
 When you have seen the dust rising up into the air,
 Go and mark the air in the midst of the dust.
 You see the kettles of thought boiling over,
 Look with intelligence at the fire beneath them.
 God said to Job, 'Out of my clemency
 I have given a grain of patience to every hair of thine.'
 Look not, then, so much at your own patience;
 After seeing patience, look to the Giver of patience.
 How long will you confine your view to the waterwheel?
 Lift up your head and view also the water."

*NOTES:

1. Koran lxii. 10.
2. Koran ii. 191.
3. Koran ii. 24.
4. Koran v. 65.
5. Koran xx. 25.
6. Koran xxviii. 38.
7. A society at Basra, who wrote, about 980 AD., an encyclopedia of philosophy (trans. by Dieterici).
8. Koran vi. 76.
9. Alluding to the first anecdote in Book II.
10. Koran lxxvii. 10.

STORY XI.

The Mosalman who tried to convert a Magian.
 A Mosalman pressed a Magian to embrace the true faith. The Magian replied, "If God wills it, no doubt I shall do so." 1 The Mosalman replied, "God certainly wills it, that your soul may be saved from hell; but your own evil lusts and the Devil hold you back." The Magian retorted, using the arguments of the Jabriyan or "Compulsionists," that on earth God is sole sovereign, and that Satan and lust exist and act only in furtherance of God's will. To hold that God is pulling men one way and Satan another is to derogate from God's sovereignty. Man cannot help moving in the direction he is most strongly impelled to go; if he is impelled wrongly he is no more to blame than a building designed for a mosque but degraded into a fire-temple, or a piece of cloth designed for a coat but altered into a pair of trousers. The truth is, that whatever occurs is according to God's will, and Satan himself is only one of His agents. Satan resembles the Turkoman's dog who sits at the door of the tent, and is" vehement against aliens, but full of

tenderness to friends." 2 The Mosalman then replied with the arguments of the Qadarians and Mutazilites, to prove the freedom of the will and consequent responsibility of man for his actions. He urged that man's free agency and consequent responsibility are recognized in common parlance, as when we order a man to act in a certain way, -that God expressly assumes man to be a free agent by addressing commands and prohibitions to him, and by specially exempting some, such as the blind, 3 from responsibility for certain acts, that our internal consciousness assures us of our power of choice, just as outward sense assures us of properties in material objects, and that it is just as sophistical to disbelieve the declarations of the interior consciousness, as those of the outward senses as to the reality of the material world. He then told an anecdote of a man caught robbing a garden and defending himself with the fatalist plea of irresponsibility, to whom the owner of the garden replied by administering a very severe beating, and assuring him that this beating was also predestined, and that he therefore could not help administering it. He concluded his argument by repeating that the traditions, "Whatever God wills is," and "The pen is dry, and alters not its writing," are not inconsistent with the existence of freewill in man. They are not intended to reduce good action and evil to the same level, but good actions will always entail good consequences, and bad actions the reverse. A devotee admired the splendid apparel of the slaves of the Chief of Herat, and cried to Heaven, "Ah! learn from this Chief how to treat faithful slaves!" Shortly after the Chief was deposed, and his slaves were put to the torture to make them reveal where the Chief had hidden his treasure, but not one would betray the secret. Then a voice from heaven came to the devotee, saying, "Learn from them how to be a faithful slave, and then look for recompense." The Magian, unconvinced by the arguments of the Mosalman, again plied him with "Compulsionist" arguments, and the discussion was protracted, with the usual result of leaving both the disputants of the same opinion as when they began. The poet remarks that the contest of the "Compulsionists" and the advocates of man's free agency will endure till the day of judgment; for nothing can resolve these difficulties 4 but the true love which is "a gift imparted by God to whom He will." 5

Love puts reason to silence.

Love is a perfect muzzle of evil suggestions;

Without love who ever succeeded in stopping them?

Be a lover, and seek that fair Beauty,

Hunt for that Waterfowl in every stream!

How can you get water from that which cuts it off?

How gain understanding from what destroys understanding?

Apart from principles of reason are other principles
 Of light and great price to be gained by love of God.
 Besides this reason of yours God has other reasons
 Which will procure for you heavenly nourishment.
 By your carnal reason you may procure earthly food,
 By God-given reason you may mount the heavens.
 When, to win enduring love of God, you sacrifice reason,
 God gives you "a tenfold recompense;" 6 yea, seven hundred fold.
 When those Egyptian women sacrificed their reason, 7
 They penetrated the mansion of Joseph's love;
 The Cup-bearer of life bore away their reason,
 They were filled with wisdom of the world without end.
 Joseph's beauty was only an offshoot of God's beauty;
 Be lost, then, in God's beauty more than those women.
 Love of God cuts short reasoning, O beloved,
 For it is a present refuge from perplexities.
 Through love bewilderment befalls the power of speech,
 It no longer dares to utter what passes;
 For if it sets forth an answer, it fears greatly
 That its secret treasure may escape its lips.
 Therefore it closes lips from saying good or bad,
 So that its treasure may not escape it.
 In like manner the Prophet's companions tell us
 "When the Prophet used to tell us deep sayings,
 That chosen one, while scattering pearls of speech,
 Would bid us preserve perfect quiet and silence."
 So, when the mighty phoenix hovers over your head, 8
 Causing your soul to tremble at the motion of its wings,
 You venture not to stir from your place,
 Lest that bird of good fortune should take wing.
 You hold your breath and repress your coughs,
 So as not to scare that phoenix into flying away.
 And if one say a word to you, whether good or bad,
 You place finger on lip, as much as to say, "Be silent."
 That phoenix is bewilderment, 9 it makes you silent;
 The kettle is silent, though it is boiling all the while.

*NOTES:

1. Note the true believer is here represented as using the arguments of the Qadarians or Mutazilites for free will, as against the Jabriyan or fatalist argument put into the mouth of the Magian.
2. Koran xlvi. 29.
3. Koran xxiv. 60.
4. The Prophet said, "Sit not with a disputer about fate, nor converse

with him."

5. Koran iii. 66.

6. Koran vi. 161.

7. "And when they saw him they were amazed at him, and cut their hands" (Koran xii. 31).

8. It is supposed to bring good fortune.

9. Bewilderment is the "truly mystical darkness of ignorance" which falls upon the mystic when the light of absolute Being draws near to him, and "blinds him with excess of light." See *Gulshan i Raz*, p. 33, and notes.

STORY XII.

The Devotee who broke the noble's wine-jar.

A certain noble, who lived under the Christian dispensation when wine was allowed, sent his servant to a monastery to fetch some wine. The servant went and bought the wine, and was returning with it, when he passed the house of a very austere and testy devotee. This devotee called out to him, "What have you got there?" The servant said, "Wine, belonging to such a noble." The devotee said, "What! does a follower of God indulge in wine? Followers of God should have naught to do with pleasure and drinking; for wine is a very Satan, and steals men's wits. Your wits are not too bright already, so you have no need to render them still duller by drink." In illustration of this, he told the story of one Ziayi Dalaq, a very tall man, who had a dwarfish brother. This brother one day received him very ungraciously, only half rising from his seat in answer to his salutation, and Ziayi Dalaq said to him, "You seem to think yourself so tall that it is necessary to clip off somewhat of your height." Finally the devotee broke the wine-jar with a stone, and the servant went and told his master. The noble was very wrathful at the presumption of the devotee in taking upon himself to prohibit wine, as condemned by the law of nature, when it had not been prohibited by the Gospel, and he took a thick stick and went to the devotee's house to chastise him. The devotee heard of his approach and hid himself under some wool, which belonged to the ropemakers of the village. He said to himself, "To tell an angry man of his faults one needs to have a face as hard as a mirror, which reflects his ugliness without fear or favor." Just so the Prince of Tirmid was once playing chess with a courtier, and being checkmated, got into a rage and threw the chessboard at his courtier's head. So before playing the next game the courtier protected his head by wrappings of felt. Then the neighbors of the devotee, hearing the noise, came out and interceded for him with the noble, telling him that the devotee was half-witted, and could not be held

responsible for his actions; and moreover, that as he was a favorite of God, 1 it was useless to attempt to slay him before his time, for the Prophet and other saints had been miraculously preserved in circumstances fatal to ordinary persons. The noble refused to be pacified; but the neighbors redoubled their entreaties, urging that he had so much pleasure in his sovereignty that he could well dispense with the pleasure of wine. The noble strenuously denied this, saying that no other pleasure of sovereignty, or what not, could compensate him for the loss of wine, which made him sway from side to side like the jessamine. The prophets themselves had rejected all other pleasures for that of spiritual intoxication, and he who has once embraced a living mistress will never put up with a dead one. The moral is, that spiritual pleasures, typified by wine, are not to be bartered away for earthly pleasures. The Prophet said, "The world is carrion, and they who seek it are dogs;" and the Koran says, "The present life is no other than a pastime and a sport; but the future mansion is life indeed." 2

Description of a devotee who trusted to the light of nature.

His brain is dried up; and as for his reason,
It is now less than that of a child.
Age and abstinence have added infirmity to infirmity,
And his abstinence has yielded him no rejoicing.
He has endured toils, but gained no reward from his Friend;
He has done the work, but has not been paid.
Either his work has lacked value,
Or the time of recompense is not decreed as yet.
Either his works are as the works of the Jews, 3
Or his reward is held back till the appointed time.
This grief and sorrow are enough for him,
That in this valley of pain he is utterly friendless.
With sad eyes he sits in his corner,
With frowning face and downcast looks.
There is no oculist who cares to open his eyes, 4
Nor has he reason enough to discover the eye-salve.
He strives earnestly with firm resolve and in hope,
His work is done on the chance of being right.
The vision of "The Friend" is far from his course,
For he loses the kernel in his love for the shell.

*NOTES:

1. Half-witted persons are supposed to be divinely protected.
2. Koran xxix. 64.
3. "But as to the infidels, their works are like the mirage in the desert" (Koran xxiv. 39).

4. I.e., he has no director (Murshid i kamil) to instruct him in the right course.

STORY VIII.

(continued).

Mahmud and Ayaz.

The poet now returns to the story of Mahmud and Ayaz, which is continued at intervals till the end of the book. The king inquired of Ayaz what made him continually visit his old shoes and garments, as Majnun used to visit his Laila, or as a Christian regularly visits his priest to obtain absolution for his sins. Why should he call to these dead things, like a fond mother calling to her dead infant, were it not that faith and love made them, as it were, living beings to him? The eye sees what it brings with it to see; it can see nothing but what it has gained the faculty of seeing. Thus the face of Laila, which seemed so lovely to the eyes of Majnun, made clairvoyant by love, seemed to strangers to have no claims to beauty. The earthly forms which here surround us are, as it were, vessels fraught with spiritual wine, only visible to those who have learnt to discern the deep things of the Spirit.

Love and faith are a mighty spell.

O Ayaz, what is this love of yours for your old shoes,

Which resembles the love of a lover for his mistress?

You have made these old shoes your object of devotion,

Just as Majnun made an idol of his Laila!

You have bound the affection of your soul to them,

And hung them up in your secret chamber.

How long will you say orisons to this old pair of shoes?

And breathe your oft-told secrets into inanimate ears?

Like the Arab lover to the house of his dead mistress,

You address to them long invocations of love.

Of what great Asaf were your shoes the house?

Is your old garment, think you, the coat of Yusuf?

Like a Christian who confesses to a priest

His past year's sins of fornication, fraud, and deceit;

In order that the priest may absolve him of those sins;

He thinks the priest's absolution the same as God's!

That priest is unable to condemn or to absolve;

But faith and love are a mighty enchantment!

God's dealings visible to the spiritual.

The wine is from that world, the vessels from this;

The vessels are seen, but the wine is hidden!

Hidden indeed from the sight of the carnal,

But open and manifest to the spiritual!
 O God, our eyes are blinded!
 O pardon us, our sins are a heavy burden!
 Thou art hidden from us, though the heavens are filled
 With Thy light, which is brighter than sun and moon!
 Thou art hidden, yet revealest our hidden secrets!
 Thou art the source that causes our rivers to flow.
 Thou art hidden in Thy essence, but seen by Thy bounties.
 Thou art like the water, and we like the millstone.
 Thou art like the wind, and we like the dust;
 The wind is unseen, but the dust is seen by all.
 Thou art the spring, and we the sweet green garden;
 Spring is not seen, though its gifts are seen.
 Thou art as the soul, we as hand and foot;
 Soul instructs hand and foot to hold and take.
 Thou art as reason, we like the tongue;
 'Tis reason that teaches the tongue to speak.
 Thou art as joy, and we are laughing;
 The laughter is the consequence of the joy.
 Our every motion every moment testifies,
 For it proves the presence of the Everlasting God.
 So the revolution of the millstone, so violent,
 Testifies to the existence of a stream of water.
 O Thou who art above our conceptions and descriptions,
 Dust be on our heads, and upon our similitudes of Thee!
 Yet Thy slaves never cease devising images of Thee;
 They cry to Thee always, "My life is Thy footstool!"
 Like that shepherd who cried, "O Lord! 1
 Come nigh to thy faithful shepherd,
 That he may cleanse thy garment of vermin,
 And mend thy shoes, and kiss the hem of thy robe!"
 No one equaled that shepherd in love and devotion,
 Though his manner of expressing it was most faulty.
 His love pitched its tent on the heavens,
 He himself was as the dog at the tent-door.
 When the sea of love to God boiled up,
 It touched his heart, but it touches your ears only.
 The thesis that silence may indicate emotions too deep for expression,
 while eloquent expressions may indicate that the ears only, and not the
 heart, have been touched, is next illustrated by a ludicrous anecdote of a
 dwarf who disguised himself as a woman, and presented himself at a
 sermon addressed to women. This dwarf played a trick on a woman
 sitting next him, which made her cry out, and the preacher fancied that

his sermon had touched her heart; but the dwarf said that if her heart had been touched she would not have betrayed her feelings by publishing them to the whole congregation.

The king then again pressed Ayaz to explain the mystery of his regard for the old shoes and rags, in order to admonish the courtiers, for he said that the beauty of true holiness is such that it attracts even infidels. To illustrate this he told an anecdote of a Mosalman who tried to convert a Gueber in the time of Bayazid. The Gueber said that he admired and envied the faith of Bayazid, though he had no power to imitate it; but as for the faith of the missionary who was trying to convert him, it only inspired him with aversion, because it was plainly insincere and hypocritical. And he told an anecdote of a harsh-voiced Mu'azzin who went into a heathen country and there uttered the call to prayer. It happened that there was a girl in that place who had long been inclined to embrace Islam, much to the grief of her parents; but when she heard this harsh call she was at once cured of her wish to forsake her own religion. Her father was so delighted at this that he ran out and loaded the Mu'azzin with gifts. The Gueber said the missionary had cured him of the wish to embrace Islam, just as the girl was cured by the Mu'azzin's harsh voice. But he said he still retained his reverence for the faith of Bayazid, though he failed to understand how so much spirituality as was seen in Bayazid could be contained in an earthly body. He gave a curious illustration of his meaning. A man brought home a piece of meat weighing over half a man, to provide a meal for a guest; but his wife, who was very greedy, ate it all up secretly. When the man missed his meat he asked his wife for it, and she said the cat had eaten it. The man took the cat and weighed her, and found she weighed only half a man. Then he said to his wife, "If this half-man is all cat, where is the meat? and if it is meat, where is the cat?" The Gueber said this was exactly the difficulty he felt about the spirit and the body of Bayazid. He concluded by saying, in the words of the Hadis, "The true believer is attached to others, and others are attached to him, but the hypocrite inspires affection in no one.

Mahmud and Ayaz. (continued).

Mahmud again presses Ayaz to reveal his secrets, remarking that even if they suggest sad thoughts, they will benefit the hearers. The wise man is as a guest-house, and he admits all the thoughts that occur to him, whether of joy or of sorrow, with the same welcome, knowing that, like Abraham, he may entertain angels unawares. This is illustrated by the story of a woman who drove away a valued guest by a petulant remark, which he was not intended to hear, and afterwards repented her discourtesy so deeply that she put on mourning and turned her house into an inn. Let grief as well as joy lodge in the heart, for grief is sent for

our benefit as well as joy. Endure woe patiently, like Joseph and Job, and regard it as a blessing, saying with Solomon, "Stir me up, O Lord, to be thankful for Thy favor which Thou hast showed upon me!" 2

Mahmud then praises Ayaz for being a true man who can control both lust and anger. Those who are carried away by anger or lust, like the girl of whom an anecdote is told, do not deserve the name of men.

When anger or lust takes hold of a man reason departs from him. Then comes an anecdote of a cowardly Sufi who boasted of his bravery, but had not courage enough even to slay a captive infidel. Verily, the "greater warfare," viz., that against one's own lusts and passions, demands as much courage as the "lesser warfare" against the infidels.

This is illustrated by a story of a saint named Iyazi, who, after having been a great warrior against the infidels, renounced the world and applied himself to wage the "greater warfare" against his own lusts. One day, while sitting in his cell, he heard the noise of the army going out to fight, and his carnal passion urged him to go and join in the fight, but he thus rebuked it:

Iyazi's rebuke to his passion, which lusted to join in the "lesser warfare".

I said, "O foul and faithless passion,
Whence have you derived this inclination to war?
Tell me truly, O passion, is this your trickery?
Or else is it stubbornness shunning obedience to God?
If you say not truly I will attack you,
And will afflict you more severely with discipline."
Passion then heaved a cry from its breast,
And without mouth vented the following complaints:
"In this cell you slay me every day;
You slay my life like the life of a Gueber.
Not a soul is aware of my condition;
You drag me along without food or sleep.
In the fight with one wound I shall quit the body,
And the people will admire my valor and self-devotion."
I said, "O bad passion, you live as an infidel,
And as an infidel you will die; shame be upon you!
In both worlds you are naught but a hypocrite;
In the two worlds only an unprofitable servant.
I have vowed to God never to quit this cell
While life remains in this body;
Because whatever the body does in this privacy
Is not done to make a fair show before men.
Its movements and its rest in the privacy of this cell
Are not intended for the sight of any besides God.
This is the 'greater warfare,' that the 'lesser';

Both these warfares have their Rustams and Haidars.
 They are not to be fought by one whose reason and sense
 Flee away as soon as a mouse wags its tail.
 Such persons must shun the array of battle,
 And keep aloof from it even as women do."

This is followed by an anecdote of another brave warrior who "was among the faithful, and made good what he had promised to God." 3
 Then comes a long story of a prince of Egypt who saw the portrait of a damsel belonging to the Chief of Mausil, and conceived an ardent passion for her, and sent an army to take her by force. The army succeeded in capturing her, and set out on the return march; but on the way the captain of the army fell in love with the damsel, and she returned his affection. When they reached Egypt she was made over to the prince, but at once took a dislike to him, as he was not nearly so manly as her beloved captain. The prince discovered her secret, and though he might justly have resented the treachery of the captain, he refrained, and showed true manliness in the "greater warfare" by pardoning his fault and uniting him with the damsel to whom he was so much attached.

Ideas gained from hearing a thing lead to seeing it.

A person put this question to a philosopher,
 "O sage, what is true and what is false?"

The sage touched his ear and said, "This is false,
 But the eye is true and its report is certain."

The ear is false in relation to the eye,
 And most assertions are related to the ear. 4

If a bat turn away its eyes from the sun,
 Still it is not veiled from some idea of the sun;
 Its very dread of the sun frames an idea of the sun,
 And that idea scares it away to the darkness.

That idea of light terrifies it,
 And makes it cling to the murky night.

Just so 'tis your idea of your terrible foe

Which makes you cling to your friends and allies.

O Moses, thy revelations shed glory on the mount,
 But that frightened one endured not thy realities. 5

Be not too proud, but know that you must first endure
 The idea of the Truth, and thence come to the reality.

No one is frightened by the mere idea of fighting,
 For "no courage is needed before fighting begins." 6

In the mere idea of fighting a coward can imagine
 Himself as attacking and retreating like Rustam.

The pictures of Rustam on the wall of a bath

Are similar to a coward's ideas of fighting.
 But when these ideas are tested by actual sight,
 What of the coward then? His bravery is gone!
 Strive, then, from mere hearing to press on to seeing; 7
 What ear has told you falsely eye will tell truly.
 Then ear too will acquire the properties of an eye;
 Your ears, now worthless as wool, will become gems;
 Yea, your whole body will become a mirror,
 It will be as an eye or a bright gem in your bosom.
 First the hearing of the ear enables you to form ideas,
 Then these ideas guide you to the Beloved.
 Strive, then, to increase the number of these ideas,
 That they may guide you, like Majnun, to the Beloved.
 Concerning the unbelievers who say, "There is only this our present life;
 we live and we die, and naught but time destroyeth us." 8
 To return; that prince played the fool,
 And took delight in the society of the damsel.
 O prince, suppose your dominion extend from east to west,
 Yet, as it endures not, esteem it transitory as lightning
 Yea, O sleeping heart, know the kingdom that endures not
 Forever and ever is only a mere dream.
 I marvel how long you will indulge in vain illusion,
 Which has seized you by the throat like a headsman.
 Know that even in this world there is a place of refuge; 9
 Harken not to the unbeliever who denies it.
 His argument is this: he says again and again,
 "If there were aught beyond this life we should see it."
 But if the child sees not the state of reason,
 Does the man of reason therefore forsake reason?
 And if the man of reason sees not the state of love,
 Is the blessed moon of love thereby eclipsed?
 The beauty of Joseph was not visible to his brethren;
 Was it therefore hidden from the eyes of Jacob?
 The eyes of Moses regarded his staff as a stick,
 But the divine eye saw it to be a deadly serpent.
 The eye of the head was at issue with the divine eye,
 But the latter prevailed and gave convincing proof.
 To the eyes of Moses his hand looked a mere hand,
 But to the divine eye it appeared a flashing light.
 This subject in its entirety is endless,
 But to the unbeliever it is a mere fanciful idea.
 The only realities to him are lust and gluttony;
 Speak not then to him of the mysteries of the Beloved.

To us believers lust and gluttony are only ideas,
 Therefore we behold always the beauty of the Beloved.
 To all men whose creed is lust and gluttony,
 Applies the text, "To you be your creed, to me mine." 10
 In the face of negations like these cut short speech,
 "O Ahmad, say little to an old Fire-worshipper!"
 "We distribute among them," 11 to some carnal lusts, and to others
 angelic qualities.

If the prince lacked the animal manliness of asses,
 Yet he possessed the true manliness of the prophets.
 He renounced lust and anger and concupiscence,
 And showed himself a man of the lineage of the prophets.
 Grant that he lacked the virility of asses,
 Yet God esteemed him a lord of lords.
 Let me be dead, so long as God regards me with favor!
 I am better off than the living who are rejected of God;
 The former is the kernel of manliness, the latter only the rind;
 The former is borne to Paradise, the latter to hell.
 The Prophet says, "Paradise is annexed to tribulation,
 But hell-fire follows indulgence in lust." 12
 O Ayaz, who slayest demons like a male lion,
 Manliness of asses is naught, manliness of mind much.
 What sort of man dost thou think him who sports as a boy,
 But who has no comprehension of these chief matters?
 o thou who hast seen the delight of my commandments,
 And risked thy life to perform them faithfully,
 Hear a tale of the sweetness of my commandments,
 That the meaning of this sweetness may be made plain.

The story which follows is one in which Ayaz is himself the chief actor,
 and hence it may perhaps be inferred that this part of the poem had not
 received its final revision when the poet died. The king showed to all
 his courtiers in turn a valuable jewel, and asked them its value. Each
 declared it to be priceless. He thereupon ordered each of them to break
 it to pieces, but they refused, one after the other; on which he praised
 them highly and gave them presents. Finally the jewel came into the
 hands of Ayaz, and he, not being a mere imitator like the rest, nor being
 tempted by the rewards given to the rest, decided that the king's
 command ought to be obeyed at all costs, and therefore broke the jewel
 to pieces. Blind imitation of current fashions and ruling "public opinion"
 is the way of the world, but its worthlessness is at once manifested
 when it is put to the test. True faith is a reasonable faith, not one
 adopted and held in mechanical and parrot-like fashion. The king then
 commanded that those courtiers whose faith had been shown to be

mere "taqlid" or imitation, and not vital and intelligent, should be put to death; but Ayaz interceded for them, saying, "O Lord, punish them not if they forget or fall into sin;"¹³ although their plea that they sinned through forgetfulness is of no more weight than the plea of having sinned through drunkenness, seeing that both forgetfulness and drunkenness are willfully incurred. Those who die in amity with God have no cause to fear death, "It cannot harm them, for to their Lord will they return;"¹⁴ but those who die at enmity with God are in a very different position, and have therefore a very strong claim for mercy. The Egyptian magicians, when threatened by Pharaoh with death for believing in Moses, recognized the truth that death in such a cause would unite them with God, and that extinction of the phenomenal self, on which Pharaoh prided himself, would bring them to the real Self from whom they had been estranged by life on earth. Like Habib, the carpenter of Antioch, who was martyred for taking the part of 'Isa's two apostles in that city, they said, "O that my people knew how gracious God hath been to me, and that He hath made me one of His honored ones!"¹⁵ A man can only say "I" with truth when he has mortified self and unlearned to say "I" in the sense in which Pharaoh said it. Fakhru-'d-Din Razi¹⁶ discoursed learnedly on this point, saying much of "incarnation" and "union" as the modes in which the real "I" of the Deity indwells in the human soul; but as he lacked the true mystic unction, his words only serve to darken counsel.¹⁷ But here Ayaz breaks off; saying, "Who am I that I should say to the Almighty, 'Grant pardon to these offenders?'" The Omniscient God needs not to be informed of their case, for He knows all; nor to be reminded of it, for He forgets nothing; nor to be urged to act mercifully, for He created men "for their own benefit, and not to derive benefit from them." Such intercession, therefore, implies ignorance of God, and "such only of His servants as are possessed of knowledge of God truly fear God."¹⁸ God is at once center and circumference of the universe, and the only true wisdom consists in absolute self-surrender to His will, and this surrender of self will bring with it its own exceeding great reward.

*NOTES:

1. Alluding to Story vii. Book II.
2. Koran xxvii. 19.
3. Koran xxxiii. 23.
4. i.e., are based on hearsay.
5. "When God manifested Himself to the mount He turned it to dust, and Moses fell in a swoon" (Koran vii. 139). As the bat cannot endure the sight of the sun, men cannot at once endure the full blaze of the beatific vision.
6. A proverb which is not given by Freytag.

7. Ideas and types lead men on to actual sight when they are strong enough to bear it. Job xlii. 5.
8. Koran xlv. 23.
9. Place of refuge, i.e., heavenly visions; a foretaste of the world to come (Gulshan i Raz, I. 679).
10. Koran cix. 6.
11. Koran xliii. 31.
12. Cp. Freytag, *Arabum Proverbia*, vol ii. p. 165.
13. Koran ii. 286.
14. Koran xxvi. 50.
15. Koran xxxvi. 25.
16. A great theologian of Khorasan who lived from A.D. 1150 to 1210. De Slane's *Ibn Khallikan*, ii. 652.
17. See *Gulshan i Raz*, I. 453, note.
18. Koran xxxv. 25.

Book VI.

PROLOGUE.

O LIFE of the heart, Husamu-'d-Din,
 My zeal burnt within me to write this sixth part!
 The Masnavi became a standard through thy influence,
 Thy sword (Husam) has made it an exemplar to the world
 O spiritual one, I now offer it to thee,
 This sixth part of the entire Masnavi.
 Enlighten the world's six sides with its six parts,
 That it may illuminate him who is not illuminated!
 Love has naught to do with five senses or six sides,
 Its only aim is to be attracted to the Beloved!
 But haply leave may be given me hereafter
 To tell those mysteries so far as they can be told,
 In a discourse more closely approximating to the facts
 Than these faint indications of those abstruse matters.
 Mysteries are not communicable, save to those who know;
 Mystery in the ear of infidels is no mystery.
 Nevertheless, this is a call to you from God;
 It matters not to Him whether ye accept or reject it.
 Noah repeated His call for nine hundred years,
 But his people only increased in rebellion.
 Never did he draw back from admonishing them,

Never did he retire into the cave of silence.
 He said, "At the barking and howling of the dogs
 No caravan ever turned back in its road.
 Nor does the full moon on a bright night cease shining
 Because of the howling of dogs on earth.
 The moon sheds her light, and the dogs howl;
 Every one acts according to his nature.
 To each one his office is allotted by the divine decree,
 And he acts agreeably to his nature."
 Art thou thirsting for the Ocean of spirituality?
 Disport thyself on this island of the Masnavi!
 Disport thyself so long as thou seest every moment
 Spiritual verities revealed in this Masnavi.
 When the wind blows the grass off the water,
 The water then shows forth its own purity.
 Behold the bright and fresh sprays of coral,
 And the princely fruits growing in the water of life!
 So, when the Masnavi is purged of letters and words,
 It drops all these, and appears as the sea of Unity.
 Then speaker and hearer and spoken words
 All three give up the ghost in that consummation.
 Bread-giver and bread-eater and bread itself
 Are purified of their forms and turn to dust.
 But their essences in each of these three grades
 Are distinguished, as in those states, so eternally. 1
 Their form turns to dust, but their essence not;
 If one says it does, tell him it does not.
 In the world of spirits all three await judgment,
 Sometimes wearing their earthly forms, sometimes not.
 The worth of a man depends on the objects of his aspiration.
 One day a student asked a preacher,
 Saying, "O most orthodox ornament of the pulpit,
 I have a question to ask, O lord of learning;
 Tell me the answer to it in this congregation.
 A bird sat on the top of a wall;
 Which was best, its head or its tail?"
 He replied, "If its face was towards the town,
 And its tail to the villages, then its face was best.
 But if its tail was towards the town, and its face
 Towards the villages, then prefer its tail to its face."
 A bird flies with its wings towards its nest,
 The wings of a man are his aspiration and aim.
 If a lover be befouled with good and evil,

Yet regard not these; regard rather his aspiration.
 Though a falcon be all white and unmatched in form,
 If he hunts mice he is contemptible and worthless.
 And if an owl fixes his affection on the king,
 He is a falcon in reality; regard not his outward form.
 Adam's clay was kneaded in the limits of a trough,
 Yet was he exalted above heaven and stars.
 "We have honored Adam" 2 was not addressed to the sky,
 But to Adam himself full of defects as he was.
 Did one ever propose to earth or heaven to receive
 Beauty, reason, speech and aspiration? 3
 Would you ever offer to the heavens
 Beauty of face and acuteness of thought?
 O son, did you ever present your silver body
 As an offering to the damsels pictured on bath walls?
 Nay, you pass by those pictures though fair as Huris,
 And offer yourself sooner to half-blind old women.
 What is there in the old women which the pictures lack,
 Which draws you from the pictures to the old women?
 Say not, for I will say it in plain words,
 'Tis reason, sense, perception, thought, and life.
 In the old woman life is infused,
 While the pictures of the bath have no life.
 If the pictures of the bath should stir with life (soul),
 They would uproot your love to all the old women.
 What is soul? 'Tis acquainted with good and evil,
 Rejoicing at pleasant things, grieving at His.
 Since, then, the principle of soul is knowledge,
 He who knows most is most full of soul.
 Knowledge is the effect flowing from soul;
 He who has most of it is most godlike.
 Seeing then, beloved, that knowledge is the mark of soul,
 He who knows most has the strongest soul.
 The world of souls is itself entirely knowledge,
 And he who is void of knowledge is void of soul.
 When knowledge is lacking in a man's nature,
 His soul is like a stone on the plain.
 Primal Soul is the theatre of God's court,
 Soul of souls the exhibition of God Himself.
 All the angels were pure reason and soul,
 Yet when the new soul of Adam came, they were as its body.
 When in joy they crowded round that new soul, 4
 They bowed before it as body does before soul.

Fear of men's censure the greatest obstacle to acceptance of the true
 faith.
 O Husamu-'d-Din, I might tell some of thy many virtues,
 Were it not for the fear of the evil eyes.
 From evil eyes and malice-empoisoned breaths
 Already have I suffered fatal wounds.
 Therefore I cannot relate thy ecstatic states,
 Save by hints of the ecstatic states of others.
 This manoeuvre is one of the devices of the heart,
 Whereby the heart's feet wend their way to the truth.
 Many hearts and souls would become lovers of God
 Did not evil eyes or evil ears hold them back.
 Of these Abu Talib, the Prophet's uncle, was one;
 The malice of the Arabs scared him from the faith.
 He said, "What will the Arabs say of me?
 That my own nephew has perverted me from my religion!"
 Muhammad said, "O uncle, confess the faith to me,
 That I may strive with God for thee!"
 He said, "Nay; it will be published by them that hear;
 'A secret known to more than two is known to every one.' 5
 As I live in the midst of these Arabs,
 It will cause me to lose caste with them.
 Yet, had the mighty grace of God led the way,
 How could this fear have vied with God's attraction?
 O Granter of aid, lend us aid
 In this dilemma of the feeble will.
 Prayers for right guidance in the use of free will, which gift was refused
 by heavens and earth, but accepted by man to his own. 6
 This flux and reflux of resolves came to me from Thee,
 Else these tides of will had rested still, O God!
 By the same fiat whereby Thou madest me thus irresolute,
 Of Thy mercy deliver me from this irresolution!
 Thou triest me; O give me aid!
 For men are as women through this trial.
 How long, O Lord, is this trial to last?
 Give me one ruling principle, not ten principles!
 The whole world flees away from its own will and being
 Towards self-abandonment and intoxication.
 In order to escape a while from self-consciousness,
 Men incur the reproach of wine and strong drink;
 For all know well this existence is a snare,
 This thought and memory and will only a hell.
 Therefore they flee from self to being beside themselves,

Call it intoxication or call it preoccupation, O guided one.
 Ere it is annihilated, no single soul
 Finds admittance to the divine hall of audience.
 What is "ascension" to heaven? Annihilation of self;
 Self-abandonment is the creed and religion of lovers.

*NOTES:

1. Koran xxxvi. 32: "But all gathered together shall be set before us."
2. Koran xvii. 72.
3. "We proposed to the heavens and to the earth to receive the deposit, but they refused the burden. Man undertook to bear it, but bath proved unjust and senseless" (Koran xxxiii. 72).
4. "We said unto the angels, 'Prostrate yourselves before Adam,' and they prostrated themselves, except Iblis" (Koran vi. 10).
5. Freytag, Arabum Proverbia, iii. 222.
6. Koran xxxiii. 72, quoted above. "Deposit" is here interpreted of the will, the ability to go right or wrong.

STORY I.

The Hindu Slave who loved his Master's Daughter.

A certain man had a Hindu slave, whom he had brought up along with his children, one of whom was a daughter. When the time came for giving the girl in marriage many suitors presented themselves, and offered large marriage portions to gain her alliance. At last her father selected one who was by no means the richest or noblest of the number, but pious and well-mannered. The women of the family would have preferred one of the richer youths, but the father insisted on having his own way, and the marriage was settled according to his wishes. As soon as the Hindu slave heard of this he fell sick, and the mistress of the family discovered that he was in love with her daughter, and aspired to the honor of marrying her. She was much discomposed at this unfortunate accident, and consulted her husband as to what was best to be done. He said, "Keep the affair quiet, and I will cure the slave of his presumption, in such a way that, according to the proverb, 'The Shaikh shall not be burnt, yet the meat shall be well roasted.'" He directed his wife to flatter the slave with the hope that his wish would be granted, and the girl given to him in marriage. He then celebrated a mock marriage between the slave and the girl, but at night substituted for the girl a boy dressed in female attire, with the result that the bridegroom passed the night in quarrelling with his supposed bride. Next morning he had an interview with the girl and her mother, and said he would have no more to do with her, as, though her appearance was very seductive at a distance, closer acquaintance with her had altogether

destroyed the charm. Just so the pleasures of the world seem sweet till they are tried, and then they are found to be very bitter and repulsive. The Prophet has declared that "Patience is the key of joy;" 1 in other words, that he who controls and restrains himself from grasping at worldly pleasures will find true happiness; but this precept makes no lasting impression on the bulk of mankind. When bitter experience overtakes them, as the pain of burning afflicts children, or moths sporting with fire, or the pain of amputation a thief, they curse the delusive temptations which brought this pain upon them; but no sooner is the pain abated than they run after the same pleasures as eagerly as ever. This is divinely ordained, that "God may bring to naught the craft of the infidels." 2 Their hearts have, as it were, been kindled on the tinder-box of bitter experience, but God has put out the sparks of good resolution, and caused them to forget their experience and vows of abstinence according to the text, "Often as they kindle a beacon-fire for war doth God quench it." 3 This is illustrated by an anecdote of a man who heard a footstep in his house at night, and at once struck a light; but the thief put it out without being observed, and the man remained under the impression that it had gone out of itself. This leads the poet again to dwell on his favorite theme of the sole agency of Allah. Then, to supply the necessary corrective of this doctrine, another anecdote is told concerning Mahmud and Ayaz. The courtiers grumbled because Ayaz received the stipend of thirty courtiers, and Mahmud by a practical test convinced them that the talents of Ayaz equalled those of thirty men. The courtiers replied that this was due to God's grace, not to any merit on the part of Ayaz; and the king confuted them by pointing out that man's responsibility and merit, or demerit, for his actions are recognized in the Koran. Iblis was condemned for saying to God, "Thou hast caused me to err," 4 and Adam was commended for saying, "We have blackened ourselves." 5 And elsewhere it is said, "Whosoever shall have wrought an atom's weight of good shall behold it; and whoso shall have wrought an atom's weight of evil shall behold it." 6

*NOTES:

1. Freytag, Arabum Proverbial, iii. 270.
2. Koran viii. 18.
3. Koran v. 69.
4. Koran vii. 15 and 22.
5. Koran vii. 15 and 22.
6. Koran xcix. 7.

STORY II.

The Fowler and the Bird.

A fowler went out to catch birds, and disguised himself by wrapping his head up in leaves and grass, so as to avoid frightening the birds away from his snare. A bird of some sagacity came near him, and suspected something wrong, but foolishly lingered near, and began to question him as to his business. The fowler said he was a hermit who had retired from the world and dressed himself in weeds for the health of his soul. The bird said he was surprised to see a Mosalman doing this in contravention of the Prophet's precept, "There is no monkery in Islam," and his repeated declarations that Islam involves association with the faithful and avoidance of a solitary life. The fowler replied that a solitary life was allowed in heathen countries for the soul's health. 1 The bird then asked what the grains of wheat were that were strewed on the trap. The fowler replied that they were the property of an orphan, which had been deposited with him in consequence of his known probity. The bird then asked permission to eat some, as he was very hungry, and the fowler, with much pretended reluctance, allowed him to do so. The moment he touched the grain the trap closed upon him, and he found himself a prisoner. He then abused the fowler for his trickery, but the fowler said he had only himself to blame for his greediness in eating the food which belonged to an orphan. The moral is, that it is not destiny which leads people into afflictions, but their own errors and vices.

The bird's cries to God for aid.

When he had eaten the grain he was caught in the trap,

And began to recite the chapters "Yasin" and "An'am."

Then he began to wail and cry loudly,

So that the very fowler and his trap shook with grief.

He said, "My back is broken by the conflict of my thoughts;

O Beloved One, come and stroke my head in mercy!

The palm of Thy hand on my head gives me rest,

Thy hand is a sign of Thy bounteous providence.

Remove not Thy shadow from my head,

I am afflicted, afflicted, afflicted!

Sleep has deserted my eyes

Through my longing for Thee, O Envy of cypresses!

Though I be unworthy of Thy favor, how were it

If thou shouldst regard the grieves of unworthy me?

What claim of right can a non-existent thing make

To have the doors of Thy bounty opened to it?

Yet Thy bounty had regard to my senseless dust

And endued it with the ten jewels of the senses

Five external senses and five internal senses,

Whereby inanimate seed became a living man.

O Light on high! what is repentance without Thy grace
 But a mere mockery of the beard of repentance;
 Thou rootest up the hairs of such repentance,
 Repentance is the shadow, Thou the shining Moon.
 Alas! Thou hast ruined my house and home;
 How can I cease wailing while Thou oppressest me?
 How can I flee away when there is no living away?
 Without Thy sustaining lordship there is no slave.
 O take my life, Thou that art the source of life!
 For apart from Thee I am wearied of my life.
 I am a lover well versed in lovers' madness,
 I am weary of learning and sense.
 Since my bashfulness is destroyed, I will publish secrets;
 How long must I bear this trepidation and anxiety?
 Formerly I was covered by modesty as by a veil,
 Now I will leap from it under Thy coverlet!
 O comrades, our Beloved has closed up all paths;
 We are as lame deer, and He as a raging lion.
 Say what remedy is there but resignation 2
 When one is fallen into the hands of the raging lion?"

The poet then passes on to the subject of the need for constant watchfulness, in order to avoid the snares of the world, and not to miss the divine blessing whenever it may appear. There is a tradition, "When half the night has passed Allah will descend to earth, and cry, 'Ho, ye that ask, it shall be answered to you; and ye that crave pardon, it shall be pardoned to you; and ye that petition, your petitions shall be granted.'" But all who sleep the sleep of negligence will miss the promised blessing. This is illustrated by the story of a lover who obtained an assignment with his mistress, but when she came, was found asleep, and was accordingly rejected.

*NOTES:

1. See Miskkat ul Masabih, ii. 541.
2. "To God I commit my case" (Koran xl. 47).

STORY III.

The Drunken Turkish Amir and the Minstrel.

Then follow exhortations to undergo "the pains of negation," as they are called in the *Gulshan i Raz*, i.e., even as the great saint and poet Faridu-'d-Din 'Attar cast away his drugs, to cast one's own will, knowledge, power, and "self" into the unique river of "annihilation," 1 and from that state to rise to the higher state of eternal existence in God. The end and object of all negation is to attain to subsequent affirmation, as the

negation in the creed, "There is no God," finds its complement and purpose in the affirmation "but God." Just so the purpose of negation of self is to clear the way for the apprehension of the fact that there is no existence but The One. The intoxication of life and its pleasures and occupations veils the Truth from men's eyes, and they ought to pass on to the spiritual intoxication which makes men beside themselves and lifts them to the beatific vision of eternal Truth. This is the same thing as saying they must pass on from negation to affirmation, from ignorance to the highest knowledge. This is illustrated by the story of the Turkish noble and the minstrel, which is given with an apology for using illustrations derived from drunkenness. A Turkish noble awoke from his drunken sleep, and called his minstrel to enliven him. The minstrel was a spiritual man, and proceeded to improve the occasion by singing a song with a deep spiritual meaning:

"I know not if thou art a moon or an idol,

I know not what thou requirest of me.

I know not what service to pay thee,

Whether to keep silence or to speak.

Thou art not apart from me, yet, strange to say,

I know not where I am, or where thou art.

I know not wherefore thou art dragging me,

Now embracing me, and now wounding me!"

Thus the whole of his song consisted of repetitions of the words, "I know not." At last the noble could endure it no longer, and he took a stick and threatened to beat the minstrel, saying, "O wretch, tell us something you do know, and do not repeat what you do not know. if I ask you whence you come or what you have eaten, and you answer only by negations, your answer is a waste of time. Say what you mean by all these negations." The minstrel replied, "My meaning is a concealed one. I fear to make affirmations in opposition to your negations, so I state negations that you may get a hint of the corresponding affirmations from them. I now hint the truth to you in my song; and when death comes to you, you will learn the mysteries which at present I can only hint."

Spiritual mysteries set forth in the Masnavi under similes of intoxication.

That wine of God is gained from that minstrel, 2

This bodily wine from this minstrel.

Both of these have one and the same name in speech,

But the difference between their worth is great.

Men's bodies are like pitchers with closed mouths;

Beware, till you see what is inside them.

The pitcher of this body holds the water of life,

Whilst that one holds deadly poison.
 If you look at the contents you are wise;
 If you look only at the vessel you are misguided.
 Know words resemble these bodies,
 And the meaning resembles the soul.
 The body's eyes are ever intent on bodies,
 The soul's eyes on the reasonable soul;
 Wherefore, in the figures of the words of the Masnavi,
 The form misleads, but the inner meaning guides.
 In the Koran it is declared that its parables
 "Mislead some and guide some." 3
 O God! when a spiritual man talks of wine,
 How can a fellow spiritual man mistake his meaning?
 Thus that minstrel began his intoxicating song,
 "O give me Thy cup, Thou whom I see not!
 Thou art my face; what wonder if I see it not?
 Extreme nearness acts as an obscuring veil. 4
 Thou art my reason; what wonder if I see Thee not
 Through the multitude of intervening obstacles?
 Thou art 'nearer to me than my neck vein,' 5
 How can I call to Thee, 'Ho,' as if thou wert far off?
 Nay, but I will mislead some by calling in the desert,
 To hide my Beloved from those of whom I am jealous!"
 This is illustrated by an anecdote of the Prophet and Ayisha. Ayisha
 was once sitting with the Prophet without her veil, when a blind man
 came in. Ayisha, knowing well the jealous disposition of her husband,
 at once prepared to retire on which the Prophet said, "The man is blind
 and cannot see you." Ayisha replied by signs that though the man could
 not see her she could see him. Just so the spiritual man is jealous of
 exposing his mysteries to the gaze of the profane, and from excess of
 caution veils them in signs and hints.
 Then comes a commentary on the tradition, "Die before you die," i.e.,
 mortify your carnal passions and lusts, and deny and annihilate your
 carnal "self" before the death of the body overtakes you. Men who put
 off repentance till they are at the point of death are likened to the Shi'as
 of Aleppo, who every year on the Ashura, or tenth day of Muharram,
 meet at the Antioch gate to bewail the martyrdom of Hasan and Husain.
 Once, while they were thus engaged, a Sunni poet arrived at the city,
 and inquired the reason of this excessive grief and mourning. The Shi'as
 rebuked him for his ignorance of sacred history, and he said, "This
 martyrdom happened a long time ago; but it would seem, from your
 excessive grief, that the news of it has only just reached you. You must
 have been sleeping all this time not to have heard it before, and now

you are mourning for your own sleepiness!" To the truly spiritual, who have drunk of God's wine and bear the "tokens of it on their foreheads," death is an occasion for rejoicing, not for wailing. The man who is engrossed with the trifling pleasures of the world and blind to the ample provision made for the soul is like an ant in a barn of wheat, toiling to carry off a single grain, when ample stores of wheat are already at its disposal. Spiritual men must continue urging the worldly to repent and avail themselves of this heavenly provision for their souls, careless, like Noah, whether their preaching is listened to or not. This is illustrated by an anecdote of a man who knocked at the door of an empty house at midnight, in order to give notice that it was time to prepare the meal taken at dawn in Ramazan.

Reason for knocking at the empty house.

You have said your say; now hear my answer,
 So as not to remain in astonishment and bewilderment.
 Though to you this time seems midnight,
 To me the dawn of joyful morn seems nigh.
 To the vulgar all parts of the world seem dead,
 But to God they are instinct with sense and love.
 And as to your saying that "this house is empty,
 Why then should I beat a drum before it?"
 Know that the people of God expend money,
 And build many mosques and holy places,
 And spend health and wealth in distant pilgrimages,
 In ecstatic delight, like intoxicated lovers;
 And none of them ever say, "The Ka'ba is empty;"
 How can one who knows the truth say that?
 These people are ranged in battle array,
 And risk their lives to gain God's favor;
 One plunged in calamities like Job himself,
 Another exhibiting patience like Jacob.
 Thousands of them are thirsty and afflicted,
 Striving in earnest desire to do God's will.
 I likewise, in order to please the merciful God,
 Beat my drum at every door in hope of dawn.
 Seek ye a purchaser who will pay you gold;
 Where will you find one more liberal than God?
 He buys the worthless rubbish which is your wealth,
 He pays you the light that illumines your heart.
 He accepts these frozen and lifeless bodies of yours,
 And gives you a kingdom beyond what you dream of.
 He takes a few drops of your tears,
 And gives you the divine fount sweeter than sugar.

He takes your sighs fraught with grief and sadness,
 And for each sigh gives rank in heaven as interest.
 In return for the sigh-wind that raised tear-clouds,
 God gave Abraham the title of "Father of the faithful."
 Come! in this incomparable and crowded mart
 Sell your old goods and take a kingdom in payment!

*NOTES:

1. Koran cxii. 4.
2. "A wine cup tempered at the camphor fountain shall the just quaff"
 (Koran lxxvi. 5).
3. Koran ii. 24.
4. See couplet 122 of the Guishan i Raz:
 "When the object looked at is very close to the eye,
 The eye is darkened so that it cannot see it."
 I.e., When man is united with God he can no longer behold Him, for he
 is dwelling in Him.
5. Koran l. 15.
6. Koran xlviii. 29.

STORY IV.

The Purchase of Bilal.

To illustrate the rich recompense that is awarded to those who are faithful in tribulation, the story of Bilal is next recounted at length. Bilal was an Abyssinian slave belonging to a Jew of Mecca, and had incurred his master's displeasure in consequence of having embraced Islam. For this offence his master tortured him by exposing him to the heat of the midday sun, and beating him with thorns. But notwithstanding his anguish, Bilal would not recant his faith, and uttered only the cry, "Ahad, Ahad!" "The One, the One God!" At this moment Abu Bakr, the "Faithful witness," happened to pass by, and was so struck by his constancy that he resolved to buy him of the Jew. After much higgling and attempts at cheating on the Jew's part he succeeded in doing so, and at once set him free. When the Prophet heard of this purchase he said to Abu Bakr, "Give me a share in him;" but Abu Bakr told him, somewhat to his annoyance, that he had already set him free. Notwithstanding this Bilal attached himself to the Prophet, and was afterwards promoted to the honourable post of the Prophet's Mu'azzin. This is followed by the story of Hilal, another holy man who, like Bilal and Luqman and Joseph, served a noble in the capacity of groom. His affections were set on things above, and he was ever pressing upwards towards the high mark of spiritual exaltation, and saying, like Moses, "I will not stop till I reach the confluence of the two seas, and for years will

I journey on." 1 Herein he presented a great contrast to ordinary men, who are ever giving way to their lusts, and so being dragged down into the state of mere animals, or even lower. Hilal's master was a Mosalman, yet one whose eyes were only partially open to the truth. He was in the habit of asking his guests their age; and if they answered doubtfully, saying, "Perhaps eighteen, or seventeen, or sixteen, or even fifteen," he would rebuke them, saying, "As you seem to be putting yourself lower and lower, you had better go back at once to your mother's womb." These guests are a type of men who lower themselves from the rank of humanity to that of animals. This master, however, was blind to Hilal's spiritual excellence, and allowed him to drag on a miserable existence in his stables. At last Hilal fell sick; but no one cared for him, till the Prophet himself, warned by a divine intimation, came to visit him, and commiserated his wretched condition. Hilal proved himself to be faithful through tribulation; for, instead of grumbling at his lot, he replied, "How is that sleep wretched which is broken by the advent of the Sun of prophecy? or how can he be called athirst on whose head is poured the water of life?" In truth, Hilal had by degrees become purified from the stain of earthly existence and earthly qualities, and washed in the fountain of the water of life, i.e., the holy revelations of the Prophet, till he had attained the exalted grade of purity enjoined on those who would study God's Word aright. 2

Growth in grace is accomplished by slow degrees, and not per saltum.

Since you have told the story of Hilal (the new moon)

Now set forth the story of Badr (the full moon).

That new moon and that full moon are now united,
Removed from duality and defect and shortcomings.

That Hilal is now exalted above inward defect;

His outward defects served as degrees of ascension.

Night after night that mentor taught him grades of ascent

And through his patient waiting gave him happiness.

The mentor says, "O raw hastener, through patient waiting,

You must climb to the summit step by step.

Boil your pot by degrees and in a masterly way;

Food boiled in mad haste is spoiled.

Doubtless God could have created the universe

By the fiat 'Be!' in one moment of time;

Why, then, did He protract His work over six days,

Each of which equaled a thousand years, O disciple?

Why does the formation of an infant take nine months?

Because God's method is to work by slow degrees,

Why did the formation of Adam take forty days?

Because his clay was kneaded by slow degrees.

Not hurrying on like you, O raw one,
 Who claim to be a Shaikh whilst yet only a child!
 You run up like a gourd higher than all plants,
 But where is your power of resistance or combat?
 You have leant on trees or on walls,
 And so mounted up like a gourd, O little dog rose;
 Even though your prop may be a lofty cypress,
 At last you are seen to be dry and hollow.
 O gourd, your bright green hue soon turns yellow.
 For it is not a natural but an artificial color."
 This is illustrated by an anecdote of an ugly old hag who painted her
 face to make it look pretty, but was detected and exposed to scorn.

*NOTES:

1. Koran xviii. 59.
2. Koran lvi. 79.

STORY V.

The Sufi and the Qazi.

A sick man laboring under an incurable disease went to a physician for advice. The physician felt his pulse, and perceived that no treatment would cure him, and therefore told him to go away and do whatever he had a fancy for. This was the advice given by God to the Israelites when they were seen to be incurable by the admonitions of the prophets. "Do what you will, but God's eye is on all your doings." 1 The sick man blessed the physician for his agreeable prescription, and at once went to a stream, where he saw a Sufi bathing his feet. He was seized with a desire to hit the Sufi on the back, and, calling to mind the physician's advice, at once carried his wish into effect. The Sufi jumped up, and was about to return the blow, but when he saw the weakly and infirm condition of his assailant he restrained himself. He disregarded his present angry impulse, and had regard to the future, so that the non-existent future became to him more really existent than the existing present. Here the poet digresses to point out that when wise men recognize the true relative importance of the present and the future they cease to shrink from death and annihilation, which lifts them to a higher and nobler life. This is illustrated by an anecdote of Mahmud of Ghazni, quoted from Faridu- 'd-Din 'Attar. Mahmud, in one of his campaigns, took prisoner a Hindu boy, who at first regarded him with the greatest dread, in consequence of the stories he had heard of him from his mother, but afterwards experienced Mahmud's kindness and tenderness, and came to know him and love him. So it is with death. According to the Hadis "Those who have passed away do not grieve

because of death, but because of wasted opportunities in life." The Masnavi is "a shop of poverty and self-abnegation," and a treasury containing only the doctrines of "Unity;" and if its stories suggest aught else, that is due to the evil promptings of Iblis, who also misled the Prophet himself to attribute undue power to the idols Lat and 'Uzza and Manat, in a verse which was afterwards cancelled. 2 The Sufi, being full of the spirit of self-abnegation, did not retaliate on his weak, assailant but led him before the Qazi. On learning the facts of the case the Qazi said, "This Faqir is sick to death, and you, being a Sufi, are, according to your profession, dead to the world. How, then, can I award a penalty against him in your favor? I am a judge, not of the dead, but of the living." The Sufi was dissatisfied with this view of the case, and again pressed the Qazi to do him justice. On this the Qazi asked the sick Faqir how much money he had, and on his replying, "Six dirhams," took pity on him, and let him off with a fine of three dirhams only. The moment the sentence was pronounced the sick Faqir went up to the Qazi and struck him a blow on the back, and cried out, "Now take the other three dirhams and let me go!" The Sufi then pointed out to the Qazi that by his ill-timed leniency to the Faqir he had brought this blow upon himself, and urged him to apply in his own case those principles of mercy and forgiveness which he had proposed in the case of another. The Qazi said that, for his part, he recognized every blow and misfortune that might befall him as divinely ordained, and sent for his good, according to the text, "Laugh little and weep much," 3 and that his judgment in the matter of the Faqir had not been dictated by impulse, but by inspiration. 4 The Sufi again asked him how evils and misfortunes could proceed from the divine fount of good, and the Qazi replied that what seems good and evil to us has no absolute existence, but is merely as the foam on the surface of the vast ocean. Moreover, every misfortune occurring to the faithful in this life will be amply compensated for in the life to come. The Sufi asked why this world should not be so arranged that only good should be experienced in it, and the Qazi replied by telling him an anecdote of a Turk and a tailor. The Turk, who typifies the careless pleasure-seeker, was so intent on listening to the jokes and amusing stories of the tailor, typifying the seductive world, that he allowed himself to be robbed of the silk which was to furnish him with a vesture for eternity. The Sufi again retorted that he did not see why the world would not get on better without the evil in it, and the Qazi replied with the poet's favorite argument that there would be no possibility of being virtuous if there were no temptations to be vicious. As Bishop Butler says, this life is a state of probation, and such a state necessarily involves trials and difficulties and dangers to be resisted and overcome.

The dead regret not dying, but having lost opportunities in life.
 Well said that Leader of mankind,
 That whosoever passes away from the world
 Does not grieve and lament over his death,
 But grieves ever over lost opportunities.
 He says, "Why did I not keep death always in view,
 Which is the treasury of wealth and sustenance?
 Why did I blindly all my life set my affections
 On vain shadows which perish at death?
 My regret is not that I have died,
 But that I rested on these vain shadows in life.
 I saw not that my body was a mere shadow or foam,
 Which foam rises out of and lives on the Ocean (God).
 When the Ocean casts its foam-drops to land,
 Go to the graveyard and behold them,
 And ask them, "Where is your motion and activity?
 The Ocean has cast you into a mortal sickness!"
 They will answer by their condition, if not with words,
 "Put this question to the Ocean, not to us!"
 How can mere foam move unless moved by the waves?
 How can dust mount on high unless raised by wind?
 When you see the dust-cloud, see the wind too!
 When you see the foam, see the ocean that heaves it!
 Ah! look till you see your own real final cause,
 The rest of you is only fat and flesh, warp and woof.
 Your fat kindles no light or flame in a lamp;
 Your kneaded flesh is not good for roasting.
 Burn up, then, all this body of yours with discernment;
 Rise to sight, to sight, to sight!
 Virtue cannot exist without temptation and difficulties to be overcome.
 The Sufi said, "The Great Helper is able
 To procure for us profit without loss.
 He who casts into the fire roses and trees
 Can accomplish good without injury to any.
 He who extracts the rose from the thorn
 Can also turn this winter into spring.
 He who exalts the heads of the cypresses
 Is able also out of sadness to bring joy.
 He by whose fiat all non-existent things exist,
 What harm to Him were it if He made them eternal?
 He who gave to the body a soul and made it live,
 What loss to Him were it if He never caused it to die?
 How would it be if That Liberal One were to give

Their hearts' desire to his slaves without toil,
 And keep away from these feeble ones
 The ambushed snares of lust and temptations of Iblis?"
 The Qazi said, "If there were no bitter things,
 And no opposition of fair and foul, stone and pearl,
 And no lust or Satan or concupiscence,
 And no wounds or war or fraud,
 Pray, O destroyer of virtue, by what name and title
 Could the King of kings address His slaves?
 How could He say, 'O temperate or O meek one!'
 Or, 'O courageous one, or O wise one?'
 How could there be temperate, gentle, or liberal men
 If there were no cursed Satan to tempt them astray?
 Rustam and Hamza would be all the same as cowards;
 Wisdom and knowledge would be useless and vain.
 Wisdom and knowledge serve to guide the wanderers;
 Were there but one road wisdom would be needless.
 To pamper the house of your body fleeting as water,
 Do you think it right to ruin both worlds?
 I know you are pure of guile and ripe,
 And ask this only to edify the ignorant.
 The ills of fortune and all troubles soever
 Are better than exile from God and neglect of Him;
 For the former pass away, but the latter abide;
 He is happy who carries a wary heart before God." 5
 This is illustrated by an anecdote of a woman who complained of the
 hard life she had to lead with her husband owing to his poverty, and
 was silenced by being asked whether she would prefer to be divorced.
 No troubles are so hard to bear as separation from the Beloved. Fasting
 and holy war bring pains with them, but not so great as those incurred
 by banishment from God. In the midst of their troubles God is ever
 caring for His servants, and they must not let their tribulations blot out
 the memory of God's previous goodness to them.
 To do this shows an entire absence of growth in grace. This is illustrated
 by an anecdote of a sage and a monk. The sage asked the monk which
 was the older, his white beard or himself. The monk replied that he
 himself was older by some years, whereupon the sage rebuked him for
 his ignorance, saying his beard had grown pure and white, but he was
 still black with sin, and had progressed not at all in goodness since he
 was born.
 Each of our members testifies to God's bounties towards us.
 Inquire now, I pray, of each one of your members;
 These dumb members have a thousand tongues.

Inquire the detail of the bounties of the All-sustainer,
 Which are recorded in the volume of the universe.
 Day and night you are eagerly asking for news,
 Whilst every member of your body is telling you news.
 Since each member of your body issued from Not-being,
 How much pleasure has it seen, and how much pain?
 For no member grows and flourishes without pleasure,
 And each member is weakened by every pain. 6
 The member endures, but that pleasure is forgotten,
 Yet not all forgotten, but hidden from the senses.
 Like summer wherein cotton is produced,
 The cotton remains, but the summer is forgotten.
 Or like ice which is formed in great frost,
 The frost departs, but the ice is still before us.
 The ice is mindful of that extreme cold,
 And even in winter that crop is mindful of the summer.
 In like manner, O son, every member of your body
 Tells you tales of God's bounties to your body.
 Even as a woman who has borne twenty children,
 Each child tells a tale of pleasure felt by her.
 She became not pregnant save after sexual pleasure,
 Can a garden bloom without the spring?
 Pregnant women and their teeming wombs
 Tell tales of love frolics in the spring.
 So every tree which nurtures its fruits
 Has been, like Mary, impregnated by the Unseen King.
 Though fire's heat be hidden in the midst of water,
 Yet a thousand boiling bubbles prove it present.
 Though the heat of the fire be working unseen,
 Yet its bubbles signify its presence plainly.
 In like manner, the members of those enjoying "union"
 Become big with child, viz., with forms of "states" and "words." 7
 Gazing on the beauty of these forms they stand agape,
 And the forms of the world vanish from their sight.
 These spiritual progenies are not born of the elements,
 And are perforce invisible to the sensual eye.
 These progenies are born of divine apparitions,
 And are therefore bidden by veils without color.
 I said "born," but in reality they are not born;
 I used this expression only by way of indication.
 But keep silence till the King bids you speak,
 Offer not your nightingale songs to these roses;
 For they themselves are saying to you in loud tones,

"O nightingale, hold your peace, and listen to us!"
 Those two kinds of fair forms (ecstatic states and words)
 Are undeniable proofs of a previous "union;"
 Yea, those two kinds of exalted manifestations
 Are the evident fruits of a preceding wedlock.
 The ecstasy is past, but your members recall it;
 Ask them about it, or call it to mind yourself.
 When sorrow seizes you, if you are wise,
 You will question that sorrow-fraught moment,
 Saying to it, "O sorrow, who now deniest
 Thy portion of bounty given thee by the Perfect One,
 Even if each moment be not to thee a glad spring,
 Yet of what is thy body, like a rose-heap, a storehouse?
 Thy body is a heap of roses, thy thought rosewater;
 'Twere strange if rosewater ignored the rose-heap!"

*NOTES:

1. Koran xli. 40.
2. Koran liii. 19, and Rodwell's note.
3. Koran ix. 84.
4. Koran liii. 3.
5. Koran xxvi. 88.
6. Cp. Nicom. Ethics, x., iv. 6.
7. Compare Gulshan i Raz, I. 624. Ecstatic words and states are the offspring of communion with God.

STORY VI.

The Faqir and the Hidden Treasure.

Notwithstanding the clear evidence of God's bounty, engendering these spiritual states in men, philosophers and learned men, wise in their own conceit, obstinately shut their eyes to it, and look afar off for what is really close to them, so that they incur the penalty of "being branded on the nostrils," 1 adjudged against unbelievers. This is illustrated by the story of a poor Faqir who prayed to God that he might be fed without being obliged to work for his food. A divine voice came to him in his sleep and directed him to go to the house of a certain scribe and take a certain writing that he should find there. He did so, and on reading the writing found that it contained directions for finding a hidden treasure. The directions were as follows: "Go outside the city to the dome which covers the tomb of the martyr; turn your back to the tomb and your face towards Mecca, place an arrow in your bow, and where the arrow falls there dig for the treasure." But before the Faqir had time to commence the search the rumor of the writing and its contents had reached the

king, who at once sent and took it away from the Faqir, and began to search for the treasure on his own account. After shooting many arrows and digging in all directions the king failed to find the treasure, and got weary of searching, and returned the writing to the Faqir. Then the Faqir tried what he could do, but failed altogether to hit the spot where the treasure was buried. At last, despairing of success by his own unaided efforts, he cast his care upon God, and implored the divine assistance. Then a voice from heaven came to him, saying, "You were directed to fix an arrow on your bow, but not to draw your bow with all your might, as you have been doing. Shoot as gently as possible, that the arrow may fall close to you, for the hidden treasure is indeed 'nearer to you than your neck-vein.' "2 Men overlook the spiritual treasures close to them, and for this reason it is that prophets have no honor in their own countries, as is illustrated by the cases of the saint Abu'l-Hasan Khirqani and the Prophet Hud or Heber.

God rules men by alternations of hope and fear.
 This sad Faqir too put up his cries for aid,
 And bore off the ball of acceptance from the field.
 But at times he distrusted the efficacy of his prayers,
 On account of the delay in answering them.
 Again, hope of the mercy of the Lord
 Arose in his heart as an earnest of rejoicing.
 When he was hopeless and ceasing to pray in weariness
 He heard from God the word "Ascend!"
 God is an Abaser and an Exalter
 Without these two processes nothing comes into being.
 Behold the abasement of earth and uplifting of heaven;
 Without these two heaven would not revolve, O man!
 The abasement and exaltation of earth is otherwise,
 Half the year is barren, half green and verdant.
 The abasement and exaltation of weary time
 Is otherwise again, half day and half night.
 The abasement and exaltation of this compound body
 Is now health and now grievous sickness.
 Know all the conditions of the world are in this wise,
 Drought, famine, peace, war, and trials.
 This world flies, as it were, with these two wings;
 Through these all souls are homes of hope and fear;
 So that the world keeps trembling like leaves,
 In the cold and hot winds of death and resurrection.
 Till the jar of pure wine of our 'Isa (Unity)
 Shall supersede the jar of many-colored wine (plurality),
 For that world (of unity) is as a saltpan;

Whatever enters it loses its varied hues.

On the text, "Verily I am about to place a Khalifa or Vicegerent on earth"
3.

Whereas the aim and will of the Merciful God
Inclined to the revelation and manifestation of Himself,
And one opposite cannot be shown but by its opposite,
And that Unique King of kings has no opposite or peer, 4
Therefore that Lord of the heart set up a Khalifa,
To serve as a mirror to reflect His own sovereignty.
Therefore He gave him unlimited purity and light,
And on the other side He set darkness opposing the light. 5
God set up two standards, a white and a black one,
The one Adam and the other Iblis;
And between these two mighty armies
Ensued war and battle and all we have witnessed.
Thus, too, in the second generation lived pure Abel;
Cain was the opposite of his pure light.
In like manner these two standards of right and wrong
Were borne aloft till the age of Nimrod.
Nimrod was the opponent and adversary of Abraham,
And their opposing camps warred and fought one another.
When God grew weary of the length of this war,
His fire was appointed to arbitrate between them.
He commanded fire and its flaming torment
To settle the matter in dispute between them.
Age after age these two parties contended,
Even till the time of Pharaoh and gentle Moses.
Between these two the war was waged for years,
And when it passed all bounds and affliction increased
God made the water of the Nile a judge between them,
That the one who deserved preeminence should endure.
In like manner it went on till the time of Mustafa
And Abu Jahl, that prince of iniquity.
Likewise did God ordain a punishment for the Thamud,
Namely, an earthquake which destroyed their lives.
Likewise a punishment for the Adites,
Namely, a swiftly rising and violent wind.
Likewise God ordained acute punishment for Qarun;
For the earth concealed wrath under its mildness,
Till all its mildness was converted into wrath,
And it swallowed up Qarun and his wealth in its depth.
So with the mouthful which nourishes your body
And wards off the darts of hunger like a cuirass,

When God instils wrath into this mouthful of bread,
 That same bread will choke you like a halter.
 This same garment which protects you from the cold,
 God may give it the quality of intense cold,
 So that this warm vest may become to your body
 Cold as ice and biting as frost;
 So that you will cast off these furs and silks,
 And seek for a refuge from cold with cold itself.
 You have only one eye, not two (for these two possibilities).
 You have forgotten the story of the "shadowing cloud." 6
 God's command came to city and village,
 And to house and wall, saying, "Afford no shade!
 Ward not off the pouring rain and the sun's heat;"
 Till those men hastened to listen to the prophet Shu'aib,
 Saying, 'O king, have pity; most of us are dead!'

But read the rest of the tale in the commentaries.
 When that Omnipotent hand made the staff a serpent,
 If you have reason, that portent should suffice.
 You have sight indeed, but fail to mark carefully;
 Your eyes are dimmed and closed with fat.
 The heavenly treasure lies "nearer to us than our neck-vein".
 The Faqir was in this state when a divine voice came,
 And God thus solved his difficulties,
 Saying, "The voice told you to place an arrow on the bow,
 It did not bid you draw the bowstring to the utmost;
 It did not bid you draw the bow with all your might;
 It said, 'Adjust an arrow,' not 'Draw the bow fully.'
 You elevated the bow to excess,
 You magnified unduly the bowman's art,
 Go! abandon this strong bowmanship,
 Fix an arrow on the string, but make it not fly far.
 When it falls, dig in that spot and search,
 Abandon force and seek the treasure with humility."
 God is "what is nearer to you than your neck-vein,"
 You have cast the arrow of speculation afar off.
 O you, who have made ready your bow and arrows,
 The game is close to you, and you shoot too far off.
 The further a man shoots, the further off he is,
 And the more removed from the treasure he seeks.
 The philosopher kills himself with thinking,
 Tell him that his back is turned to that treasure;
 Tell him that the more he runs to and fro,
 The Almighty says, "Make efforts in our ways," 7

Not "Make efforts away from us," O restless one.
 Like Canaan, who went away, from shame to follow Noah,
 Up to the top of that lofty mountain,
 The more he sought safety on that mountain,
 The further was he removed from the safe asylum.
 So this Faqir, in search of that hidden treasure,
 Day after day drew his bow stronger and stronger;
 And the harder he drew his bow,
 The further was he from the seat of that treasure.
 This parable applies to all times,
 For the soul of the ignorant is pledged to misfortune.
 Because the ignorant man is ashamed of a master,
 Perforce he goes and opens a new school for himself.
 That school is higher than your true master, O beloved,
 And hard of access, and full of scorpions and snakes.
 Straightway overthrow it, and turn back again
 To the green garden and sweet watered meadows.
 Not like Canaan, who, through pride and ignorance,
 Sought his ark of safety on a protecting mountain.
 His far-shooting learning veiled his eyes,
 While his heart's desire was all the while in his grasp.
 Ah! oftentimes have learning and genius and wit
 Proved to the traveler to be Ghouls and highwaymen!
 "The majority of those in Paradise are the simple," 8
 Who have escaped the snares of philosophy.
 Strip yourself bare of overweening intellect,
 That grace may ever be shed upon you from above.
 Cleverness is the opposite of humility and submission,
 Quit cleverness, and consort with simple-mindedness!

*NOTES:

1. Koran lxviii. 16.
2. Koran I. 15.
3. Koran ii. 28.
4. Because, as Sir T. Browne says, "God is all things."
5. See Gulshan i Raz, I. 265, and note.
6. Koran xxvi. 189. The cloud emitted heat instead of rain, to punish those who disregarded Shu'aib, or Jethro.
7. Koran xxix. 69.
8. A Hadis. Cp. 1 Cor. i. 25, 26.

STORY VII.

The Three Travelers.

A Mosalman was traveling with two unbelievers, a Jew and a Christian. Like wisdom linked with the flesh and the devil. God was "nigh unto His faithful servant," 1 and when the first stage was completed He caused a present of sweetmeats to be laid before the travelers. As the Jew and the Christian had already eaten their evening meal when the sweetmeats arrived, they proposed to lay them aside till the morrow; but the Mosalman, who was keeping fast, and therefore could not eat before nightfall, proposed to eat them that night. To this the other two refused to consent, alleging that the Mosalman wanted to eat the whole of the sweetmeats himself. Then the Mosalman proposed to divide them into three portions, so that each might eat his own portion when he pleased; but this also was objected to by the others, who quoted the proverb, "The divider is in hell" The Mosalman explained to them that this proverb meant the man who divides his allegiance between God and lust; but they still refused to give way, and the Mosalman therefore submitted, and lay down to sleep in the endurance of the pangs of hunger. Next morning, when they awoke, it was agreed between them that each should relate his dreams, and that the sweetmeats should be awarded to him whose dream was the best. The Jew said that he had dreamed that Moses had carried him to the top of Mount Sinai, and shown him marvelous visions of the glory of heaven and the angels. The Christian said he had dreamed that 'Isa had carried him up to the fourth heaven and shown him all the glories of the heavens. Finally the Mosalman said that the Prophet Muhammad had appeared to him in person, and after commending him for his piety in saying his prayers and keeping fast so strictly on the previous night, had commanded him to eat up those divinely provided sweetmeats as a reward, and he had accordingly done so. The Jew and the Christian were at first annoyed with him for thus stealing a march upon them; but on his pointing out that he had no option but to obey the Prophet's commands, they admitted that he had done right, and that his dream was the best, as he had been awake, while they were asleep. The moral is, that the divine treasure is revealed as an immediate intuition to those who seek it with prayer and humble obedience, and not to those who seek to infer and deduce its nature and quality from the lofty abstractions of philosophy. Lofty philosophical speculation does not lead to the knowledge of God. The Mosalman said, "O my friends,
 My lord, the Prophet Muhammad, appeared to me
 And said, 'The Jew has hurried to the top of Sinai,
 And plays a game of love with God's interlocutor;
 The Christian has been carried by 'Isa, Lord of bliss
 Up to the summit of the fourth heaven
 Thou who art left behind and hast endured anguish,

Arise quickly and eat the sweetmeats and confections!
 Those two clever and learned men have ascended,
 And read their titles of dignity and exaltation;
 Those two exalted ones have found exalted science,
 And rived the very angels in intellect;
 O humble and simple and despised one,
 Arise and eat of the banquet of the divine sweets!"
 They said to him, "Then you have been gluttonous;
 Well indeed! you have eaten all the sweets!"
 He answered, "When my sovereign lord commanded me,
 Who am I that I should abstain from obeying?
 Would you, O Jew, resist the commands of Moses
 If he bade you do something, either pleasant or not?
 Would you, O Christian, rebel against 'Isa's commands,
 Whether those commands were agreeable or the reverse?
 How could I rebel against the 'Glory of the prophets'?
 Nay, I ate the sweets, and am now happy."
 They replied, "By Allah, you have seen a true vision;
 Your vision is better than a hundred like ours.
 Your dream was seen by you when awake, O happy one,
 For it was seen to be real by your being awake."
 Quit excessive speculation and inordinate science,
 'Tis service of God and good conduct that gains its end.
 'Tis for this that God created us,
 "We created not mankind save to worship us" 2
 What profit did his science bring to Samiri? 3
 His science excluded him from God's portals.
 Consider what Qarun gained by his alchemy;
 He was swallowed up in the depths of the earth.
 Abu-l Jahl, again, what gained he from his wit
 Save to be hurled head-foremost into hell for infidelity?
 Know real science is seeing the fire directly,
 Not mere talk, inferring the fire from the smoke.
 Your scientific proofs are more offensive to the wise
 Than the urine and breath whence a physician infers.
 If these be your only proofs, O son,
 Smell foul breath and inspect urine like physicians.
 Such proofs are as the staff of a blind man,
 Which prove only the blindness of the holder.
 All your outcry and pompous claims and bustle
 Only say, "I cannot see, hold me excused!"
 This is illustrated by an anecdote of a peasant who, hearing a
 proclamation issued by the Prince of Tirmid, to the effect that a large

reward would be given to him who should take a message to Samarcand in the space of four days, hurried to Tirmid by relays of post-horses in the utmost haste, and threw the whole city into alarm, as the people thought that his extreme haste and bustle must portend the approach of an enemy or some other calamity. But when he was admitted to the presence of the prince, all he had to say was, that he had hurried to inform him that he could not go to Samarcand so quickly. The prince was very angry with him for making all this disturbance about nothing, and threatened to punish him.

The uses of chastisements.

He said, "Alms of mercy repel calamity, 4

Alms cure thy sickness, O son

'Tis not charitable to burn up the poor,

Or to put out the eyes of the meek."

The prince replied, "Kindness is good in its place,

Provided you do kindness in its proper place.

If at chess you put the king in the rook's place

That is wrong; and so if you put the knight in the king's,

The law prescribes both rewards and chastisements.

The king's place is the throne, the horse's the gate.

What is justice but putting each in his place?

What injustice but putting each in what is not his place?

Nothing is vain of all that God has created,

Whether vengeance or mercy, or plain dealing or snares.

Not one of all these is good absolutely,

Nor is any one of them absolutely bad.

Each is harmful or beneficial according to its place,

Wherefore knowledge of these points is proper and useful.

Ah! many are the chastisements sent to the poor

Which are more beneficial to him than bread and sweets;

Because sweets out of season excite biliousness,

While blows make him pure from impurity.

Strike the poor man timely blows,

Which may save him from being beheaded later."

The peasant, in reply, urged the prince not to be over hasty in punishing him, but to take counsel with suitable advisers, as enjoined in various texts, 5 and in the Hadis prohibiting monkery, and warned him that if he shunned the advice and society of his equals he would assuredly be led astray by wretched companions. 6 In illustration of this a story is told of a mouse who conceived a great affection for a frog living in a neighboring pond. 7 That he might be able to communicate with his friend at all times, he fastened a string to the frog's leg, and the other end of it to his own. The proverb says, "Occasional intermission of visits

augments love," 8 but ardent lovers desire to be in communication with the object of their love without intermission. The frog was at first unwilling to enter into such close relations with an animal of another species, but at last allowed himself to be persuaded to do so, against his better judgment. Shortly afterwards a raven swooped down on the mouse and carried him off, and the frog, being fastened to the mouse, was dragged off and destroyed along with it. The raven's friends said to him, "How is it you managed to catch an animal that lives in the water?" and he replied, "Because it was so silly as to consort with one of another species that lived on dry land."

Comparison of the body to the mouse, and the soul to the frog.

The two friends discussed the matter long,

And after discussion this plan was settled,

That they should fetch a long string,

By means of which to communicate with one another.

The mouse said, "One end must be tied to your leg,

And the other end to the leg of me, your double,

That by this contrivance we two may be united,

And be mingled together like soul and body."

Body is like a string tied to sod's foot,

That string drags soul down to earth.

The soul is the frog in the water of ecstatic bliss;

Escaping from the mouse of the body, it is in bliss.

The mouse of the body drags it back with that string;

Ah! what sorrow it tastes through being dragged back

If it were not dragged down by that insolent mouse,

The frog would remain at peace in its water.

On the last day, when you shall awake from sleep,

You will learn the rest of this from the Sun of truth!

In illustration of the thesis that the sense which perceives the unseen and spiritual world is superior to the other senses, and is exempt from death and decay, the poet tells an anecdote of Sultan Mahmud of Ghazni and some robbers. One night, when walking about the city alone, he fell in with a band of robbers. He told them he was one of them, and proposed that each should tell his own special talent.

Accordingly one said he could hear what the dogs said when they barked; another that his sight was so good that when he saw a man at night he could recognize him without fail next day; another said his talent lay in the strength of his arms, whereby he dug holes through the walls of houses another said he could divine by his sense of smell where gold was hidden; another said his wrist was so strong that he could throw a rope farther than any one. At last it came to the turn of the king, and he told them that his talent lay in his beard, for when he wagged it

he could deliver criminals from the executioner. The robbers then went to the king's palace, and, each of them co-operating by the exercise of his peculiar talent, they broke into it, and plundered a large sum of money. The king, after witnessing the burglary, withdrew from them secretly, and, having summoned his Vazir, gave orders for their apprehension. No sooner were the robbers brought before the king than the one whose talent lay in recognizing by day those whom he had seen in the darkness of night at once knew him, and said to the others, "This is the man who said his talent lay in his beard!" Thus the only one whose talent profited him at the time of need was he who could recognize by day what he had previously seen by night; for he appealed to the king to exercise his talent of deliverance, and the king listened to his entreaty, and delivered him from the executioner.

He whose eyes discern God in the world is safe from destruction.

He who, when he had once seen a person at night,
Recognized him without fail when he saw him by day,
Saw the king upon the throne, and straightway cried,
"This was he who accompanied us on our nightly walk;
This is he whose beard possessed such rare talent;
Our arrest is due to his sagacity."

He added, "'Yea, he was with you,' 9 this great king;
He beheld our actions and heard our secrets.

My eyes guided me to recognize that king at night,
And dwelt lovingly on his face, like the moon at night.

Now, therefore, I will implore his grace for myself,
For he will never avert his face from him that knew him."

Know the eye of the 'Knower is a safeguard in both worlds,
For therein ye will find a very Bahram to aid you.

For this cause Muhammad was the intercessor for faults,
Because his eye 'did not wander' 10 from the King of kings.

In the night of this world, when the sun is hidden,
He beheld God, and placed his hopes on Him.

His eyes were anointed with the words, 'We opened thy heart,' 11

He beheld what Gabriel himself had not power to see." 12

The story of the frog is concluded by the lamentations of the frog over his folly in consorting with an animal of a different genus to his own, on which Reason warns him that homogeneity lies in spirit, not in outward form; and this is illustrated by an anecdote of a man named 'Abdu'l Ghaus, who was the son of a fairy mother, and consequently homogeneous with the fairies, though only an ordinary man to outward appearance.

*NOTES:

1. Koran ii. 182.

2. Koran ii. 56.
3. Samiri, the maker of the golden calf. Qarun Korah.
4. Freytag Arabum Proverbia, iii. 277.
5. Koran lxvii. 22, iii. 155, xlii. 36.
6. Koran xliii. 37.
7. Anvari Suhaili, Chap. vii. Story III.
8. Freytag, Arabum Proverbia, i. 287.
9. Koran lvii. 4.
10. Koran liii. 17.
11. Koran xciv. 1.
12. Gulshan i Raz, I. 120.

STORY VIII.

The Man who received a Pension from the Prefect of Tabriz.

These reflections on the nothingness of outward form compared to spirit lead the poet to the corollary that often men whose outward forms are buried in the grave are greater benefactors to the poor and helpless than men still living in the body. This is illustrated by the story of the man who was maintained by the Prefect of Tabriz. This man incurred heavy debts on the credit of his pension, even as the Imam Ja'far Sadiq was able to capture a strong fort single-handed through the power of God assisting him. When the creditors became pressing the man journeyed to Tabriz to seek further aid; but on arriving there he found the Prefect was dead. On learning this he was much cast down, but eventually recognized that he had erred in looking to a creature instead of his Creator for aid, according to the text, "The infidels equalize others with their Lord." 1 This obliquity of spiritual sight, causing him to see a mere human benefactor, where the real benefactor was God alone, is illustrated by anecdotes of a man buying bread at Kashan, of Sultan Khwarazm Shah deluded into disliking a fine horse by the interested advice of his Vazir, and of Joseph, who when imprisoned by Pharaoh was induced to trust for deliverance to the intercession of the chief butler rather than to God alone, for which cause "he remained several years in prison." 2 A charitable person of Tabriz endeavoured to raise funds for the poor man, and appealed to the citizens to aid him, but only succeeded in collecting a very small sum. He then visited the Prefect's tomb, and implored assistance from him; and the same night the Prefect appeared to him in a dream, and gave him directions where to find a great treasure, and directed him to make over this treasure to the poor man. Thus the dead Prefect proved a more liberal benefactor than the citizens of Tabriz who were still living.

The poor man's regrets for having placed his trust in man and not in

God.

When he recovered himself he said, "O God,
 I have sinned in looking for aid to a creature!
 Although the Prefect showed great liberality,
 It was in no wise equal to Thy bounty.
 He gave me a cap, but Thou my head full of sense;
 He gave me a garment, but Thou my tall form.
 He gave me gold, but Thou my hand which counts it;
 He gave me a horse, but Thou my reason to guide it;
 He gave me a lamp, but Thou my lucid eyes;
 He gave me sweetmeats, but Thou my appetite for them;
 He gave me a pension, but Thou my life and being;
 His gift was gold, but Thine true blessings;
 He gave me a house, but Thou heaven and earth;
 In Thy house he and a hundred like him are nourished.
 The gold was of Thy providing, he did not create it;
 The bread of Thy providing, and furnished to him by Thee.
 Thou also didst give him his liberality,
 For thereby Thou didst augment his happiness.
 I made him my Qibla, and directed my prayers to him;
 I turned away my eyes from Thee, the Qibla-maker!
 Where was he when the Supreme Dispenser of faith
 Sowed reason in the water and clay of man,
 And drew forth from Not-being this heavenly dome,
 And spread out the carpet of the earth?
 Of the stars He made torches to illumine the sky,
 And of the four elements locks with keys (of reason).
 Ah! many are the buildings visible and invisible
 Which God has made between heaven's dome and earth.
 Man is the astrolabe of those exalted attributes,
 The attribute of man is to manifest God's signs.
 Whatever is seen in man is the reflection of God,
 Even as the reflection of the moon in water."
 Say not two, know not two, call not on two!
 Know the slave is obliterated in his lord!
 So the lord is obliterated in God that created him
 Yea, lost and dead and buried in his Creator!
 When you regard this lord as separate from God,
 You annihilate at once text and paraphrase.
 With eyes and heart look beyond mere water and clay,
 God alone is the Qibla; regard not two Qiblas!
 If you regard two you lose the benefit of both;
 A spark falls on the tinder and the tinder vanishes!

Joseph kept in prison a long time for having placed his hopes of release in man and not in God.

In like manner Joseph, in the prison,
 With humble and earnest supplications
 Begged aid, saying, "When you are released,
 And are occupied with your ministrations to the king,
 Remember me, and entreat the king
 To release me too from this prison."
 How can one prisoner fettered in the snare
 Procure release for a fellow prisoner?
 The people of the world are all prisoners,
 Awaiting death on the stake of annihilation;
 Except one or two rare exceptions,
 Whose bodies are in prison but their souls in heaven.
 Afterwards, because Joseph had looked to man for aid,
 He remained in prison for many years.
 The Devil caused the man to forget Joseph,
 And blotted Joseph's words from his remembrance;
 And on account of this fault of that holy man
 God left him in the prison for many years.

*NOTES:

1. Koran vi. 1.
2. Koran xii. 42.
3. Koran xii. 42.

STORY IX.

The King and his Three Sons.

A certain king had three sons, who were the light of his eyes, and, as it were, a fountain whence the palm tree of his heart drank the water of bliss. One day he called his sons before him and commanded them to travel through his realm, and to inspect the behavior of the governors and the state of the administration; and he strictly charged them not to go near a particular fort which he named. But, according to the saying, "Man hankers after what is forbidden," the three princes disobeyed their father, and, before going anywhere else, proceeded to visit this fort. The result was, that they fell into calamities, and had occasion to repeat the text, "Had we but hearkened or understood, we had not been among the dwellers in the flame." ¹ The fort was full of pictures, images and forms, and amongst them was a portrait of a beautiful damsel, the daughter of the King of China, which made such a deep impression on the three princes that they all became distracted with love and determined to journey to the court of the King of China and sue for the hand of his

daughter.

The significance of forms. 2

Be not intoxicated with these goblets of forms,
Lest you become a maker and worshipper of idols.
Pass by these cups full of forms, linger not;
There is wine in the cups, but it proceeds not from them.

Look to the Giver of the wine with open mouth;
When His wine comes, is not cup too small to hold it?

O Adam, seek the reality of my love,
Quit the mere husk and form of the wheat.

When sand was made meal for "The Friend of God," 3
Know, O master, the form of wheat was dispensed with.
Form proceeds from the world that is without form,
Even as smoke arises from fire.

The Divine art without form designs forms (ideals), 4
Those forms fashion bodies with senses and instruments.
Whatever the form, it fashions in its own likeness
Those bodies either to good or to evil.

If the form be blessing, the man is thankful;

If it be suffering, he is patient;

If it be cherishing, he is cheerful;

If it be bruising, he is full of lamentation!

Since all these forms are slaves of Him without form,
Why do they deny their Lord and Master?

They exist only through Him that is without form;
What, then, means their disavowal of their Sustainer?

This very denial of Him proceeds from Him,
This act is naught but a reflection from Himself!

The forms of the walls and roofs of houses
Know to be shadows of the architect's thought;

Although stones and planks and bricks

Find no entrance into the sanctuary of thought,

Verily the Absolute Agent is without form,

Form is only a tool in His hands.

Sometimes that Formless One of His mercy
Shows His face to His forms from behind the veil of Not-being,
That every form may derive aid therefrom,
From its perfect beauty and power.

Again, when that Formless One hides His face,
Those forms set forth their needs.

If one form sought perfection from another form,
That would be the height of error.

Why then, O simpleton, do you set forth your needs

To one who is as needy as yourself?
 Since forms are slaves, apply them not to God,
 Seek not to use a form as a similitude of God. 5
 Seek Him with humbleness and self-abasement,
 For thought yields naught but forms of thought.
 Still, if you are unable to dispense with forms,
 Those occurring independently of your thought are best. 6
 The "Truth," which is our real self, lies hidden within our phenomenal
 and visible self, and the Prophets reveal it to us.
 "Now have we seen what the king saw at the first,
 When that Incomparable One adjured us."
 The prophets have many claims to our gratitude,
 Because they forewarn us of our ultimate lot,
 Saying, "What ye sow will yield only thorns;
 If ye fly that way, ye will fly astray.
 Take seed of us to yield you a good harvest,
 Fly with our wings to hit the mark with your arrow.
 Now ye know not the truth and nature of the 'Truth,' 7
 But at the last ye will cry, 'That was the "Truth."'
 The Truth is yourself, but not your mere bodily self,
 Your real self is higher than 'you' and 'me.'
 This visible 'you' which you fancy to be yourself
 Is limited in place, the real 'you' is not limited.
 Why, O pearl, linger you trembling in your shell?
 Esteem not yourself mere sugar-cane, but real sugar.
 This outward 'you' is foreign to your real 'you';
 Cling to your real self, quit this dual self.
 Your last self attains to your first (real) self
 Only through your attending earnestly to that union.
 Your real self lies hid beneath your outward self,
 For 'I am the servant of him who looks into himself.' " 8
 "What a youth sees only when reflected in a glass,
 Our wise old fathers saw long ago though hid in stones.
 But we disobeyed the advice of our father,
 And rebelled against his affectionate counsels.
 We made light of the king's exhortations,
 And slighted his matchless intimations.
 Now we have all fallen into the ditch,
 Wounded and crushed in this fatal struggle.
 We relied on our own reason and discernment,
 And for that cause have fallen into this calamity.
 We fancied ourselves free from defects of sight,
 Even as those affected by color-blindness.

Now at last our hidden disease has been revealed,
 After we have been involved in these calamities."
 "The shadow of a guide is better than directions to God,
 To be satisfied is better than a hundred nice dishes.
 A seeing eye is better than a hundred walking-sticks,
 Eye discerns jewels from mere pebbles."

The princes ascertained the name of the lady depicted in the fort from an old Shaikh, who warned them of the perils they would encounter on their journey to China, and told them that the King of China would not bestow his favor on those who tried to gain it by tricks and clever stratagems, but solely on those who were prepared to yield up their lives to him, according to the saying, "Die before you die." This is illustrated by an anecdote of a Chief of Bokhara, who made it a rule never to bestow his bounty on beggars who asked for it, but only on those who awaited his pleasure in silence. A certain Faqir tried many stratagems to evade this rule, but his craft was at once seen through by the Chief, and turned to his own confusion. The thesis that the unbought free grace of God is superior to any blessing obtainable by human exertion and contrivance is further illustrated by an absurd anecdote of two youths, one of whom trusted for protection to his own contrivance, and found it a broken reed. The Prophet said, "Two there are who are never satisfied the lover of the world and the lover of knowledge;" and he who loves knowledge will continue to trust in his knowledge, in spite of all exhortations and experience. But the eldest prince advised his brothers to risk the perils and persevere in the journey, reminding them that "Patience is the key of joy." Accordingly they abandoned their country and their parents, like Ibrahim Adham, who renounced the throne of Balkh, and like the old Arabian king Amru'l Qais, who fled from the pursuit of his female adorers to seek the Spiritual Beloved in a far country.

How the princes discoursed with one another in figurative language concerning their beloved mistress.

They told their secrets to one another in dark sayings,
 Speaking beneath their breath in fear and trembling.
 None but God was privy to their secrets,
 None but Heaven was partner in their sighs.
 Yea, they used technical expressions one to another,
 And possessed intelligence to extract the sense.
 The vulgar learn the words of this "language of birds," 9
 And make boast of their mastery thereof;
 But these words are only the outward form of the language,
 The "raw" man is ignorant of the birds' meaning.
 He is the true Solomon who knows the birds' language,

A demon, though he usurp his kingdom, is quite another.
 The demon has taken upon him the form of Solomon,
 His knowledge is fraud, not "what we have been taught."
 When Solomon was blessed with inspiration from God,
 He learned birds' language from "what we were taught."
 But thou art only a bird of the air; understand then
 That thou hast never seen the true spiritual birds!
 The nest of the Simurgh is beyond Mount Qaf, 10
 Not every thought can attain thereto;
 Save thoughts which catch a glimpse thereof,
 And after the vision are again shut off.
 Yet not all shut off, rather intermitted for a wise end,
 For the blessing abides, though shut off and hidden!
 In order to preserve that body which is as a soul,
 The Sun is veiled for a while behind a cloud;
 In order not to melt that soul-like body,
 The Sun withdraws itself as from ice.
 For thy soul's sake seek counsel of these inspired ones. 11
 Ah! rob not their words of their technical meanings!
 Zulaikha applied to Yusuf the names of all things,
 Beginning with wild rue and ending with frankincense.
 She veiled his name under all other names,
 And imparted her secret meaning to her confidants.
 When she said, "The wax is melted by the fire,"
 She meant, "My lover is wroth with me."
 So when she said, "See, the moon is risen!"
 Or, "Lo! the willow-bough is putting forth leaves;"
 Or if she said, "The leaves quiver in the wind,"
 Or, "The wild rue yields perfume as it burns;"
 Or if she said, "The rose tells her tale to the Bulbul,"
 Or, "The king sings his love-strain;"
 Or if she said, "Ah! what a blessed lot!"
 Or, "Who hath disturbed my heart's repose?"
 Or if she said, "The water-carrier hath brought water,"
 Or, "Lo! the sun emerges from the clouds;"
 Or if she said, "Last night the victuals were boiled,"
 Or, "The food was perfectly cooked;"
 Or if she said, "My bread is without savor"
 Or, "The heavens are revolving the wrong way;
 Or if she said, "My head aches with pain,"
 Or, "My headache is now relieved;"
 If she gave thanks, 'twas for being united to Yusuf;
 If she wailed, 'twas that she was separated from him.

Though she gave vent to thousands of names,
 Her meaning and purport was only Yusuf;
 Was she an hungred, when she pronounced his name,
 She became filled and cheered by his nourishment.
 Her thirst was quenched by Yusuf's name,
 His name was spiritual water to her soul.
 Was she in pain, by pronouncing his mighty name
 At once her pain was turned into joy.
 In the cold it was a warm garment;
 Her lover's name accomplished all this through love.
 Strangers may pronounce the "pure name" of God,
 Yet it effects no such marvels, for they lack love.
 All that 'Isa accomplished by the name of Jehovah,
 Zulaikha attained through the name "Yusuf."
 When the soul is intimately united with God,
 To name the one is the same as naming the other.
 Zulaikha was empty of self and filled with love of Yusuf,
 And there flowed out of her jar what it contained.
 The scent of the saffron of union made her smile,
 The stench of the onion of separation made her weep.
 Each to have in his heart a hundred meanings,
 Such is not the creed of true love and devotion.
 "The Friend" is to the lover as day to the sun,
 The material sun is a veil over the face of the real day.
 Whoso distinguishes not the veil from "The Friend's" face
 Is a worshipper of the sun; of such a one beware!
 "The Friend" is the real day, and daily food of lovers,
 The heart and the heart's torment of His lovers.
 After enduring many toils and misfortunes the three princes at last
 arrived in the metropolis of China, and thereupon the eldest prince
 expressed his intention of presenting himself before the king, as he
 could wait no longer. His brothers tried to dissuade him from risking
 his life, pointing out that if he acted on blind impulse and vain conceit
 he would surely go astray, for "a conceit hath naught of truth;" 12 and
 they further urged him to listen to the counsels of the Pir, or Spiritual
 Director. But the eldest brother refused to be dissuaded from his
 purpose, saying he would no longer hide his passion for his beloved,
 like one who beats a drum under a blanket, but would proclaim it
 openly, and take the risk of whatever might ensue. He added that he
 was convinced that he should obtain his desire in some way or other, if
 not in the way that he expected; according to the text, "Whoso feareth
 God, to him will he grant a prosperous issue, and will provide for him
 in a way he reckoned not." 13 Seekers after God fancy that He is far

from them, and that they must travel far to reach Him; but these are both erroneous suppositions; and just as arithmeticians work out true answers to their problems by the "Method of Errors," 14 so must the seekers of God from these errors work out the conviction that God is very nigh to them that call upon Him faithfully. To illustrate this an anecdote is told of a man of Baghdad who was in great distress, and who, after calling on God for aid, dreamt that a great treasure lay hid in a certain spot in Egypt. He accordingly journeyed to Egypt, and there fell into the hands of the patrol, who arrested him, and beat him severely on suspicion of being a thief. Calling to mind the proverb that "falsehood is a mischief but truth a remedy," 15 he determined to confess the true reason of his coming to Egypt, and accordingly told them all the particulars of his dream. On hearing them they believed him, and one of them said, "You must be a fool to journey all this distance merely on the faith of a dream. I myself have many times dreamt of a treasure lying hid in a certain spot in Baghdad, but was never foolish enough to go there." Now the spot in Baghdad named by this person was none other than the house of the poor man of Baghdad, and he straightway returned home, and there found the treasure. And he gave thanks, and recognized how "God causes ease to follow troubles," 16 and how "Men hate what is good for them," 17 and how God delays the answer to prayer, and allows men to remain poor and hungry for a season, in order to make them call upon Him, even as the Prophet said, "My servant is a lute which sounds best when it is empty." Why the answer to prayer is delayed.

Ah! many earnest suppliants wail forth prayers,
 Till the smoke of their wailing rises to heaven;
 Yea, the perfume of the incense of sinners' groans
 Mounts up above the lofty roof of heaven.
 Then the angels supplicate God, saying,
 "O Thou that hearest prayer and relievest pain,
 Thy faithful slave is bowing down before Thee.
 He knows of none on whom to rely save Thee;
 Thou bestowest favors on the helpless.
 Every suppliant obtains his desire from Thee."
 God makes answer, "The delay in granting his prayer
 Is intended to benefit him, not to harm him.
 His pressing need draws him from his negligence to me;
 Yea, drags him by the hair into my courts.
 If I at once remove his need he will go away,
 And will be destroyed in his idle sports.
 Though he is wailing with heartfelt cry of 'O Aider!'
 Bid him wail on with broken heart and contrite breast.

His voice sounds sweet in my ears,
 And his wailing and cries of 'O God!'
 In this way by supplication and lamentation
 He prevails with me altogether."

It is on account of their sweet voices
 That choice parrots and nightingales are jailed in cages.
 Ugly owls and crows are never jailed in cages;
 Such a thing was never heard of in history.

The disappointments of the pious, be sure,
 Are appointed for this wise purpose.

The eldest brother then delayed no longer, but rushed into the presence of the King and kissed his feet. The King, like a good shepherd, was well aware of the troubles and cravings of his sheep. He knew that the prince had abjured earthly rank and dignity through love for his daughter, even as a Sufi casts away his robe when overpowered by ecstatic rapture. The only reason why the prince had lagged behind in the race and not presented himself to the King before was that hitherto he had lacked the "inner eye" or spiritual sense which discerns spiritual verities, and had been consequently blind to the King's perfections.

They who lack this inner spiritual sense can no more appreciate spiritual pleasures than a man lacking the sense of smell can enjoy the perfume of flowers, or a eunuch the society of fair women. But his eyes had now been opened by the King's grace, and he had escaped from the bondage of worldly lusts and illusions, and, taught by experience, had resolved never again to be led captive by them.

This is illustrated by the anecdote of the Qazi who was beguiled by the wife of a dwarf. The dwarf and his wife were very poor, and one day the dwarf said to his wife, "God has given you arched brows and arrowy glances and all manner of witchery; go and ensnare some rich man, so that we may extract money from him!" So the woman went to the court of the Qazi, pretending to have a grievance; and when she saw the Qazi she beguiled him, and induced him to pay her a visit at night. While the Qazi was sitting with her the dwarf returned home and knocked violently at the door, and the Qazi, in a great fright, hid himself in a large chest. The dwarf at once fetched a porter, and told him to take the chest to the bazar and sell it. On the way to the bazar the Qazi cried out to the porter to fetch the Deputy; and when the Deputy came he redeemed the chest for one hundred Dinars, and thus the Qazi escaped. Next year the woman went to the court and tried to seduce the Qazi a second time; but he said, "Begone; I have escaped from your toils once, and will not fall into them again. The action of the Deputy in freeing the Qazi reminds the poet of the saying of the Prophet, "Of him, of whom I am the master, 'Ali also is master," and is therefore able to

free him from slavery.

The eldest prince at last fell sick of hope deferred, and gave up the ghost. But though he failed to obtain the King's daughter, the object of his earthly attachment, he obtained union with the King, the real spiritual object of his love, and the eternal fruition of dwelling in Him. The joys of union with the Spiritual Beloved are inexpressible in speech.

In short, the King cherished him lovingly,
And he like a moon waned in that sun.

That waning of lovers makes them wax stronger,
Just as the moon waxes brighter after waning.
Ordinary sick persons crave a remedy for sickness
But the lovesick one cries, "Increase my waning!
I have never tasted wine sweeter than this poison,
No health can be sweeter than this sickness!
No devotion is better than this sin (of love),
Years are as a moment compared to this moment!"
Long time he dwelt with the King in this manner,
With burning heart, as a lively sacrifice.

Thus his life passed, yet he gained not the union He wished.
Patient waiting consumed him, his soul could not bear it;
He dragged on life with pain and gnashing of teeth.
At last life ended before he had attained his desire.
The form of his earthly Beloved was hidden from him;
He departed, and found union with his Spiritual Beloved.
Then he said, "Though she lacks clothes of silk and wool,
'Tis sweeter to embrace her without those veils.
I have become naked of the body and its illusions,
I am admitted into the most intimate union."

The story admits of being told up to this point,
But what follows is hidden and inexpressible in words.
If you should speak and try a hundred ways to express it,
'Tis useless; the mystery becomes no clearer.

You can ride on saddle and horse up to the sea-coast,
But then you must use a horse of wood (i.e., a boat).

A horse of wood is useless on dry land,
It is the special conveyance of voyagers by sea.
Silence is this horse of wood,

Silence is the guide and support of men at sea.
This Silence which causes you annoyance
Is uttering cries of love audible to the spiritual.
You say, "How strange the spiritual man is silent!"
He answers, "How strange you have no ears!"
Though I utter cries, you hear them not;

Sensual ears, however sharp, are deaf to my cries."
 The spiritual man, as it were, cries in his sleep,
 Uttering thousands of words of comfort;
 While the carnal man at his side hears nothing at all,
 For he is asleep, and deaf to the other's voice.
 But the perfect spiritualist who has broken his boat
 Plunges into the sea as a fish of the sea (of Truth).
 He is then neither silent nor speaking, but a mystery.
 No words are available to express his condition.
 That marvelous one is in neither of these states
 'Twould be irreverent to explain his state more fully.
 These illustrations are weak and inappropriate,
 But no fitter ones are obtainable from sensible objects.
 When the eldest prince died, the youngest was sick and could not come;
 but the second brother came to the court to attend his funeral. There the
 King observed him, and took pity on him and entreated him kindly. He
 instilled into him spiritual knowledge of the verities hidden beneath
 phenomenal objects, and conveyed to him as deep a perception of
 spiritual truths as is not gained by a Sufi after years of fasting and
 retirement from the world. It is a fact, that when the pure spirit escapes
 from the bonds of the body, God gives it sight to behold the things of
 the spirit. The logician denies the possibility of this divine illumination
 of the heart, but he is confuted by the Prophet, who swore "by the star"
 that the Koran was revealed to him by divine illumination. 19 Those
 who cleave to their heresy (Bid'at) and obstinate unbelief are like to
 incur the punishment inflicted on the tribe of 'Ad for disbelieving the
 Prophet Hud. 20 Earthly forms are only shadows of the Sun of the
 Truth, a cradle for babes, but too small to hold those who have grown to
 spiritual manhood. When the prince was thus nourished by the spiritual
 food given him by the King, which was such as the angels of heaven
 subsist upon, not the unspiritual food of Christians and those who give
 partners to God, he began to be puffed up with self-conceit, and forgot
 what he owed to the King, and rebelled against him. The King was cut
 to the heart by his ingratitude, which exactly resembled that of Nimrod.
 When Nimrod was an infant he was taken by his mother to sea, and the
 ship being wrecked, all that were in it perished, save only the infant
 Nimrod who was saved through the pity of Izrail, the Angel of Death.
 God spared him, and nurtured him without the aid of mother or nurse;
 but when he grew up he proved ungrateful, and was puffed up with
 self-conceit and egotism, and showed enmity against God and Abraham
 His servant. When the prince found himself cast off by the King he
 came to himself, and repented and humbled himself with deep
 contrition. The King then pardoned him; but his doom had already been

decreed by God, and he was slain by the King he had injured,
 acknowledging the King's goodness to him with his latest breath.
 The death of the second prince.
 In short, the vengeance of That Jealous One (God)
 After one year bore him to the grave.
 When the King awoke out of his trance to consciousness,
 His Mars-like eyes shed tears of blood.
 When that incomparable one looked into his quiver,
 He saw that one of his arrow-shafts was missing.
 He cried to God, "What has become of my arrow?"
 God answered, "Thy arrow is fixed in his throat!"
 That King, bountiful as the sea, had pardoned him;
 Nevertheless his arrow had dealt him a mortal wound.
 He was slain, and cried out with his last breath,
 "The King is all in all, my slayer and my savior.
 If he is not both these, he is not all in all;
 Nay, he is both my slayer and my mourner!"
 That expiring martyr also gave thanks,
 That the King had smitten his body, not his spirit;
 For the visible body must perforce perish,
 Ere the spirit can live in happiness for evermore.
 Though he incurred chastisement, it affected his body only,
 And as a friend he now goes, free of pain, to his Friend.
 Thus at first he clung to the King's stirrup,
 But at last went his way guided by perfect sight.
 Finally, the youngest brother, who was the weakest of all, succeeded
 where his brothers had failed, and obtained his earthly mistress, the
 king's daughter, as his bride, and the Spiritual Beloved as well.
 Here the Masnavi breaks off; but, according to the Bulaq edition, the
 following conclusion was supplied by Jalalu-'d-Din's son, Bahau-'d-Din
 Sultan Valad:
 Part of the story remains untold; it was retained
 In his mind and was not disclosed.
 The story of the princes remains unfinished,
 The pearl of the third brother remains unstrung.
 Here speech, like a camel, breaks down on its road;
 I will say no more, but guard my tongue from speech.
 The rest is told without aid of tongue
 To the heart of him whose spirit is alive.

*NOTES:

1. Koran lxvii. 10.
2. Surat, or "form," means picture, image, outward appearance as opposed to reality, conception or "form of thought," the "architypes" or

"ideas" in the Divine mind, "the Substantial forms" of the Realist philosophy. Here the poet runs through nearly all these meanings.

3. Sale's Koran, p. 75, note.

4. i.e., the archetypes in the "Intellectual Presence" or "world of command," which are afterwards set forth in the "world of creation or sensible objects.

5. See Koran xlii. 9.

6. i.e., the similitudes used in the Koran.

7. "The Truth," Al Haqq, the Divine Noumenon.

8. See Gulshan i Raz, Answer III., and the Hadis, "Whoso knows himself knows his Lord."

9. Koran xxvii. 16.

10. Simurgh, "Oiseau extraordinaire qui reside au Caucase," as M. Garcin de Tassy calls it, means "thirty birds" (Si murgh), and is used as a type of the Divine Unity which embraces all plurality.

11. i.e., the prophets and saints.

12. Koran x. 37.

13. Koran lxv. 2.

14. i.e., "The Rule of Position." Khulasat ul Hisab, Book iv.

15. Freytag, Arabum Proverbia, ii. 379.

16. Koran ii. 213.

17. Koran lxv. 7.

18. i.e., hardened sinners like Pharaoh.

19. Koran liii. 1.

20. Koran xlv. 20.

Note on Apocryphal Supplements to the Masnavi.

In the Lucknow edition there follows an epilogue written by Muhammad Ilahi Bakhsh, giving a continuation of the story of the third brother, but nothing of the kind is found in any of the other editions.

The Bulaq edition adds a so-called Book VII., but this is known to be a comparatively recent forgery. Haji Khalfa says: "It is notorious that the Masnavi is contained in six books, but a seventh book has made its appearance, put forth by Ismail Dadah, the commentator. He also wrote a commentary on it, and therein replied with eloquence and strenuousness to those who denied its genuineness. He says in his commentary that when he came to write out his fifth volume in the year 1035 A.H., he met with Book VII. in a copy of the Masnavi dated 814 A.H. He bought it and read it through, and was satisfied that it was undoubtedly a composition of the author of the Masnavi. But the other Darveshes of the Maulavi order denied the genuineness of the Seventh Book." 1

The contents of this Seventh Book consist of comments on various texts and traditions, illustrated by stories of no interest. They have nothing in common with the Epilogue of Muhammad Ilahi Bakhsh, found in the Lucknow edition.

*NOTES:

1. Haji Khalfa, v. 377. Ismaïl was a Darvesh of the Maulavi order, surnamed Anguravi, from his native place Anguri, in Anatolia.

Songs of Kabir

**SONGS OF KABÎR, Translated by Rabindranath Tagore,
Introduction by Evelyn Underhill, New York, The
Macmillan Company, 1915**

KABIR'S POEMS

I

I. 13. *mo ko kahân dhûnro bande*

O SERVANT, where dost thou seek Me?

Lo! I am beside thee.

I am neither in temple nor in mosque: I am neither in Kaaba nor in Kailash:

Neither am I in rites and ceremonies, nor in Yoga and renunciation.

If thou art a true seeker, thou shalt at once see Me: thou shalt meet Me in a moment of time.

Kabir says, "O Sadhu! God is the breath of all breath."

II

I. 16. *Santan jât na pûcho nirguniyân*

It is needless to ask of a saint the caste to which he belongs; For the priest, the warrior, the tradesman, and all the thirty-six castes, alike are seeking for God.

It is but folly to ask what the caste of a saint may be;

The barber has sought God, the washerwoman, and the carpenter--
Even Raidas was a seeker after God.

The Rishi Swapacha was a tanner by caste.
Hindus and Moslems alike have achieved that End, where remains no
mark of distinction.

III

I. 57. *sâdho bhât, jîval hî karo âs'â*

O FRIEND! hope for Him whilst you live, know whilst you live,
understand whilst you live: for in life deliverance abides.
If your bonds be not broken whilst living, what hope of deliverance in
death? It is but an empty dream, that the soul shall have union with
Him because it has passed from the body:
If He is found now, He is found then,
If not, we do but go to dwell in the City of Death.
If you have union now, you shall have it hereafter.
Bathe in the truth, know the true Guru, have faith in the true Name!
Kabîr says: "It is the Spirit of the quest which helps; I am the slave of
this Spirit of the quest."

IV

I. 58. *bâgo nâ jâ re nâ jâ*

Do not go to the garden of flowers!
O Friend! go not there;
In your body is the garden of flowers.
Take your seat on the thousand petals of the lotus, and there gaze on the
Infinite Beauty.

V

I. 63. *avadhû, mâyâ tajî na jây*

TELL me, Brother, how can I renounce Maya?
When I gave up the tying of ribbons, still I tied my garment about me:
When I gave up tying my garment, still I covered my body in its folds.
So, when I give up passion, I see that anger remains;
And when I renounce anger, greed is with me still;
And when greed is vanquished, pride and vainglory remain;
When the mind is detached and casts Maya away, still it clings to the

letter.

Kabir says, "Listen to me, dear Sadhu! the true path is rarely found."

VI

I. 83. *candâ jhalkai yahi ghat mâhîn*

THE moon shines in my body, but my blind eyes cannot see it:

The moon is within me, and so is the sun.

The unstruck drum of Eternity is sounded within me; but my deaf ears cannot hear it.

So long as man clamours for the *I* and the *Mine*, his works are as naught:

When all love of the *I* and the *Mine* is dead, then the work of the Lord is done.

For work has no other aim than the getting of knowledge:

When that comes, then work is put away.

The flower blooms for the fruit: when the fruit comes, the flower withers. The musk is in the deer, but it seeks it not within itself: it wanders in quest of grass.

VII

I. 85. *Sâdho, Brahm alakh lakhâyâ*

WHEN He Himself reveals Himself, Brahma brings into manifestation That which can never be seen.

As the seed is in the plant, as the shade is in the tree, as the void is in the sky, as infinite forms are in the void--

So from beyond the Infinite, the Infinite comes; and from the Infinite the finite extends.

The creature is in Brahma, and Brahma is in the creature: they are ever distinct, yet ever united.

He Himself is the tree, the seed, and the germ. VIII

I. 101. *is ghat antar bâg bagîce*

WITHIN this earthen vessel are bowers and groves, and within it is the Creator:

Within this vessel are the seven oceans and the unnumbered stars.
The touchstone and the jewel-appraiser are within;
And within this vessel the Eternal soundeth, and the spring wells up.
Kabir says: "Listen tome, my Friend! My beloved Lord is within."

He Himself is the flower, the fruit, and the shade.
He Himself is the sun, the light, and the lighted.
He Himself is Brahma, creature, and Maya.
He Himself is the manifold form, the infinite space;
He is the breath, the word, and the meaning.
He Himself is the limit and the limitless: and beyond both the limited
and the limitless is He, the Pure Being.
He is the Immanent Mind in Brahma and in the creature.

The Supreme Soul is seen within the soul,
The Point is seen within the Supreme Soul,
And within the Point, the reflection is seen again. Kabir is blest because
he has this supreme vision!

VIII

I. 101. *is ghat antar bâg bagîce*

WITHIN this earthen vessel are bowers and groves, and within it is the Creator:

Within this vessel are the seven oceans and the unnumbered stars.
The touchstone and the jewel-appraiser are within;
And within this vessel the Eternal soundeth, and the spring wells up.
Kabir says: "Listen tome, my Friend! My beloved Lord is within."

IX

I. 104. *aisâ lo nahîñ taisâ lo*

O HOW may I ever express that secret word?
O how can I say He is not like this, and He is like that? If I say that He is
within me, the universe is ashamed:
If I say that He is without me, it is falsehood.
He makes the inner and the outer worlds to be indivisibly one;

The conscious and the unconscious, both are His footstools.
 He is neither manifest nor hidden, He is neither revealed nor
 unrevealed:
 There are no words to tell that which He is.

X

I. 121. *tohi mori lagan lagâye re phakîr wâ*

To Thee Thou hast drawn my love, O Fakir!
 I was sleeping in my own chamber, and Thou didst awaken me; striking
 me with Thy voice, O Fakir!
 I was drowning in the deeps of the ocean of this world, and Thou didst
 save me: upholding me with Thine arm, O Fakir!
 Only one word and no second--and Thou hast made me tear off all my
 bonds, O Fakir!
 Kabîr says, "Thou hast united Thy heart to my heart, O Fakir!"

XI

I. 131. *nis' din khelat rahî sakhiyân sang*

I PLAYED day and night with my comrades, and now I am greatly
 afraid.
 So high is my Lord's palace, my heart trembles to mount its stairs: yet I
 must not be shy, if I would enjoy His love.
 My heart must cleave to my Lover; I must withdraw my veil, and meet
 Him with all my body: Mine eyes must perform the ceremony of the
 lamps of love.
 Kabîr says: "Listen to me, friend: he understands who loves. If you feel
 not love's longing for your Beloved One, it is vain to adorn your body,
 vain to put unguent on your eyelids."

XII

II. 24. *hamsâ, kaho purâtan vât*

TELL me, O Swan, your ancient tale.
 From what land do you come, O Swan? to what shore will you fly?
 Where would you take your rest, O Swan, and what do you seek?

Even this morning, O Swan, awake, arise, follow me!
 There is a land where no doubt nor sorrow have rule: where the terror
 of Death is no more.
 There the woods of spring are a-bloom, and the fragrant scent "He is I"
 is borne on the wind:
 There the bee of the heart is deeply immersed, and desires no other joy.

XIII

II. 37. *angadhīyā devā*

O LORD Increate, who will serve Thee?
 Every votary offers his worship to the God of his own creation: each
 day he receives service--
 None seek Him, the Perfect: Brahma, the Indivisible Lord.
 They believe in ten Avatars; but no Avatar can be the Infinite Spirit, for
 he suffers the results of his deeds:
 The Supreme One must be other than this.
 The Yogi, the Sanyasi, the Ascetics, are disputing one with another:
 Kabīr says, "O brother! he who has seen that radiance of love, he is
 saved."

XIV

II. 56. *dariyā kī lahar dariyāo hai jī*

THE river and its waves are one
 surf: where is the difference between the river and its waves?
 When the wave rises, it is the water; and when it falls, it is the same
 water again. Tell me, Sir, where is the distinction?
 Because it has been named as wave, shall it no longer be considered as
 water?

Within the Supreme Brahma, the worlds are being told like beads:
 Look upon that rosary with the eyes of wisdom.

XV

II. 57. *jāñh khelat vasant riturāj*

WHERE Spring, the lord of the seasons, reigneth, there the Unstruck
 Music sounds of itself,
 There the streams of light flow in all directions;
 Few are the men who can cross to that shore!
 There, where millions of Krishnas stand with hands folded,
 Where millions of Vishnus bow their heads,
 Where millions of Brahmās are reading the Vedas,
 Where millions of Shivas are lost in contemplation,
 Where millions of Indras dwell in the sky,
 Where the demi-gods and the munis are unnumbered,
 Where millions of Saraswatis, Goddess of Music, play on the vina--
 There is my Lord self-revealed: and the scent of sandal and flowers
 dwells in those deeps.

XVI

II. 59. *jān̄h, cet acet khambh dôû*

BETWEEN the poles of the conscious and the unconscious, there has the
 mind made a swing:
 Thereon hang all beings and all worlds, and that swing never ceases its
 sway.
 Millions of beings are there: the sun and the moon in their courses are
 there:
 Millions of ages pass, and the swing goes on.
 All swing! the sky and the earth and the air and the water; and the Lord
 Himself taking form:
 And the sight of this has made Kabîr a servant.

XVII

II. 61. *grah candra tapan jot varat hai*

THE light of the sun, the moon, and the stars shines bright:
 The melody of love swells forth, and the rhythm of love's detachment
 beats the time.
 Day and night, the chorus of music fills the heavens; and Kabîr says
 "My Beloved One gleams like the lightning flash in the sky."

Do you know how the moments perform their adoration?
 Waving its row of lamps, the universe sings in worship day and night,
 There are the hidden banner and the secret canopy:

There the sound of the unseen bells is heard.

Kabir says: "There adoration never ceases; there the Lord of the Universe sitteth on His throne." The whole world does its works and commits its errors: but few are the lovers who know the Beloved.

The devout seeker is he who mingles in his heart the double currents of love and detachment, like the mingling of the streams of Ganges and Jumna;

In his heart the sacred water flows day and night; and thus the round of births and deaths is brought to an end.

Behold what wonderful rest is in the Supreme Spirit! and he enjoys it, who makes himself meet for it.

Held by the cords of love, the swing of the Ocean of Joy sways to and fro; and a mighty sound breaks forth in song.

See what a lotus blooms there without water! and Kabir says

"My heart's bee drinks its nectar." What a wonderful lotus it is, that blooms at the heart of the spinning wheel of the universe! Only a few pure souls know of its true delight.

Music is all around it, and there the heart partakes of the joy of the Infinite Sea.

Kabir says: "Dive thou into that Ocean of sweetness: thus let all errors of life and of death flee away."

Behold how the thirst of the five senses is quenched there! and the three forms of misery are no more!

Kabir says: "It is the sport of the Unattainable One: look within, and behold how the moon-beams of that Hidden One shine in you."

There falls the rhythmic beat of life and death:

Rapture wells forth, and all space is radiant with light.

There the Unstruck Music is sounded; it is the music of the love of the three worlds.

There millions of lamps of sun and of moon are burning;

There the drum beats, and the lover swings in play.

There love-songs resound, and light rains in showers; and the worshipper is entranced in the taste of the heavenly nectar.

Look upon life and death; there is no separation between them,

The right hand and the left hand are one and the same.

Kabir says: "There the wise man is speechless; for this truth may never be found in Vadas or in books."

I have had my Seat on the Self-poised One, I have drunk of the Cup of the Ineffable,

I have found the Key of the Mystery,

I have reached the Root of Union.

Travelling by no track, I have come to the Sorrowless Land: very easily has the mercy of the great Lord come upon me.

They have sung of Him as infinite and unattainable: but I in my meditations have seen Him without sight.

That is indeed the sorrowless land, and none know the path that leads there:

Only he who is on that path has surely transcended all sorrow.

Wonderful is that land of rest, to which no merit can win;

It is the wise who has seen it, it is the wise who has sung of it.

This is the Ultimate Word: but can any express its marvellous savour?

He who has savoured it once, he knows what joy it can give.

Kabir says: "Knowing it, the ignorant man becomes wise, and the wise man becomes speechless and silent,

The worshipper is utterly inebriated,

His wisdom and his detachment are made perfect;

He drinks from the cup of the inbreathings and the outbreathings of love."

There the whole sky is filled with sound, and there that music is made without fingers and without strings;

There the game of pleasure and pain does not cease.

Kabir says: "If you merge your life in the Ocean of Life, you will find your life in the Supreme Land of Bliss."

What a frenzy of ecstasy there is in every hour! and the worshipper is pressing out and drinking the essence of the hours: he lives in the life of Brahma.

I speak truth, for I have accepted truth in life; I am now attached to truth, I have swept all tinsel away.

Kabir says: "Thus is the worshipper set free from fear; thus have all errors of life and of death left him."

There the sky is filled with music:

There it rains nectar:

There the harp-strings jingle, and there the drums beat.

What a secret splendour is there, in the mansion of the sky!

There no mention is made of the rising and the setting of the sun;

In the ocean of manifestation, which is the light of love, day and night are felt to be one. Joy for ever, no sorrow,--no struggle!

There have I seen joy filled to the brim, perfection of joy;

No place for error is there.

Kabir says: "There have I witnessed the sport of One Bliss!"

I have known in my body the sport of the universe: I have escaped from the error of this world..

The inward and the outward are become as one sky, the Infinite and the finite are united: I am drunken with the sight of this All!

This Light of Thine fulfils the universe: the lamp of love that burns on the salver of knowledge.

Kabir says: "There error cannot enter, and the conflict of life and death is felt no more."

XVIII

II. 77. *maddh âkas' âp jahân baithe*

THE middle region of the sky, wherein the spirit dwelleth, is radiant with the music of light;

There, where the pure and white music blossoms, my Lord takes His delight.

In the wondrous effulgence of each hair of His body, the brightness of millions of suns and of moons is lost.

On that shore there is a city, where the rain of nectar pours and pours, and never ceases.

Kabir says: "Come, O Dharmadas! and see my great Lord's Durbar."

XIX

II. 20. *paramâtam guru nikat virâjat*

O MY heart! the Supreme Spirit, the great Master, is near you: wake, oh wake!

Run to the feet of your Beloved: for your Lord stands near to your head. You have slept for unnumbered ages; this morning will you not wake?

XX

II. 22. *man tu pâṛ utar kânḥ jaiho*

To what shore would you cross, O my heart? there is no traveller before you, there is no road:

Where is the movement, where is the rest, on that shore?

There is no water; no boat, no boatman, is there;

There is not so much as a rope to tow the boat, nor a man to draw it.

No earth, no sky, no time, no thing, is there: no shore, no ford!
 There, there is neither body nor mind: and where is the place that shall
 still the thirst of the soul? You shall find naught in that emptiness.
 Be strong, and enter into your own body: for there your foothold is firm.
 Consider it well, O my heart! go not elsewhere,
 Kabir says: "Put all imaginations away, and stand fast in that which you
 are."

XXI

II. 33. *ghar ghar dîpak barai*

LAMPS burn in every house, O blind one! and you cannot see them.
 One day your eyes shall suddenly be opened, and you shall see: and the
 fetters of death will fall from you.
 There is nothing to say or to hear, there is nothing to do: it is he who is
 living, yet dead, who shall never die again.

Because he lives in solitude, therefore the Yogi says that his home is far
 away.
 Your Lord is near: yet you are climbing the palm-tree to seek Him.
 The Brâhman priest goes from house to house and initiates people into
 faith:
 Alas! the true fountain of life is beside you., and you have set up a stone
 to worship.
 Kabir says: "I may never express how sweet my Lord is. Yoga and the
 telling of beads, virtue and vice--these are naught to Him."

XXII

II. 38. *Sâdho, so satgur mohi bhâwai*

O BROTHER, my heart yearns for that true Guru, who fills the cup of
 true love, and drinks of it himself, and offers it then to me.
 He removes the veil from the eyes, and gives the true Vision of Brahma:
 He reveals the worlds in Him, and makes me to hear the Unstruck
 Music:
 He shows joy and sorrow to be one:
 He fills all utterance with love.
 Kabir says: "Verily he has no fear, who has such a Guru to lead him to
 the shelter of safety!"

XXIII

II. 40. *tinwir sânjh kâ gahirâ âwai*

THE shadows of evening fall thick and deep, and the darkness of love envelops the body and the mind.

Open the window to the west, and be lost in the sky of love;

Drink the sweet honey that steeps the petals of the lotus of the heart.

Receive the waves in your body: what splendour is in the region of the sea!

Hark! the sounds of conches and bells are rising.

Kabîr says: "O brother, behold! the Lord is in this vessel of my body."

XXIV

II. 48. *jis se rahani apâr jagat men*

MORE than all else do I cherish at heart that love which makes me to live a limitless life in this world.

It is like the lotus, which lives in the water and blooms in the water: yet the water cannot touch its petals, they open beyond its reach.

It is like a wife, who enters the fire at the bidding of love. She burns and lets others grieve, yet never dishonours love.

This ocean of the world is hard to cross: its waters are very deep. Kabîr says: "Listen to me, O Sadhu! few there are who have reached its end."

XXV

II. 45. *Hari ne apnâ âp chipâyâ*

MY Lord hides Himself, and my Lord wonderfully reveals Himself:

My Lord has encompassed me with hardness, and my Lord has cast down my limitations.

My Lord brings to me words of sorrow and words of joy, and He Himself heals their strife.

I will offer my body and mind to my Lord: I will give up my life, but never can I forget my Lord!

XXVI

II. 75. *ônkâr siwae kô sirjai*

ALL things are created by the Om;
 The love-form is His body.
 He is without form, without quality, without decay:
 Seek thou union with Him!
 But that formless God takes a thousand forms in the eyes of His
 creatures:
 He is pure and indestructible,
 His form is infinite and fathomless,
 He dances in rapture, and waves of form arise from His dance.
 The body and the mind cannot contain themselves, when they are
 touched by His great joy.
 He is immersed in all consciousness, all joys, and all sorrows;
 He has no beginning and no end;
 He holds all within His bliss.

XXVII

II. 81. *satgur sôî dayâ kar dînhâ*

IT is the mercy of my true Guru that has made me to know the
 unknown;
 I have learned from Him how to walk without feet, to see without eyes,
 to hear without ears, to drink without mouth, to fly without wings;
 I have brought my love and my meditation into the land where there is
 no sun and moon, nor day and night.
 Without eating, I have tasted of the sweetness of nectar; and without
 water, I have quenched my thirst.
 Where there is the response of delight, there is the fullness of joy. Before
 whom can that joy be uttered?
 Kabir says: "The Guru is great beyond words, and great is the good
 fortune of the disciple."

XXVIII

II. 85. *nirgun âge sargun nâcai*

BEFORE the Unconditioned, the Conditioned dances: "Thou and I are
 one!" this trumpet proclaims.
 The Guru comes, and bows down before the disciple:
 This is the greatest of wonders.

XXIX

II. 87. *Kabîr kab se bhaye vairâgî*

GORAKHNATH asks Kabîr:

"Tell me, O Kabîr, when did your vocation begin? Where did your love have its rise?"

Kabîr answers:

"When He whose forms are manifold had not begun His play: when there was no Guru, and no disciple: when the world was not spread out: when the Supreme One was alone--
Then I became an ascetic; then, O Gorakh, my love was drawn to Brahma.

Brahma did not hold the crown on his head; the god Vishnu was not anointed as king; the power of Shiva was still unborn; when I was instructed in Yoga.

I became suddenly revealed in Benares, and Râmânanda illumined me; I brought with me the thirst for the Infinite, and I have come for the meeting with Him.

In simplicity will I unite with the Simple One; my love will surge up. O Gorakh, march thou with His music!"

XXX

II. 95. *yâ tarvar men ek pakherû*

ON this tree is a bird: it dances in the joy of life.

None knows where it is: and who knows what the burden of its music may be?

Where the branches throw a deep shade, there does it have its nest: and it comes in the evening and flies away in the morning, and says not a word of that which it means.

None tell me of this bird that sings within me.

It is neither coloured nor colourless: it has neither form nor outline:

It sits in the shadow of love.

It dwells within the Unattainable, the Infinite, and the Eternal; and no one marks when it comes and goes.

Kabîr says: "O brother Sadhu! deep is the mystery. Let wise men seek to know where rests that bird."

XXXII

II. 103. *nâco re mero man, matta hoy*

DANCE, my heart! dance to-day with joy.

The strains of love fill the days and the nights with music, and the world is listening to its melodies:

Mad with joy, life and death dance to the rhythm of this music. The hills and the sea and the earth dance. The world of man dances in laughter and tears.

Why put on the robe of the monk, and live aloof from the world in lonely pride?

Behold! my heart dances in the delight of a hundred arts; and the Creator is well pleased.

XXXIII

II. 105. *man mast huâ tab kyon bole*

WHERE is the need of words, when love has made drunken the heart?
I have wrapped the diamond in my cloak; why open it again and again?
When its load was light, the pan of the balance went up: now it is full,
where is the need for weighing?

The swan has taken its flight to the lake beyond the mountains; why
should it search for the pools and ditches any more?

Your Lord dwells within you: why need your outward eyes be opened?
Kabîr says: "Listen, my brother! my Lord, who ravishes my eyes, has
united Himself with me."

XXXIV

II. 110. *mohi tohi lâgî kaise chute*

HOW could the love between Thee and me sever?

As the leaf of the lotus abides on the water: so thou art my Lord, and I
am Thy servant.

As the night-bird Chakor gazes all night at the moon: so Thou art my
Lord and I am Thy servant.

From the beginning until the ending of time, there is love between Thee
and me; and how shall such love be extinguished?

Kabîr says: "As the river enters into the ocean, so my heart touches
Thee."

XXXV

II. 113. *vâlam, âwo hamâre geh re*

MY body and my mind are grieved for the want of Thee;
 O my Beloved! come to my house. When people say I am Thy bride, I
 am ashamed; for I have not touched Thy heart with my heart.
 Then what is this love of mine? I have no taste for food, I have no sleep;
 my heart is ever restless within doors and without.
 As water is to the thirsty, so is the lover to the bride. Who is there that
 will carry my news to my Beloved?
 Kabîr is restless: he is dying for sight of Him.

XXXVI

II. 126. *jâg piyârî, ab kân sowai*

O FRIEND, awake, and sleep no more!
 The night is over and gone, would you lose your day also?
 Others, who have wakened, have received jewels; O foolish woman!
 you have lost all whilst you slept.
 Your lover is wise, and you are foolish, O woman!
 You never prepared the bed of your husband:
 O mad one! you passed your time in silly play.
 Your youth was passed in vain, for you did not know your Lord;
 Wake, wake! See! your bed is empty: He left you in the night.
 Kabîr says: "Only she wakes, whose heart is pierced with the arrow of
 His music."

XXXVII

I. 36. *sûr parkâs', tanh rain kahân pâïye*

WHERE is the night, when the sun is shining? If it is night, then the sun
 withdraws its light. Where knowledge is, can ignorance endure? {p. 85}
 If there be ignorance, then knowledge must die.
 If there be lust, how can love be there? Where there is love, there is no
 lust.

Lay hold on your sword, and join in the fight. Fight, O my brother, as
 long as life lasts.

Strike off your enemy's head, and there make an end of him quickly:
then come, and bow your head at your King's Durbar.

He who is brave, never forsakes the battle: he who flies from it is no
true fighter.

In the field of this body a great war goes forward, against passion,
anger, pride, and greed:

It is in the kingdom of truth, contentment and purity, that this battle is
raging; and the sword that rings forth most loudly is the sword of His
Name. Kabîr says: "When a brave knight takes the field, a host of
cowards is put to flight.

It is a hard fight and a weary one, this fight of the truth-seeker: for the
vow of the truth-seeker is more hard than that of the warrior, or of the
widowed wife who would follow her husband.

For the warrior fights for a few hours, and the widow's struggle with
death is soon ended:

But the truth-seeker's battle goes on day and night, as long as life lasts it
never ceases."

XL

I. 65. avadhû bhûle ko ghar lâwe

HE is dear to me indeed who can call back the wanderer to his home. In
the home is the true union, in the home is enjoyment of life: why should
I forsake my home and wander in the forest? {p.88} If Brahma helps me
to realize truth, verily I will find both bondage and deliverance in home.
He is dear to me indeed who has power to dive deep into Brahma;
whose mind loses itself with ease in His contemplation.

He is dear to me who knows Brahma, and can dwell on His supreme
truth in meditation; and who can play the melody of the Infinite by
uniting love and renunciation in life.

Kabîr says: "The home is the abiding place; in the home is reality; the
home helps to attain Him Who is real. So stay where you are, and all
things shall come to you in time."

XLI

I. 76. santo, sahaj samâdh bhalî

O SADHU! the simple union is the best. Since the day when I met with
my Lord, there has been no end to the sport of our love.

I shut not my eyes, I close not my ears, I do not mortify my body;

I see with eyes open and smile, and behold His beauty everywhere:
 I utter His Name, and whatever I see, it reminds me of Him; whatever I
 do., it becomes His worship.
 The rising and the setting are one to me; all contradictions are solved.
 Wherever I go, I move round Him,
 All I achieve is His service:
 When I lie down, I lie prostrate at His feet.

He is the only adorable one to me: I have none other.
 My tongue has left off impure words, it sings His glory day and night:
 Whether I rise or sit down, I can never forget Him; for the rhythm of His
 music beats in my ears. {p. 90}
 Kabir says: "My heart is frenzied, and I disclose in my soul what is
 hidden. I am immersed in that one great bliss which transcends all
 pleasure and pain."

XLII

I. 79. *tîrath men to sab pânî hai*

THERE is nothing but water at the holy bathing places; and I know that
 they are useless, for I have bathed in them.
 The images are all lifeless, they cannot speak; I know, for I have cried
 aloud to them.
 The Purana and the Koran are mere words; lifting up the curtain, I have
 seen.
 Kabir gives utterance to the words of experience; and he knows very
 well that all other things are untrue.

XLIII

I. 82. *pânî vic mân piyâsî*

I LAUGH when I hear that the fish in the water is thirsty:
 You do not see that the Real is in your home, and you wander from
 forest to forest listlessly!
 Here is the truth! Go where you will, to Benares or to Mathura; if you
 do not find your soul, the world is unreal to you.

XLIV

I. 93. *gagan math gaib nisân gade*

THE Hidden Banner is planted in the temple of the sky; there the blue canopy decked with the moon and set with bright jewels is spread. There the light of the sun and the moon is shining: still your mind to silence before that splendour.

Kabir says: "He who has drunk of this nectar, wanders like one who is mad."

XLV

I. 97. *sâdho, ko hai kânḥ se âyo*

WHO are you, and whence do you come?

Where dwells that Supreme Spirit, and how does He have His sport with all created things?

The fire is in the wood; but who awakens it suddenly? Then it turns to ashes, and where goes the force of the fire?

The true guru teaches that He has neither limit nor infinitude.

Kabir says: "Brahma suits His language to the understanding of His hearer."

XCI

III. 12. *samskrit bhâshâ padhi lînhâ*

I HAVE learned the Sanskrit language, so let all men call me wise:

But where is the use of this, when I {p. 137} am floating adrift, and parched with thirst, and burning with the heat of desire?

To no purpose do you bear on your head this load of pride and vanity.

Kabir says: "Lay it down in the dust, and go forth to meet the Beloved.

Address Him as your Lord."

XCII

III. 110. *carkhâ calai surat virahin kâ*

THE woman who is parted from her lover spins at the spinning wheel.

The city of the body arises in its beauty; and within it the palace of the mind has been built.

The wheel of love revolves in the sky, and the seat is made of the jewels

of knowledge:

What subtle threads the woman weaves, and makes them fine with love and reverence! Kabîr says: "I am weaving the garland of day and night. When my Lover comes and touches me with His feet, I shall offer Him my tears."

XCIII

III. 111. *koṭīṇ bhānu candra târâgan*

BENEATH the great umbrella of my King millions of suns and moons and stars are shining!

He is the Mind within my mind: He is the Eye within mine eye.

Ah, could my mind and eyes be one! Could my love but reach to my Lover! Could but the fiery heat of my heart be cooled!

Kabîr says: "When you unite love with the Lover, then you have love's perfection."

XCIV

I. 92. *avadhû begam des' hamârâ*

O SADHU! my land is a sorrowless land.

I cry aloud to all, to the king and the beggar, the emperor and the fakir-- Whosoever seeks for shelter in the Highest, let all come and settle in my land!

Let the weary come and lay his burdens here!

So live here, my brother, that you may cross with ease to that other shore.

It is a land without earth or sky, without moon or stars;

For only the radiance of Truth shines in my Lord's Durbar.

Kabîr says: "O beloved brother! naught is essential save Truth."

XCV

I. 109. *sâṇ ke sangat sâsur âi*

CAME with my Lord to my Lord's home: but I lived not with Him and I tasted Him not, and my youth passed away like a dream.

On my wedding night my women-friends sang in chorus, and I was

anointed with the unguents of pleasure and pain:
 But when the ceremony was over, I left my Lord and came away, and
 my kinsman tried to console me upon the road.
 Kabir says, "I shall go to my Lord's house with my love at my side; then
 shall I sound the trumpet of triumph!"

XCVI

I. 75. *samajh dekh man mît piyarwâ*

O FRIEND, dear heart of mine, think well! if you love indeed, then why
 do you sleep?
 If you have found Him, then give yourself utterly, and take Him to you.
 Why do you loose Him again and again?
 If the deep sleep of rest has come to your eyes, why waste your time
 making the bed and arranging the pillows?
 Kabir says: "I tell you the ways of love! Even though the head itself
 must be given, why should you weep over it?"

XCVII

II. 90. *sâhab ham men, sâhab tum men*

THE Lord is in me, the Lord is in you, as life is in every seed. O servant!
 put false pride away, and seek for Him within you.
 A million suns are ablaze with light,
 The sea of blue spreads in the sky,
 The fever of life is stilled, and all stains are washed away; when I sit in
 the midst of that world.
 Hark to the unstruck bells and drums! Take your delight in love!
 Rains pour down without water, and the rivers are streams of light.
 One Love it is that pervades the whole world, few there are who know
 it fully:
 They are blind who hope to see it by the light of reason, that reason
 which is the cause of separation--
 The House of Reason is very far away!
 How blessed is Kabîr, that amidst this great joy he sings within his own
 vessel.
 It is the music of the meeting of soul with soul;
 It is the music of the forgetting of sorrows;
 It is the music that transcends all coming in and all going forth.

XCVIII

II. 98. *ritu phâgun niyarânî*

THE month of March draws near: ah, who will unite me to my Lover?
How shall I find words for the beauty of my Beloved? For He is merged
in all beauty.

His colour is in all the pictures of the world, and it bewitches the body
and the mind.

Those who know this, know what is this unutterable play of the Spring.
Kabîr says: "Listen to me, brother' there are not many who have found
this out."

XCIX

II. 111. *Nârad, pyâr so antar nâhî*

OH Narad! I know that my Lover cannot be far:
When my Lover wakes, I wake; when He sleeps, I sleep.
He is destroyed at the root who gives pain to my Beloved.
Where they sing His praise, there I live;
When He moves, I walk before Him: my heart yearns for my Beloved.
The infinite pilgrimage lies at His feet, a million devotees are seated
there.

Kabîr says: "The Lover Himself reveals the glory of true love."

C

II. 122. *kôî prem kî peng jhulâo re*

HANG up the swing of love to-day! Hang the body and the mind
between the arms of the Beloved, in the ecstasy of love's joy:
Bring the tearful streams of the rainy clouds to your eyes, and cover
your heart with the shadow of darkness:
Bring your face nearer to His ear, and speak of the deepest longings of
your heart.

Kabîr says: "Listen to me, brother! bring the vision of the Beloved in
your heart."

The Voice of the Prophets:

Wisdom of the Ages, Volume 11 of 12

Compiled By Marilynn Hughes

The Out-of-Body Travel Foundation!

www.outofbodytravel.org



Photo by Harvey Kushner

The purpose of this series of texts is very simple. We have striven to compile the best of the better known *and* the least known of the ancient sacred texts from every religion throughout the world and throughout time.

It is our hope that this series of volumes makes it possible for a lay reader to truly access some of the most important world literature in religion without having to have a library of 5,000 books in their possession. In these volumes, you will find everything you need to know to have a well-rounded and deep understanding of the many different faiths and belief systems in our world.

As you peruse these texts, you may be surprised to find that the words of Ancient Egyptian Prophet Hermes from 5,000 years ago are not nearly so distant from the words of Christianity 2,000 years ago, nor the words of Baha'u'llah just 175 years ago - as most of us might think.

There's a thread of unity which merges and molds these traditions together, and that unity comes from the One True God who has spoken through each and every one of them during their sojourn and time on this Earth. It is our duty to preserve the line of wisdom which travels throughout the ages through the voice of the Prophets.

Welcome to the journey of your life wherein you will travel to every ancient, medieval and modern world and soar through the minds of the greatest prophets, mystics, saints and sages that have walked this Earth!

Go to our Website at:

www.outofbodytravel.org

For more information!

The Five Pillars of Islam

From 'Religions of the World,' 3rd Edition, St. Martin's Press, 1993

Portions of The Qur'an

The {meaning of the} Qur'an, E.H. Palmer, (Sacred Books of the East, volumes 6 and 9), [1880]

Portions of the Hadith of Bukhari

The Hadith of Bukhari, Translator Unknown

A Manual of Hadith

A MANUAL OF HADITH, by MAULANA MUHAMMAD ALI, M.A., LL.B., AUTHOR OF English Translation of the Holy Quran with Commentary and Text. Urdu Translation and Commentary, Muhammad the Prophet, Islām--the Religion of Humanity, The Religion of Islām, Early Caliphate, The Ahmadiyya Movement, The Babi Religion, The New World Order , Etc. Etc., THE AHMADIYYA ANJUMAN ISHAAT ISLAM, LAHORE, PAKISTAN, 1944

Principles

'Principles of Sufism,' Nahid Angha, Jain Publishing, 1991

Doctrines of the Sufis'

Writings of Sheikh Saadi

*From 'The Doctrine of the Sufis, by Al-Kalabadhi, Chapter One, 'How the Sufi's account for their being called Sufis,'
Cambridge University Press and AMS Press, 1935*

Sufi Ascetics

*A portion of al-Hasan's correspondence with 'Umbar ibn
'Abd-al-'Aziz, Sufi Ascetics*

Sufi Ecstatics

From the writings of Junayd of Baghdad

Sufi Antimonians

From the Ruba'iyat attributed to Abu Sa'id

Sufi Poets

*From the Mystical Epic 'Mantiq al-Tayr' By Farid al-Din
Attar*

Sufi Dervishes

*From the writings of Abd al-Qadir al-Jiolani and Abuyad
al-Tijani*

Sufi Mystic Rumi, The Masnavi

The Spiritual Couplets of Maulana Jalalu-d-
din Muhammad Rumi

THE SPIRITUAL COUPLETS
OF MAULANA JALALU-'D-DIN MUHAMMAD RUMI,
Abridged and Translated by E.H. Whinfield, [1898]

Songs of Kabir

SONGS OF KABÎR, *Translated by Rabindranath Tagore,*
Introduction by Evelyn Underhill, New York, The
Macmillan Company, 1915

Go to our Website at:

www.outofbodytravel.org

For more information!